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THEODORE LYMAN.

THEODORE LYMAN, a munificent benefactor of reformatory education in Massachusetts, was born in Boston on the 20th day of February, 1792, the son of a successful merchant, and therefore in circumstances favorable for the formation and development of a manly character, under the influence of practical views, and liberal instruction. He was educated at Phillips' Exeter Academy, and Harvard College, and was graduated at the latter institution in 1810.

In 1812 he went abroad, and traveled in Europe for about four years, a part of the time in company with Hon. Edward Everett, visiting all the great centers of interest, including Greece, Egypt, and Palestine. He was in Paris when the allied armies entered that city, and of the stirring incidents of that period he has given an account in a volume entitled "*Three Week's in Paris.*" The fruits of his foreign travels and suggested studies, were subsequently embodied in an octavo volume on "*Italy,*" and two volumes on the "*Diplomacy of the United States with Foreign Nations*"—both of which were favorably received by the public.

In 1821, Mr. Lyman married Miss Mary E. Henderson of New York—a lady of rare personal attractions and mental accomplishments, who blessed his home by the birth of three daughters and a son. In that home for thirteen years, he found all the comforts which a sweet accord of temper, books, the converse of highly cultivated friends, and abundant means of doing good can command. He employed himself chiefly in literary occupations, with such attention to politics as is at once natural and praiseworthy in those who have the leisure and the acquirements which may make their services valuable to the public. He had a natural aptitude and fondness for military science, too, which was quickly discerned by those who had similar tendencies, as nearly all youthful Americans seem to have; and he soon became the General of the Boston Brigade of militia. He was several times a member of the legislature, and in these various capacities became generally and favorably known to his fellow-citizens, who appreciated the manliness and the kindliness of his character. In 1834 he was chosen Mayor of Boston, and he filled that post for two years with universal acceptance, and the respect of the entire

community. At no time an office easy to fill, it was subject to several peculiar difficulties and trials during his administration. The burning of the Catholic convent in Charlestown, in 1834, was of those occasions which require at once caution and energy on the part of the authorities; a violation of the most important laws, by a portion of the very people by whose authority they are enacted; an outbreak—the last one, let us hope—of the prejudice which believes evil of its object without proof or inquiry, and of the fanaticism which two or three centuries earlier would have applied fire to the persons rather than to the dwellings of an obnoxious sect. On this occasion arrangements were instantly made by the Mayor, heartily seconded by order-loving citizens, for the future preservation of the public peace; and the demonstration of the real public sentiment was sufficiently decided to check at once the spirit of persecution which had suddenly manifested itself in a community boasting of its universal toleration.

In the following year another subject aroused the feelings of the community. The violent language of those who had made themselves conspicuous by their attacks upon the slaveholders of the South, had so excited and perverted what was then the general feeling of the North, viz., that we had nothing to do with the question, that a mob suddenly collected, and began an assault upon the office of the newspaper which was edited by Mr. Garrison. The office was demolished, and Mr. Garrison was dragged violently through some of the principal streets, and would doubtless have suffered further and perhaps fatal injury, but for the strenuous and successful exertions of the Mayor in rescuing him from the mob, and placing him, for immediate security, in the jail of the county. The martyrdom which Mr. Garrison so narrowly escaped at this time, has been a profitable capital for him and his adherents ever since; but the memory of Mr. Lyman's efficiency in rescuing him from the threatened danger, has not been so carefully preserved or so cordially acknowledged.

In 1833, he had the sorrow of losing his oldest daughter, just as she was arriving at a most interesting period of life, and developing the powers which had been wisely cultivated by careful training. In 1835, he was called to endure the still heavier loss of the mother of that child, who for fourteen years had been the object of a devotion rarely equaled, who had shared all his cares and interests, and had repaid his affection with all the sympathy it could not fail to call forth. Principally to gratify her taste, he had purchased, in the previous year, the estate in Waltham, which formerly belonged to Gov. Gore, and had already improved and embellished it with remarkable taste and judgment. This great sorrow, however, rendered it im-

possible for him to continue where every flower and tree was a memento of his loss, and he removed to the place in Brookline, which he renovated with the same taste and skill he had shown at Waltham, and which have rendered the house and grounds remarkable among the many beautiful residences in the vicinity of Boston. In the year following the loss of his wife, his second daughter became so ill as to render a change of climate desirable, and he took her to Cuba, with the hope of restoring her to her accustomed strength. It proved in vain, however, and his own health was so much affected by his repeated afflictions, that he was obliged to remain at the South on his own account for several months; and one of his brothers felt it necessary to go to Charleston to aid his recovery and return. When he reached home, the erection of a new house and the improvement of his grounds afforded him an occupation of sufficient interest to occupy the thoughts not engaged in the education of his remaining children; and it was, no doubt, at this time that he became more than ever impressed with the vast importance of a mother's superintendence of children, and of providing for the care of such as had lost the natural guardian of their early years. The legislature was at this time laying the foundation of an institution for juvenile offenders, and in that work he cordially joined, and contributed largely to the establishment of the school for such children at Westborough.

In the midst of these occupations of mind and heart, he thought it advisable, in the summer of 1848, to go again to Europe, principally for the benefit of the health of his son. He remained abroad a year, and was in Frankfort, and in Paris, during some of the most exciting moments of that revolutionary period. At the latter place his son became ill, and for many weeks required the most watchful care and patient attendance. The constant unwearied tenderness of his care restored the son at length to his accustomed health; but the long continued anxiety and watchfulness began to tell upon the health of the father, and to this must be added a tendency to dyspepsia, to which he had been more or less liable since a severe attack of it in youth. The excitement of hope and fear during the protracted illness of his son prevented him from being fully aware of the extent of the disorder which had seized himself; but when the strain on his nerves was relaxed, he discovered how seriously his own health had suffered, and soon determined to return, if possible, before his physical powers were quite exhausted. The voyage home was a rough one, and proved a severe trial of the remaining strength of his constitution, and he reached his home in a state of great exhaustion. He remained in a feeble but nearly stationary condition for eight or

ten days; and complaining one afternoon of a sudden pain, he desired to be removed from the sofa to the bed. In a short time he became apparently insensible, and expired on the eighteenth of July, 1849. Thus ended, in its maturity and strength, the life of one who was in several respects a remarkable and memorable man, of warm affections, of cultivated taste and sagacity, of delightful manners and incomparable temper, conscientious in the performance of all the duties and amenities of life, and thoughtful of those whose only claim on him was the want of opportunities which he had enjoyed. The recollection of his fine person and his dignified, polished and amiable manners, can survive only in the memory of his friends; but the remembrance of his virtues, his benevolence, his exactness, his kindness to all about him, will continue through many generations in the institution to which he so largely contributed, and which is an honorable memorial at once to him and to the community of which he was a part. Besides large donations during his life, he left by will, $10,000 to the Farm School, $10,000 to the Massachusetts Horticultural Society, and $50,000 to the State Reform School.

During his administration of the municipal affairs of Boston, and his official relations to the public charities of the city, Gen. Lyman had opportunities of observing both the necessity and usefulness of preventive, correctional and reformatory institutions, for younger criminals as well as "for boys who from the loss of parents or other causes were exposed to extraordinary temptations, and in danger of becoming vicious, dangerous, or useless members of society." He was for many years an active manager, and the president of the Boston Asylum and Farm School, a private charity for the education and reformation of this class of boys, originally founded by the labors, donations, and subscriptions of benevolent and judicious individuals, and unaided by the authority either of the city or state. Strongly impressed with the good already done by this institution, General Lyman, in 1846, addressed a communication to the managers of the Farm School, proposing to classify the inmates more distinctively, separating those who were morally endangered but not yet deeply vicious or positively criminal, and at the same time to enlarge the capacity of the institution to receive and benefit more of both classes. About the same time, the legislature of Massachusetts took up the subject in reference to the juvenile criminals of the state.

By the laws of Massachusetts, the cognizance of crimes is principally with its Court of Common Pleas. The subject of punishment as applied in the case of juvenile offenders, had become one of painful interest to the judges of that court. A feeling prevailed among them

that some measure should be adopted to discriminate, in mode and degree, between the punishment of the hardened offender and the child who, as was often the case, was placed at the same bar, and by a prescribed sentence consigned to a common prison.

They were not slow to express this sentiment in the community, and it found a ready response from many whose attention was thus directed to the subject.

In the winter of 1846, three petitions were presented to the legislature, one from Francis G. Shaw and others, one from Chief Justice Wells of that court, and one from the selectmen of Roxbury, praying for the establishment of a state institution for the reformation of juvenile offenders. A report of a committee to whom these were referred, was made on the 26th March of that year.

The committee had addressed letters to various persons in the commonwealth, and embody in their report the replies from several of the persons addressed, among whom were Dr. Woodward of the State Lunatic Hospital, Judge Markham, then of the Court of Common Pleas, Hon. J. E. Sprague, the sheriff of Essex, Hon. J. H. Clifford of New Bedford, and Moses Grant, Esq., of Boston.

They reported a resolution for the erection of a State Manual Labor School, and authorizing the Governor to appoint three commissioners to cause buildings to be erected suitable for the accommodation of three hundred scholars, &c. This resolution was passed April 14th, 1846, and ten thousand dollars appropriated for the purpose. It should be remembered that the experiment now proposed was the first in this country of the kind, which had been undertaken by a state.

Under this resolve a commission was created, at the head of which was placed the Hon. Alfred D. Foster of Worcester, whose sound judgment, ready sympathy, practical wisdom and expanded benevolence, eminently qualified him for carrying forward such an experiment. He proved himself, moreover, every way worthy of the confidence reposed in him by Gen. Lyman, who on the 22d of June, 1846, addressed him the following letter, which is given here as showing the first direction of his mind toward an enterprise which afterwards engrossed so much of his attention as it progressed toward its final accomplishment:—

"Sir—I have lately read a report and a resolution of the legislature on the subject of a Manual Labor School. I have also seen an advertisement which the commissioners appointed to conduct the business have just published in regard to it.

"I know few objects more desirable to accomplish than the refor-

mation which an institution of that kind contemplates, and which I have little doubt but that it can, to a considerable degree, effect.

"I have been for five or six years a manager of the Farm School, a charitable institution situated on Thompson's Island, in Boston harbor. The object of this school, though a private incorporation, is not very different from that proposed by the Manual Labor School.

"On that account, I have had a good deal of practical acquaintance with the class of boys which it is, probably, intended to receive into the institution for which you are one of the commissioners.

"I am rejoiced that the state have entered on this business, because I am sure that a vast deal of good can be done in a simple and easy way, and without a great expense in proportion to what shall be obtained.

"As one citizen, I feel a great desire that the enterprise should be undertaken, and a fair trial made of its results.

"I am ready, therefore, and willing to make a donation in money to the school as soon as I find that I have formed a correct idea of what the legislature proposes to accomplish. I may as well add, however, that the view taken of this matter by Judge Washburn, in a letter of March 11th, 1846, addressed to a committee of the legislature, is, in general terms, what my own observation and experience have taught me to be a just and correct one.

"I have to request that this communication may be considered in all respects a private one, and as addressed to you alone, for I am obliged to express myself in general terms till I obtain a more definite account than I now possess, of what it is intended to do."

To this Mr. Foster replied, and requested, among other things, that Gen. Lyman would give his views, generally, upon the plan to be adopted in reference to such a school, &c.

On the 6th July, Gen. Lyman again wrote Mr. Foster—"By the terms of the resolution, I find that the state have appropriated ten thousand dollars for the purpose of establishing a State Manual Labor School.

"I do not think that sum is sufficient to have an experiment of the results of such an institution fairly tried. And as I consider it exceedingly important that a school of the kind should be founded in this commonwealth, I am willing to give to it a similar sum, namely, *ten thousand dollars.*

"I attach but one condition to this donation, and that is, that the name of the donor shall not be known (for the present at least) to any one but yourself. It will, of course, be necessary for you to communicate the fact of the donation to the gentlemen associated with

you in the commission, but I am particularly solicitous that the name of the party making it should be withheld, so much so that I shall take it as a favor if you will not allow my letters to be seen."

The contents of these early letters have been thus given, as they speak, better than any other language, the shrinking reserve of Gen. Lyman, in being made the subject of observation and remark when offering this noble benefaction to the state.

From that time he watched with great interest the progress of the enterprise. His correspondence upon the subject, chiefly with Mr. Foster, is preserved at the Reform School at Westborough, and forms a beautiful manuscript volume, full of interesting suggestions, details and opinions, in respect to the locality, organization, government and management of the school, from which it would be pleasant to make longer extracts if space permitted. He interested himself to visit the site finally adopted, before it was purchased, with a view of judging of its fitness and convenience.

In November of the same year, he offered through Mr. Foster, under the same injunction of secrecy, to contribute toward maintaining the school, the further sum of five or ten thousand dollars, if the state would advance an equal sum, and if the commissioners should judge that so much money could be usefully employed for the school. He attached no conditions as to how the money thus offered should be appropriated. But in his letter he says: "It has seemed to me that a fund might be established for giving those boys a start in the world, that are discharged under meritorious circumstances, or of providing something to enable all properly discharged, to enter on a respectable course of life.

"The moment is, in all cases, a trying one for a boy when he leaves a school of this sort, and in many cases is, in fact, what may be called the critical period of his life.

"A kind hand, therefore, held out to a poor lad just there, even for a short time, may not only secure and continue all the good that he has obtained in the institution, but may also place him in comfort and respectability as long as he lives."

The commissioners were not authorized to act upon this offer, and could only communicate it to the legislature, which they did, without disclosing the name of the donor.

The mode of discipline to be adopted at the school, whether it should be the separate and solitary or social system, was a matter of discussion in which the views of individuals differed. Gen. Lyman strongly advocated the latter, as the only course calculated for the class of persons who were to be inmates of such an establishment.

In April, 1848, he assumed the payment of an additional twenty-five hundred dollars toward enlarging the estate which had been purchased and paid for from the school out of his first donation of ten thousand dollars.

The interest which he had thus far evinced in the establishment and success of the school, and which extended even to the minute details of the convenience and construction of the buildings, as well as its discipline, he continued to cherish and manifest through life.* On the 5th January, 1848, he annexed a codicil to his will, and on the 10th July following, added a second codicil in his own handwriting, relating to the school. The last was on the eve of his embarkation for Europe, as has before been mentioned.

In the first he provided for the payment of the ten thousand dollars which he had previously offered, if he failed to pay it in his lifetime, and gave therewith the additional sum of thirty thousand dollars, leaving it to be applied by the trustees or managers of the school, "in such way and manner as to them shall appear most likely to promote the objects of the institution."

On the 1st July he paid the above sum of ten thousand dollars to the treasurer, and followed it by the second codicil above mentioned, whereby he added twenty thousand dollars to the thirty given in the first, declaring it to be his will that the whole and the sole object of these two donations is to aid in enabling the legislature to establish in the town of Westboro an institution or institutions on the most approved plan for the proper discipline, instruction, employment and reformation of juvenile offenders, whether male or female, or both.

The interest and spirit with which he had entered upon this scheme of benevolence, as manifested in his first letter, had been constantly growing and expanding under the attention he had bestowed upon the subject, till of his large possessions he had contributed the magnificent sum of seventy-two thousand five hundred dollars toward its accomplishment. He clogged this with no conditions. He asked in return for no identification of his name or his memory with the institution. He carefully, and to the last, withdrew himself from the curious eye of the public, as being the benefactor of his native state, and with it of generations yet unborn; and it was only when he was beyond the reach of human flattery or praise, that the friends of the institution were apprised to whose great heart and liberal hand they were indebted for its success.

He lived, however, to see the work he had undertaken completed, and his best hopes in a fair way of being fulfilled.

* Up to August, 1848, the state had appropriated toward erecting and putting the school in operation, $34,000.

The school was dedicated on the 7th December, 1848, with appropriate services, in the presence of the chief magistrate and many distinguished citizens of the commonwealth. On this occasion an address was delivered by Hon. Emory Washburn, and afterwards by the order of the published legislature, in which the then unknown source of such distinguished munificence was thus alluded to: "The benefactor, to whose bounty the commonwealth chiefly owes this beautiful estate, has illustrated, as few have done, some of the noblest precepts of his Divine Master.

"Not only has he sought out the lost wanderers from the fold of Christian sympathy, not only have the sick been visited and they who are in prison ministered unto, but the left hand has scarcely been permitted to know what his right hand has done.

"No pharisaic trumpet has proclaimed his deeds of charity, and his reward can only be the consciousness of the uncounted good which is to flow from them, to generations yet unborn."

The idea which Gen. Lyman had suggested in his last codicil, of a separate school of a similar character for girls, was urged upon the attention of the legislature by the Executive of 1854, and was generously responded to by an appropriation of twenty thousand dollars from the public treasury, and a like sum from private munificence, and resulted in the present excellent institution now in successful operation at Lancaster.

The death of Gen. Lyman, under the circumstances before mentioned, took place July 18th, 1849. The trustees of the Reform School at Westborough alluded to the event in their annual report in the following appropriate manner: "The unknown benefactor to this institution, whose liberal donations have been a theme of our former reports, is no longer unknown. The Hon. Theodore Lyman died at his residence in Brookline, in the month of July last, honored and lamented by all who knew him."

They then allude to the codicils already mentioned, copies of which had been furnished by the Hon. Samuel A. Elliot, one of the executors of the will, whose own generous sympathies in carrying out the views of the testator harmonized so fully with the feelings which dictated those clauses under which he was to act, and give a statement of the action which they had taken in view of these and his other donations to the institution.

"In commemoration of this munificent deed of Christian charity, the trustees have voted that this fund of seventy thousand dollars, including as it does the ten thousand dollars appropriated by the

legislature and paid over to them for the same purpose, shall be henceforth known and designated as the 'Lyman Fund.'

"They have also taken measures to procure a marble bust of our noble benefactor, from the chisel of a native artist, Mr. Henry Dexter, which, it is intended, shall occupy an appropriate position within the walls of the edifice for which we are so largely indebted to him."

That record forms a part of the archives of the commonwealth; and that bust, the work of a master, has been fitly placed where the visitor to that institution may at once recognize it as a memorial of the veneration and respect with which his name will ever be associated there.

But the noblest and most appropriate monument to his memory is the Institution itself, which he helped to inaugurate.

It has been followed by similar institutions in other states, and the good it will have accomplished, directly and indirectly, in shielding the victims of bad associations from impending ruin, in enabling them to break away from the snares of temptation and the seductions of vice, and in the salvation of immortal souls, can only be measured by the light of eternity.

And if no other benefit can be derived from this brief notice of a life spent chiefly in the details of private duty, it may serve to show to what an illustrious account the talents which Providence bestows upon all may be turned, if directed to the great work of doing good to the children of a common Parent, and dispensing blessings to the family of man.

It is most satisfactory to know, that ten years' history of this school shows the great amount of good that such establishments do. The records, up to August, 1857, proved, that of 1,653 graduates of the school, 83 per cent., or more than four-fifths, had been permanently *reformed*. When we consider that nearly one half of these boys were thieves, and that as many more were entirely beyond the control of their parents, such results are truly cheering. In the summer of 1859, a large part of the building was burnt; but it is not unlikely that this apparent misfortune may, in the end, turn out a benefit. A chance has thus been given to rebuild the part destroyed on a better plan, and to introduce the best features of the "family system." Moreover, the state government, having had its attention thus called to the matter, has founded an additional branch for the education of sailors, and called the Nautical Branch of the Reform School.

UNIVERSITY OF CALIFORNIA

II. HISTORY OF THE NORMAL SCHOOL

OF

CONNECTICUT.

To Denison Olmsted, now, and for the last twenty-seven years, Professor of Natural Philosophy and Astronomy in Yale College, belongs the credit of having first proposed in Connecticut the establishment of an institution designed exclusively for the training of young men to a practical knowledge of the principles and art of school-teaching. While at the head of the Union School at New London, in the spring of 1816, he matured the "Plan of an Academy for Schoolmasters," as an indispensable agency in the improvement of common schools in Connecticut. The general subject of improvement in these schools, in which he received his early education, and commenced his career as a teacher, was ably discussed in an oration pronounced by him at the commencement exercises of Yale College in September of the same year, on taking his degree of Master of Arts.

In 1823, Prof. James L. Kingsley, of Yale College, in an elaborate article, in the North American Review for April, on the School Fund and the Common Schools of Connecticut, made the following suggestion:

> Let a superior school, intermediate between the common schools and the university, be maintained in each county of the State, where all of those, who aspire to teach in common schools, may be themselves thoroughly instructed. Such a measure would give new vigor to the whole system of education. The board of visitors, which now decides on the qualifications of instructors, must be in most instances, a very imperfect check on the intrusion of ignorance. The teachers, it is understood, have now very seldom any other preparation than they receive in the very school, where they afterwards instruct, or in the school of some neighboring district, where the advantages for improvement are no better.

In August of the same year, (1823,) Mr. William Russell, then principal of the New Township Academy, New Haven, (now principal of the New England Normal Institute, in Lancaster, Mass.,) in a pamphlet entitled, *Suggestions on Education*, expressed the following views as to the necessity and results of a seminary for the teachers of district schools:

> "The common schools for children, are, in not a few instances, conducted by individuals who do not possess one of the qualifications of an instructor; and, in very many cases, there is barely knowledge enough 'to keep the teacher at a decent distance from his scholars.' An excellent suggestion was lately made on a branch of this subject, by a writer in a periodical publication. His proposal was, that a seminary should be founded, for the teachers of district schools; that a course of study should be prescribed to persons who are desirous of obtaining the situation of teachers in such schools; and that no individual should be accepted as an instructor, who had not received a license, or degree, from the proposed institution. The effects of such an improvement in education seem almost incalculable. The information, the intelligence, and the refinement, which might thus be diffused among the body of the people, would increase the prosperity, elevate the character, and promote the happiness of the nation to a degree perhaps unequalled in the world."

In the first number of the Connecticut Observer, published in Hartford Conn., January 4, 1825, Rev. Thomas H. Gallaudett, then Principal of the American Asylum for the Education of the Deaf and Dumb, commenced a series of Essays, with the signature of "A Father," on a *Plan of a Seminary for the Education of Instructors of Youth.* These essays attracted much attention in Connecticut, and other parts of New England, and were collected and published in a pamphlet of 40 pages, in Boston, in the same year. Selections from the same were re-published in the newspapers, and the plan was presented and discussed in the educational conventions which assembled in Hartford, in 1828 and in 1830. and the whole was condensed and published in the Annals of Education in 1831, and the Connecticut Common School Journal in 1838, as follows:

No important result can be attained with regard to the accomplishment of any object which affects the temporal or eternal well-being of our species, without enlisting an entire devotedness to it, of intelligence, zeal, fidelity, industry, integrity, and practical exertion. What is it, that has furnished us with able divines, lawyers, and physicians? The undivided consecration of the talents and efforts of intelligent and upright individuals to these professions. How have these talents been matured, and these efforts been trained, to their beneficial results? *By a diligent course of preparation, and a long discipline in the school of experience.* We have our theological, law, and medical institutions, in which our young men are fitted for the pursuit of these respective professions, by deriving benefit from the various sources of information which libraries, lectures, and experiments afford. Unaided by such auxiliaries, genius, however brilliant; invention, however prolific; observation, however acute; ingenuity, however ready; and perseverance, however indefatigable, have to grope their way, through a long and tiresome process, to the attainment of results which a little acquaintance with the labors of others in the same track of effort, would render a thousand times more easy, rapid, and delightful. *Experience is the storehouse of knowledge.* Now why should not this experience be resorted to as an auxiliary in the education of youth! Why not make this department of human exertion, *a profession*, as well as those of divinity, law, and medicine? Why not have an *Institution for the training up of Instructors* for their sphere of labor, as well as institutions to prepare young men for the duties of the divine, the lawyer, or the physician?

Can a subject of more interest present itself to the consideration of the public! Does not the future improvement of our species, to which the philanthropist and the Christian look forward with such delightful anticipation, depend on the plans which are adopted for the development and cultivation of the intellectual and moral powers of man! Must not these plans begin with infancy and childhood! Do not the attainments of the pupil depend upon the talents, the fidelity, and the integrity of those by whom he is taught! How will he learn to think, to speak, to read, and to write with accuracy, unless his instructors are able to teach him! Shall their ability depend upon their individual experience and attainments! Are you satisfied with a divine, a lawyer, or a physician, who has qualified himself, or pretended to do so, for his profession, by solitary, unaided, unadvised, untaught, inexperienced efforts! You do not do this. Why not, then, require in the instructors of youth, to whom you commit the training up of your offspring, an adequate preparation for their most important and responsible employment!

But this preparatory discipline is considered indispensable not merely for the learned professions, but for the ordinary occupations of life. A term of years is required to fulfil the duties of an apprenticeship to any of the mechanical trades. An artisan does not venture to solicit the patronage of the public, till he has undergone this apprenticeship. This training under the instruction of experienced masters, is deemed of still more importance in

what are termed the liberal arts, such as painting, sculpture, and engraving. To foster them, academies are formed; models are collected; lectures are delivered; and the young novitiate is willing to devote years of patient and assiduous labor, to fit himself for success in his profession. We hear, too, of what is termed a regularly-bred merchant; and the drilling of the counter and the counting-house is considered indispensable to prepare one for all the complicated transactions of trade and commerce. And if men are to be trained to arms, academies are established, at which experience, ingenuity, and science are put in requisition, to qualify the young and inexperienced for military exploits. In fact, there is scarce any pursuit connected with the business of life, but what men have endeavored to render successful, by a process predicated on well-known principles of human nature;—by making it, in the first place, a *distinct* profession or calling; then, by yielding to those who have long been engaged in it the deference which their *experience* justly demands; and finally, by compelling those who would wish to adopt it, to *devote* themselves to it, and to pass through all the *preparatory* steps which are necessary for the consummation of their acquaintance, both with its *theory and practice*. In this way *only* we hope to form good mechanics, painters, engravers, sculptors, farmers, merchants, physicians, and lawyers.

Perhaps some of my illustrations may be considered of too humble a kind. But my subject is a very practical one, and I intend to treat it in a practical way. Permit me, then, to inquire of my readers, when they wish to get a *shoe* made, to whom they apply? Do they not take considerable pains to find a *first-rate* workman; one who has learned his trade well, and who can execute his work in the best manner? And when our wives and daughters want a new *bonnet*, or a new *dress*, will they not make a great many inquiries, and take not a few steps, and consume no small portion of very valuable time, to ascertain the important fact, who is the most skillful and tasteful milliner and seamstress within their reach; and are they not willing to undergo many inconveniences, and to wait till their patience is almost exhausted, and their wants very clamorous, in order to obtain the precious satisfaction of having the work done by hands whose skill and ingenuity have been long tested, and on whose experience and judgment in adjusting colors, and qualities, and proportions, and symmetry, and shape, they can safely rely?

Is a *shoe*, or a *bonnet*, to be put in competition with *an immortal mind*?

In your very articles of dress, to clothe a frail, perishable body, that is soon to become the prey of corruption, will you be so scrupulous in the choice of those whom you employ to make them; and yet feel no solicitude in requiring of those to whom is intrusted the formation of the habits, and thoughts and feelings of a soul that is to live for ever, a *preparation* for their most responsible task; an *apprenticeship* to their important calling; a *devotedness* to a pursuit which involves all that can affect the tenderest sympathies of a kind parent,—the most ardent hopes of a true patriot,—the most expanded views of a sincere philanthropist,—the most benevolent wishes of a devout Christian?

I am told that the Patent-office at Washington is thronged with models of machines, intended to facilitate the various processes of mechanical labor; and I read in our public prints, of the deep interest which is felt in any of those happy discoveries that are made to provide for the wants, and comforts, and luxuries of man, at an easier and a cheaper rate; and I hear those eulogized as the benefactors of our race, whose genius invents, and whose patient application carries into effect any project for winnowing some sheaves of wheat a little quicker, or spinning some threads of cotton a little sooner, or propelling a boat a little faster, than has heretofore been done; and, all this while, how comparatively few improvements are made in the process of educating the youthful mind; and in training it for usefulness in this life, and for happiness in the life to come!

Is human ingenuity and skill to be on the alert in almost every other field of enterprise but this? How can we reconcile our apathy on this subject with the duties which we owe to our children, to our country, and to our God?

Let the same provision, then, be made for giving success to this depart-

ment of effort that is so liberally made for all others. Let an institution be established in every state, for the express purpose of training up young men for the profession of instructors of youth in the common branches of an English education. Let it be so well endowed, by the liberality of the public, or of individuals, as to have two or three professors, men of talents and habits adapted to the pursuit, who should devote their lives to the object of the "Theory and Practice of the Education of Youth," and who should prepare and deliver, and print, a course of lectures on the subject.

Let the institution be furnished with a *library*, which shall contain all the works, theoretical and practical, in all languages, that can be obtained on the subject of education, and also with all the apparatus that modern ingenuity has devised for this purpose; such as maps, charts, globes, orreries, &c.

Let there be connected with the institution, a school, smaller or larger, as circumstances might dictate, in which the theories of the professors might be reduced to practice, and from which daily experience would derive a thousand useful instructions.

To such an Institution let young men resort who are ready to devote themselves to the business of instructors of youth. Let them attend a regular course of lectures on the subject of education; read the best works; take their turns in the instruction of the *experimental school*, and after thus becoming qualified for their office, leave the Institution with a suitable certificate or diploma, recommending them to the confidence of the public.

I have scarcely room to allude to the advantages which would result from such a plan. It would direct the attention, and concentrate the efforts, and inspire the zeal, of many worthy and intelligent minds to *one important* object. They would excite each other in this new career of doing good. Every year would produce a valuable accession to the mass of experience that would be constantly accumulating at such a store-house of knowledge. The business of instructing youth would be reduced to a system, which would embrace the best and the readiest mode of conducting it. This system would be gradually diffused throughout the community. Our instructors would rank, as they ought to do, among the most respectable professions. We should know to whom we intrusted the care and education of our offspring. These instructors, corresponding, as they naturally would, with the Institution which they had left, and visiting it, at its annual, and my imagination already portrays, delightful festivals, would impart to it, and to each other, the discoveries and improvements which they might individually make, in their separate spheres of employment.

In addition to all this, what great advantages such an institution would afford, by the combined talents of its professors, its library, its experimental school, and perhaps by the endowment of two or three fellowships, for this very object, for the *formation of the best books to be employed in the early stages of education*; a desideratum, which none but some intelligent mothers, and a few others who have devoted themselves to so humble, yet important an object, can duly appreciate.

Such an Institution, too, would soon become the center of information on all topics connected with the education of youth; and thus, the combined results of those individuals in domestic life, whose attention has been directed to the subject, would be brought to a point, examined, weighed, matured, digested, systematized, promulgated, and carried into effect.

Such an Institution would also tend to elevate the tone of public sentiment, and to quicken the zeal of public effort with regard to the correct intellectual and moral education of the rising generation.

To accomplish any great object, the co-operation of numbers is necessary. This is emphatically true in our republican community. Individual influence, or wealth, is inadequate to the task. Monarchs, or nobles, may singly devise, and carry into effect, Herculean enterprises. But we have no *royal* institutions; ours must be of more gradual growth, and perhaps, too, may aspire to more generous and impartial beneficence, and attain to more settled and immovable stability. Now to concentrate the attention, and interest, and exertions of the public on any important object, it must assume a definite and palpable form. It must have "a local habitation and name." For instance,

you may, by statements of facts, and by eloquent appeals to the sympathies of others, excite a good deal of feeling with regard to the deaf and dumb, or to the insane. But so long as you fail to direct this good will in some particular channel of practical effort, you only play round the hearts of those whom you wish to enlist in the cause. They will think, and feel, and talk, and hope that something will be done; but that is all. But erect your Asylum for the deaf and dumb, and your Retreat for the insane. Bring these objects of your pity together. Let the public *see* them. Commence your plans of relief. Show that something can be done, and *how* and *where* it can be done, and you bring into action that sympathy and benevolence which would otherwise have been wasted in mere wishes, and hopes, and expectations. Just so with regard to improvements in education. Establish an Institution, such as I have ventured to recommend, in every state. The public attention will be directed to it. Its Professors will have their friends and correspondents in various parts of the country, to whom they will, from time to time, communicate the results of their speculations and efforts, and to whom they will impart a portion of the enthusiasm which they themselves feel. Such an Institution, too, would soon become an object of laudable curiosity. Thousands would visit it. Its experimental school, if properly conducted, would form a most delightful and interesting spectacle. Its library and various apparatus would be, I may say, a novelty in this department of the philosophy of the human mind. It would probably, also, have its public examinations, which would draw together an assembly of intelligent and literary individuals. Its students, as they dispersed through the community, would carry with them *the spirit of the Institution*, and thus, by these various processes of communication, the whole mass of public sentiment, and feeling, and effort, would be imbued with it.

Another advantage resulting from such an Institution, would be, that it would lead to the investigation and establishment of those *principles of discipline and government* most likely to promote the progress of children and youth in the acquisition of intellectual and moral excellence. How sadly vague and unsettled are most of the plans in this important part of education, now in operation in our common schools. What is the regular and well-defined system of praise and blame; of rewards and punishments; of exciting competition or appealing to better feelings; in short, of cultivating the moral and religious temper of the pupil, while his intellectual improvement is going on, which now pervades our schools? Even the gardener, whom you employ to deck your flower beds, and cultivate your vegetables, and rear your fruit trees, you expect to proceed upon some matured and well-understood plan of operation. On this subject I can hardly restrain my emotions. I am almost ready to exclaim, shame on those fathers and mothers, who inquire not at all, who almost seem to care not at all, with regard to the *moral discipline* that is pursued by instructors in cultivating the temper and disposition of their children. On this subject, every thing depends on the character and habits of the instructor; on the plans he lays down for himself; on the modes by which he carries these plans into effect. Here, as in every thing else, *system* is of the highest importance. Nothing should be left to whim and caprice. What is to be this system? *Who* shall devise it? Prudence, sagacity, affection, firmness, and above all, *experience*, should combine their skill and effort to produce it. At *such an Institution* as I have proposed, these requisites would be most likely to be found. Then might we hope to see the heart improved, while the mind expanded; and knowledge, human and divine, putting forth its fruits, not by the mere dint of arbitrary authority, but by the gentler persuasion of motives addressed to those moral principles of our nature, the cultivation of which reason and religion alike inculcate.

It is feared by some that it will be impossible ever to produce a sufficient degree of public interest in such a project to carry it into effect.

I am not so sanguine as to think, that the whole mass of the community can, at once, be electrified, as it were, by any appeals, however eloquent, or any efforts, however strenuous, into one deep and universal excitement on this or any other topic. Information must be gradually diffused; the feelings

of influential men in various sections of the country must be enlisted; able writers in our public prints and magazines must engage their hearts and their pens in the cause.

In addition to all this, suppose that some intelligent and respectable individual, after having made himself master of the subject in all its bearings, and consulted with the wise and judicious within his reach, who might feel an interest in it, should prepare *a course of lectures*, and spend a season or two in delivering them in our most populous towns and cities. The novelty of this, if no other cause, would attract a great many hearers. Such an individual, too, in his excursions, would have the best opportunity of conferring with well-informed and influential men; of gaining their views; of learning the extent and weight of *all the obstacles* which such a project would have to encounter, and the best modes of removing them; and, if it should indeed appear deserving of patronage, of enlisting public sentiment and feeling in its favor.

But after all, I do not deem it, at present, necessary for the commencement of the plan which I have proposed, that any thing like an universal public interest should be taken in it.

If the experiment could, at first, be made upon *a small scale*; if such an Institution could be moderately endowed with funds sufficient to support one or two professors, and procure even the elements of a library, afterward to be enlarged as public or private bounty might permit; if it could be established in some town large enough to furnish from its youthful population, pupils to form its *experimental school*; and if only a few young men, of talents and worth, could be induced to resort to it, with an intention of devoting themselves to the business of instruction *as a profession*,—it would not, I think, be long before its practical utility would be demonstrated. The instructors, although few in number, who would, at first, leave the Institution, would probably be located in some of our larger towns. Their modes of instruction would be witnessed by numbers of the influential and intelligent, and, if successful, would soon create a demand for other instructors of similar qualifications. And as soon as such a demand should be produced, other individuals would be found willing to prepare themselves to meet it. And thus we might hope that both private and public munificence, so bountifully bestowed, at the present day, on other useful objects, would eventually contribute a portion of its aid to an establishment designed to train up our youth more successfully to derive benefit from *all the other efforts of benevolence, or institutions of literature and religion*, which are so widely extending their influence through every part of our highly-favored country.

Another obstacle, in the prosecution of such a plan, is the difficulty of inducing young men of character and talents to embark in it, and to devote themselves to the business of instruction for life.

I can not but hope that the time is not far distant, when the education of youth will assume, in the minds of intelligent and pious individuals, its proper place among the various other benevolent exertions which are made, through the aids of private and public bounty, for meliorating the temporal and eternal condition of man. In the mean while, can not a few young men, of talents and piety, be led to feel that the thousands of our rising generation, the hope of the church and the state, have strong claims upon their benevolence; and that to concentrate their time and their efforts to such an enterprise, may be as much their duty as to engage in the missionary cause? Missionaries make great sacrifices, and practice much self-denial, and endure weighty labors, without any prospect of temporal emolument, in order to train up *heathen youth* for usefulness in this world, and for happiness in the next; and can not those be found who will undergo some sacrifices, and self-denial, and labor, to bring about so great a good as a reformation in the instruction of those youth who are *bone of our bone, and flesh of our flesh*? Only admit the importance of the object, (and who can deny it?) and it almost looks like an impeachment of their Christian sincerity, to suppose that among those hundreds of young men who are pressing forward into the ranks of charitable enterprise, none can be persuaded to enter upon a domestic field of labor, which promises so much for the advancement of the Redeemer's kingdom.

No, only let the project be begun, let the way of usefulness be opened, let the countenance and support of even a few pious and influential individuals be afforded, and I am persuaded that agents to carry on the work, at least to commence it, will not be wanting.

The difficulty is not in being unable to procure such agents: it lies deeper: it arises from the very little interest that has yet been taken in the subject; from the strange neglect, among parents, and patriots, and Christians, of a well-digested and systematic plan for the education of children and youth; from the sluggish contentment that is felt with the long established modes of instruction; and from the apprehensions that all improvements are either unsafe or chimerical.

Once rouse this apathy into the putting forth of a little exertion, and invest the subject with its true dignity and importance, and let it be felt that the church is under the most solemn obligations to feed *the lambs of her flock*, and your young men will come at her bidding, to spend their strength and their days in this delightful service.

But these young men are poor and can not defray the expense of a preparatory education at such a Seminary as has been proposed.

Poor young men are taken by the hand of charity, and prepared for other spheres of benevolent exertion; and shall this wide, and as yet almost uncultivated field of benevolence be quite neglected, for the want of a little pecuniary aid? Who gave the first impulse to Foreign Missionary efforts? Was nothing done until *the whole Christian public* was awakened to a sense of its duty? Did this mighty enterprise begin in the collected councils of the grave and the venerable fathers of the church? Was the whole plan of operation digested and matured in all its parts, and no steps taken until *all obstacles* were removed, and patronage, and influence, and means collected and concentrated to insure the successful prosecution of the vast design? No; long, long before all this complicated machinery was put in motion, the master-spring was at work, and a few pious and prayerful young men gave an impulse, at first to private zeal, and afterward to public co-operation, and the result fills us with gratitude and astonishment.

Let a MILLS and his associates arise to a hearty engagedness in the project of diffusing throughout our country a system for the best mode of conducting the education of youth; let their faith be strong, and their perseverance unwavering; and influence and wealth will soon contribute their share in the prosecution of the work; and *poverty* on the part of those who are willing to endure *the heat and burden of the day*, will cease to be an obstacle in the way of accomplishing their benevolent designs. Providence can, in this, as in all the other departments of his dispensations, make even the selfish passions of our nature contribute to the promotion of good and charitable exertions.

Those who should devote themselves to the business of the instruction of youth *as a profession*, and who should prepare themselves for it by a course of study and discipline at such a Seminary as I have proposed, would not find it necessary, as our missionaries do, to depend on the charity of their countrymen for support. Their talents, their qualifications, and their recommendations, would inspire public confidence, and *command public patronage*. For experience would soon prove, if it can not be now seen in prospect, that to *save time* in the education of youth, and to have this education *complete* instead of being imperfect, and to prepare the youthful mind for *accurate thought, and correct feeling, and practical, energetic action, in all the business of life, is to save money*; and even those who now expend a few dollars with so niggardly a hand, in the education of their dear, immortal offspring, would soon learn how to calculate on the closest principles of loss and gain, in the employment of instructors, and be willing to give *twice as much* to him who would do his work *twice as well and in half the time*, as they now give to him who has neither skill nor experience in his profession.

Am I extravagant in these speculations? I think I am not; and if my readers will exercise a little more patience, I hope to show, that in adopting the plan which I have proposed, there will be an actual *saving of money* to individuals and to the state, in addition to those numerous advantages in a

social, political, and religious point of view, that would result from it, and which are, if I mistake not, so great, that if they could not be attained in any other way, a pecuniary sacrifice ought not for a moment to stand in competition with them.

My reasoning is founded on two positions which, I think, can not be controverted;—that the present modes of instructing youth are susceptible of vast improvement; and that if these improvements could be carried into operation, by having a more effectual system of education adopted, and by training up instructors of superior attainments and skill, there would be a great saving, both of time and labor, and of all the contingent expenses necessary to be incurred.

Suppose, for the sake of argument, though I believe it falls short of the truth, that eight years of pretty constant attendance at school, counting from the time that a child begins to learn his letters, is necessary to give him what is called a good English education. I do not fear to hazard the assertion, that under an approved system of education, with suitable books prepared for the purpose, and conducted by more intelligent and experienced instructors, as much would be acquired in *five years*, by our children and youth, as is now acquired in *eight*.

Now with regard to those parents who calculate on receiving benefit from the *labor of their children*, it will easily be seen that, by gaining three years out of eight in the course of their education, there will be an immense saving to the state. This saving alone would, I apprehend, if youth were usefully employed, more than defray the additional wages which would have to be given to instructors of skill and experience, and who should devote themselves to their employment as a profession for life. But if even the advantage to be derived from the labor of children is not taken into the account, it is evident that, for having the same object accomplished in five years that now consumes eight, you could at least afford to pay as much for five years of instruction as you now pay for eight. In addition to this, as it is the custom in many of our country towns for the instructor to board in the families of those who send children to school, there would be a saving also in this respect. There would be a saving, too, with regard to all the contingent expenses of the school, such as books, stationery, wood, &c.

In a community constituted like that of New England, where so great a proportion of its population is devoted to agricultural and mechanical pursuits, any system of education which could save the public three years out of eight of the time and labor of all its children and youth, would, it is manifest, add an immense sum to the pecuniary resources of the country, and recommend itself to every patriot and philanthropist, even on the most rigid principles of a calculating economy.

Besides, the grand objects of education—to prepare the rising generation for usefulness and respectability in life, and to train them up for a better and happier state of existence beyond the grave—would not only be accomplished in a shorter space of time, but they would be much more effectually accomplished. At present, with all the time, and labor, and expense bestowed upon it, *the work is only half done;* and the effects of our imperfect modes of instruction are to render youth far less competent to succeed in any pursuits in which they may engage, than if their education was conducted by intelligent instructors, on a well-digested plan, and made as thorough and complete as it might be.

How often has the individual of native vigor of intellect and force of enterprise to lament, through a long life of unremitted effort, his many disappointments in the prosecution of his plans of business, arising altogether from the defects of his early education! And if this early education were properly conducted, what an accession it would yield to the resources of the community, in the superior ingenuity and skill of our artists; in the more accurate and systematic transactions of our merchants; in the profounder studies and more successful labors of our professional men; in the wider experience and deeper sagacity of our statesmen and politicians; in the higher attainments and loftier productions of our sons of literature and sci-

ence; and, permit me to add, in the nobler patriotism, the purer morals, and the more ardent piety of the whole mass of our citizens.

I know it is no easy task to convince some minds that all these advantages yield just so many dollars and cents to the private purse, or to the public treasury. But my appeal is to those who take a more comprehensive view of what constitutes the real wealth of any community, and who estimate objects not by what they will to-day fetch in the market, if exposed to sale, but by their effects upon the permanent well-being and prosperity of the state.

With such I leave the candid consideration of the remarks which I have offered in this and the preceding Essays; in the mean while, cherishing the hope, that that Being who is now most wonderfully adjusting the various enterprises of benevolence, that distinguish the age in which we live from all others which have preceded it, to the consummation of His gracious designs for the universal happiness of man, on the principles which the gospel of Jesus Christ inculcates, and which it alone can produce, will, sooner or later, and in some way or other, rouse the attention, and direct the efforts of the Christian world *to that department of philanthropic exertion*, the neglect of which must retard, if not quite counteract, complete success in all others,—*he education of youth.*"

The author of the above remarks died on the 20th of July, 1851—and although

> "The earth becomes more dark
> When such as he ascends to heaven,"

still the light of his example and instruction will long cheer and guide the heart of the teacher and educator here below.

The greatest service rendered by him as an educator and teacher,—his highest claim to the gratitude of all who are laboring to advance the cause of education in any grade or class of schools, is to be found in his practical acknowledgment and able advocacy of the great fundamental truth, of the necessity of special training, even for minds of the highest order, as a prerequisite of success in the art of teaching. In view of this truth, he traversed the ocean to make himself practically acquainted with the principles and art of instructing the deaf and dumb; to this end he became a pupil under the great normal teacher Sicard, in the great normal school of deaf-mute instruction in Paris. And still distrusting his own attainments, he thought himself peculiarly fortunate in bringing back with him to this country a teacher of still larger experience than himself, and of an already acquired reputation, and thus making the American Asylum the first Normal school of deaf-mute instruction on this continent. And beyond this, he was ever the earnest advocate for training, under able master-workmen in the business of education, all who aspired to teach the young in any grade of schools. How confirmatory of the wisdom of his views is the success of the American Asylum. If he, and such as he, can do so much to improve and confirm the health, to develop the different faculties of the mind, to communicate knowledge, to subdue and control the passions and propensities, and to awaken and train the higher sentiments and holier affections of our common nature, in children laboring under such extraordinary natural deprivations and obstacles as the deaf and dumb, by means of

skill, experience, apparatus and perseverance, surely much, very much more, can be accomplished by the same skill, experience, apparatus and perseverance, with children having all their senses, and under more favorable and favoring circumstances and influences. But do we find such teachers in one out of a thousand, or one out of ten thousand, in our common schools where the mass of our children are educated? Does not society, which sees the necessity of tact, skill, experience, and singleness of aim and life, in teachers of the deaf-mute and blind, and employs persons having these qualities and qualifications at a compensatory price, tolerate a degree of unfitness, both in character and preparation, in the teachers of the people, which would not be tolerated in any department of labor that ministers to its material interests and enjoyments?

In 1838, an "*Act to provide for the better supervision of Common Schools*," creating a Board of Commissioners, with a Secretary, who was "to devote his whole time to ascertain the condition, increase the interest, and promote the usefulness of common schools," was passed by the Legislature. In a speech made by the chairman of the Committee that reported the bill, in the House of Representatives, (Henry Barnard, of Hartford.) the following remarks were made in reference to this particular subject:

"This measure, if adopted and sustained by the Legislature and the people for ten years, must result in making some legislative provision for the better education, and special training of teachers for their delicate and difficult labors. Every man who received his early education in the district schools of Connecticut, must be conscious, and most of us must exhibit in our own mental habits, and in the transactions of ordinary business, the evidence of the defective instruction to which we were subjected in these schools. And no one can spend a half hour in the best common school in his neighborhood, without seeing, both in the arrangements, instruction, and discipline of the teacher, the want, not only of knowledge on his part, but particularly of a practical ability to make what he does know available. He has never studied and practiced his art, the almost creative art of teaching, under an experienced master, and probably has never seen, much less spent any considerable portion of time in visiting, any better schools than the one in which he was imperfectly taught—in which he *said his lessons*, as the business is significantly described in a phrase in common use.

The first step will be to get at the fact, and if it is as I suppose, that our teachers are not qualified, and that there is now no adequate provision made in our Academies and higher seminaries for the right qualification of teachers of district schools, then let the fact be made known to the Legislature and the people, by reports, by the press, and by popular addresses,—the only ways in which the Board can act, on either the Legislature or the schools;—and in time, sooner or later, we shall have the seminaries, and the teachers, unless the laws which have heretofore governed the progress of society, and of education in particular, shall cease to operate. It is idle to expect good schools until we have good teachers, and the people will rest satisfied with such teachers as they have, until their attention is directed to the subject, and until we can demonstrate the necessity of employing better, and show how they can be made better, by proper training in classes or seminaries established for this specific purpose. With better teachers will come better compensation and more permanent employment. The people pay now quite enough for the article they get. It is dear at even the miserably low price at which so much of it can be purchased. Let us have light on the whole subject of teachers,—their qualifications, preparation, compensation and supervision, for on these points there is a strange degree of indifference, not to say ignorance, on the part both of individuals, and of the public generally."

During the year following the establishment of the Board, the Secretary, (Mr. Barnard,) published in the Connecticut Common School Journal a number of articles, original and selected, in which the professional education of teachers was discussed, and the history of Normal Schools in Prussia, Holland, and France presented. In the course of the four years in which the Journal was published, the Essays of Mr. Gallaudet, the Report of Prof. Stowe on Normal Schools and Teachers' Seminaries, all that portion of Prof. Bachès Report on Education in Europe, devoted to an account of particular institutions for the education of teachers, and many other documents and articles on the same subject, were spread before the people of this state. Of several numbers of the Journal devoted to these publications, more than ten thousand copies were circulated.

In the First Annual Report of the Secretary of the Board of Commissioners of Common Schools, submitted to the General Assembly, in May, 1839, the establishment "of at least one seminary for teachers," is urged in the following manner:

"As there are some who still regard it as an experiment, it can be at first for the training of female teachers for the common schools. Such an institution, with a suitable principal and assistants, and especially a model school connected with it, in which theory could be carried into practice, and an example given of what a district school ought to be, would, by actual results, give an impulse to the cause of popular education, and the procuring of good teachers, that could be given in no other way. The time of continuance at such an institution could be longer or shorter according to circumstances. Even a short continuance at it would often be of vast benefit. It would furnish an illustration of better methods of instruction and government than "the district school as it is" can give, which is the only model a large majority of our teachers are now familiar with. The expense to those attending, need not be great, if such a seminary were moderately endowed from the public treasury, and the contributions of towns and public spirited individuals. To secure this most desirable co-operation, the state appropriation might be made on condition that an equal or greater amount be raised from other sources. Once established, it would speedily draw to it numbers of our young women, to improve the qualifications they already possess for teaching, and give the experience and skill which are necessary. If wisely managed, it would give credentials to none but the best of teachers.

They will command good wages. Those employing them would expect to give such wages. For the object in applying to this source would be to get teachers of superior qualifications at an enhanced price. The supply would create a demand. The demand would in turn secure a greater supply of well-educated teachers for the primary schools. Through them, better methods of teaching, by which an increased amount of instruction, and that of a more practical character, would be disseminated through a large number of districts. The good done would thus not be confined to the comparatively few who should pursue the studies of the seminary, or acquire skill and experience in the model school. Each would carry out the same methods. Enterprising teachers, too, who had not enjoyed the same opportunity for improvement, would strive to excel those who had; and thus a wholesome spirit of emulation would be provoked among teachers.

One such seminary, with the model school annexed, or rather forming an essential part of the institution, where the best methods of school government, and all the numerous and complicated processes of teaching, developing, and guiding the human mind, and cultivating the moral nature, could be taught and illustrated, would be the safest and least expensive way of testing the practicability of introducing others, both for males and females, into every county of the state, as a part of our common school system."

This document was referred to a "Joint Select Committee on Common Schools," of the two Houses of the General Assembly, to whom the following "*Report and Resolution respecting the Education of Teachers*," was submitted, May, 1839:

"The Joint Select Committee on Common Schools, to whom was referred the Report of the Board of Commissioners of Common Schools, together with the Report of their Secretary, have had the same under consideration, and beg leave to report in part, that in their estimation, the main deficiency in the common schools of the State, is an inadequate supply of well-qualified teachers, and that to supply this deficiency, and thereby improve the quality, and increase the amount of instruction communicated in these schools, which must forever remain the principal reliance of a vast majority of parents for the education of their children, the experience of other states and countries demonstrates the necessity of making some legislative provision for the education of teachers. With this view, and to secure the co-operation of counties, towns and individuals who may be more directly benefitted by this appropriation, or who may choose to unite with the State in elevating the character of the common schools in the mode attempted, the Committee recommend the passage of the accompanying resolution. All of which is respectfully submitted,

By order of the Committee,

JOHN A. ROCKWELL, *Chairman.*

Resolved, That the Comptroller of public accounts is hereby authorized to draw an order on the Treasurer, in favor of the Board of Commissioners of Common Schools, for the sum of $5000, or such portions thereof as they may request, to be paid out of any money not otherwise appropriated; provided said Board shall certify that an amount equal to that applied for, has been placed at their disposal; both sums to be expended under the direction of said Board in promoting and securing the qualifications in teachers for the common schools of Connecticut."

The resolution called forth a full expression of opinion in the House of Representatives, and was finally passed in that body without a dissenting voice.

The Secretary of the Board, who was a member from Hartford, in the course of discussion, made the following remarks in the House of Representatives:

"The report of the Committee, brief as it is, embodies the substance of all I should have to say, if I should review in detail the condition of our common schools, with a view of proposing a series of measures for their improvement. The great want of these schools is that of better teachers. Good teachers will make better schools, and schools made better by the labors of good teachers, is the best argument which can be addressed to the community in favor of improved school-houses, a judicious selection of a uniform series of text books in the schools of the same society, of vigilant and intelligent supervision, and liberal appropriations for school purposes. Give me good teachers, and in five years I will work not a change, but a revolution in the education of the children of this State. I will not only improve the results, but the machinery, the entire details of the system by which these results are produced. Every good teacher will himself become a pioneer, and a missionary in the cause of educational improvement. The necessity of giving such a teacher every facility of a well-located, well-ventilated, and well-seated school-house, of giving the teacher a timely supply of the best text books and apparatus, and of keeping him employed through the year, and from year to year, with just such pupils and studies as he can teach to the best advantage—these things will be seen and felt by parents, and by districts. And the public, as represented in the Legislature, will see to it that much of our defective legislation is supplied by that which will create and sustain a popular interest in the subject, lead to the appointment of faithful officers, assign to each class of officers appropriate duties, subject all appropriations of school money to severe scrutiny, provide for the

training and adequate compensation of good teachers, and the employment of such teachers in schools of different grades. The idea of employing a graduate of a college to teach the alphabet to young children, will be given up, not only as poor economy, but as leading to the neglect of accomplished female teachers, who can do not only that work, but the whole work of education in primary and in small district schools, much better than the best male teachers. But let us not deceive ourselves. Five thousand dollars will not make adequate provision for the training of teachers. The entire sum will not properly endow a Normal School. Small as the sum is, it is the largest sum I dare propose at this time, and so advised the Committee. But as one of those who may be intrusted with its expenditure, I should not advise its appropriation at this time, to the establishment of a Normal School. This sum should be so expended as to reach, if practicable, every teacher in the state. The teachers should be induced to come together for a week, or a month, and attend a course of instruction on the best methods of school teaching and government. They should profit by the lectures and practical hints of experienced teachers. They should have access to, and be induced to purchase and read good books on the theory and practice of teaching. They should be induced to form associations for mutual improvement, the advancement of their common profession, and the general improvement of education, and the schools of the state. They are the natural guardians of this great interest—at least they are the co-operators with parents in this work of educating the rising generation, to take the place of that which is passing off the stage. They are the chosen priesthood of education—they must bear the ark on their shoulders. The appropriation thus applied, so as to improve the teachers now in he school, and create in them a thirst for something higher and better than can be given in any temporary course of instruction, will lead to the establishment of an institution for the professional education and training of teachers, the great agency by which the cause of education is to be carried upward and onward in this state. Though the prospect is dark enough, I think I can see the dawning of a better day, on the mountain tops, and the youngest members of this house, if they live to reach the age of the oldest, will see a change pass over the public mind, and over public action, not only in respect to the professional education of teachers, but the whole subject of common schools. Old, dilapidated, inconvenient schoolhouses will give place to new, attractive, and commodious structures. Young children will be placed universally under the care of accomplished female teachers; female teachers will be employed in every grade of schools as assistants, and in most of our country districts, as sole principals: a school of a 'higher order' than the district school will receive the older boys and girls, not only of a district, but of a society, and the common school will no longer be regarded as *common*, because it is cheap, inferior, and patronized only by the poor, and those who are indifferent to the education of their children, but common as the light and the air, because its blessings are open to all, and enjoyed by all. The passage of this resolution will hasten on that day; but whether the resolution is passed or not, that day will assuredly come, and it will bring along a train of rich blessings which will be felt in the field and the workshop, and convert many a home into a circle of unfading smiles. For one, I mean to enjoy the satisfaction of the labor, let who will enter into the harvest."

In the Senate it was referred to the Board of Commissioners of Common Schools, to report to the next General Assembly a specific plan of expenditure.

What the Legislature thus refused to do, the Secretary undertook to do at his own expense, in order "to show the practicability of making some provision for the better qualification of common school teachers, by giving them an opportunity to revise and extend their knowledge of the studies usually pursued in district schools, and of the best methods of school arrangements, instruction and government, under the recitations and lectures of experienced and well-known teachers and educators."

A class was formed from such teachers of Hartford county as were dis-

posed to come together on public notice, and placed under the general charge of Mr. Wright, the Principal of the Grammar School. Mr. Wright gave instruction in Grammar and in methods of school keeping. Mr. Post, a teacher in the Grammar School, reviewed the whole subject of Mental and Practical Arithmetic, with full explanations of the difficult points in Fractions, Roots, &c. Professor Davies explained the different parts of the higher Mathematics, so far as they were ever taught in district schools, or would help to explain elementary Arithmetic. Rev. Mr. Barton, formerly connected with the Teachers' Seminary at Andover, gave lessons in Reading. Rev. T. H. Gallaudet explained how Composition could be taught even to the younger classes in s hools, and gave several familiar lectures on school government, and the instruction of very young children by means of the slate. Mr. Brace, Principal of Hartford Female Seminary, explained the first principles of Mathematical and Astronomical Geography, the use of Globes, &c. Mr. Snow, Principal of the Center District School, gave several practical lessons in methods of teaching, with classes in his own school. Mr. Barnard delivered several lectures explanatory of the relations of the teacher to the school system, to parents and their pupils; also on the laws of health to be practically observed by pupils and teachers in the school-room; and on the best modes of conducting Teachers' Associations, and interesting parents. A portion of each day was also devoted to oral discussions and written essays on subjects connected with teaching, and to visiting the best schools in Hartford. Before separating, the members of the Teachers' Class published a "Card," expressing "their most cordial thanks, for the very excellent course of instruction which they have been permitted to enjoy during a few weeks past. They also beg leave to present their sincere thanks to those gentlemen who have so kindly instructed them, for the very familiar, lucid and interesting manner in which the different subjects have been presented."

On the success of this experiment, the Secretary of the Board, in the Connecticut Common School Journal, for November, 1839, says,

"We have no hesitation in saying that a judicious application of one-fifth of the sum appropriated unanimously by the House of Representatives, to promote the education of teachers for common schools, in different sections of the State, would have accomplished more for the usefulness of the coming winter schools and the ultimate prosperity of the school system, than the expenditure of half the avails of the School Fund in the present way. One thousand at least of the eighteen hundred teachers, would have enjoyed an opportunity of critically revising the studies which they will be called upon to teach, with a full explanation of all the principles involved, and with reference to the connection which one branch of knowledge bears to another, and also to the best methods of communicating each, and the adaptation of different methods to different minds. They would have become familiar with the views and methods of experienced teachers, as they are carried out in better conducted schools than those with which they had been familiar. They would have entered upon their schools with a rich fund of practical knowledge, gathered from observation, conversation and lectures; and with many of their own defective, erroneous, and perhaps mischievous views, corrected and improved. Who can tell how many minds will be perverted, how many tempers ruined, how much injury done to the heart, the morals, and the manners of children, in consequence of the injudi-

cious methods of inexperienced and incompetent teachers, the coming winter? The heart, the manners, the morals, the minds of the children are, or should be in the eye of the state, too precious materials for a teacher to experiment upon, with a view to qualify himself for his profession; and yet the teacher is compelled to do so under the present order of things. He has no opportunity afforded him, as every mechanic has, to learn his trade; and if he had, there is but little inducement held out for him to do this. No man is so insane as to employ a workman to construct any valuable or delicate piece of mechanism, who is to learn how to do it for the first time on that very article. No one employs any other than an experienced artist to repair a watch. No parent intrusts the management of a lawsuit, involving his property or his reputation, to an attorney who has not studied his profession and given evidence of his ability. No one sends for a physician to administer to his health, who has not studied the human constitution and the nature and uses of medicine. No one sends a shoe to be mended, or a horse to be shod, or a plough to be repaired, except to an experienced workman; and yet parents will employ teachers, who are to educate their children for two worlds—who are to mould and fashion and develop that most delicate, complicated, and wonderful piece of mechanism, the human being, the most delicate and wonderful of all God's creations—to fit them for usefulness in life, to become upright and intelligent witnesses, jurors, electors, legislators, and rulers, safe in their power to resist the manifold temptations to vice and crime which will beset their future path, strong and happy in the 'godlike union of right feelings with correct principles.'"

From the proceedings of the Board of Commissioners, it appears that the subject received their attention, and they thus refer to it in their Report of 1840:

"Wherever Normal Schools have been established and ably sustained, the experiment has uniformly resulted in supplying teachers of a superior order. As in every other art whose principles are reduced to rule, and matured into a system, the learner is not limited to the slow and scanty results of his single, unaided experience, but is at once enriched with the accumulated treasures of all who have labored in the same mine before him. Without such an opportunity, he may be compared to the medical practitioner, who commences his labors without the knowledge of any settled principles of his art, but expects to acquire his knowledge of his profession in the course of his practice. If it is plain that the physician needs, at the commencement of his career, that knowledge of the healing art, which contains the embodied experience of those who have gone before him, and carried his profession to the highest degree of excellence, no less does the instructor of a school need the wisdom of his predecessors to guide him, at his first setting out; nor can he any better afford to wait for the slow returns of his own experience. Indeed, there is in the case of the young teacher, a peculiar need of this wisdom in advance, since the employment is not usually a business for life, but only of a few years at farthest,—a period in itself too short to gain much of the wisdom of experience, and terminated almost as soon as such wisdom begins to be acquired.

In the opinion of the Board, we can not make an adequate provision for the supply of the requisite number of teachers, who shall be at once capable of teaching, in the best manner, all that the pupils of our common schools are capable of learning, and of conducting the order and government of their institutions, according to the most approved methods, without the establishment of NORMAL SCHOOLS, devoted exclusively to the education of teachers in the principles and practice of their profession, and guided by men eminent for their talents and practical wisdom. But if it is thought that we are not prepared to erect and sustain seminaries of this independent and elevated description, the Board would suggest the expediency of commencing the work of educating teachers on a limited scale, by connecting a department for this purpose, with some of the existing academies in different sections of the state. A small amount of funds, judiciously expended in the modes indicated by the Secretary in his Report, would, in the opinion of the Board, accomplish a great, immediate good in improving the qualifications of our common school teachers.

The resolution appropriating five thousand dollars from the Treasury, to be expended by the Board, in promoting and securing the requisite qualifica-

tion of teachers for the common schools of the state, provided, that an amount equal to that applied for should be placed at their disposal from other sources, for the same object, which passed the House of Representatives, at the last session of the Legislature, and was afterward, by a joint vote of both Houses, referred to the Board for some specific plans of expenditure, has received the consideration of a Committee of their number, and of the Board at its last meeting. In their opinion, the sum is too small, even with such local and individual subscriptions, as could now be raised, to authorize the establishment of a thoroughly organized Normal School. If this sum, therefore, had been placed at their disposal, they would have expended it in the different counties of the state, under such circumstances as would have called forth as widely extended co-operation and contributions from towns and individuals as possible, and have diffused its agency over a period of three years."

The Secretary, in his Report to the Board, in 1840, discusses the whole subject in the following manner:

"The most efficient instrumentality, however, on which we can rely for the permanent and almost indefinite improvement of education in our common schools, is the employment of teachers properly qualified for their duties. The want of such teachers is widely felt, and the absence of all arrangements for securing the necessary supply, is the principal defect in our system.

What can be done to remove this defect? Upon the practical solution of this problem depends the immediate and permanent prosperity of our schools.

I. The first and necessarily imperfect method of securing well-qualified teachers, would be to raise the standard of qualification now required by law, and to create a county or senatorial district board for the examination of teachers. This would operate to induce candidates to prepare themselves more extensively and thoroughly in the studies which they are to teach, and on which they are to be examined, and would exclude in a great measure the operation of local, family, and personal influences, in granting or withholding the necessary certificates. There is, however, no sure test of ability and skill in instruction and government, but actual demonstration in the school-room. To secure this practical knowledge, other means than those of examination, however strict and impartial, such as now exist in the State, must be provided.

2. A second method would be to improve the present sources relied on for supporting teachers. These sources are the common schools, and the higher seminaries of education. Both might be made far more efficient than they now are in this respect, by engrafting upon them a class or department for the education of teachers.

From the older and more advanced scholars of either sex of the district schools, or the high school if it exists, such as have distinguished themselves by their scholarship and good conduct, and manifest the requisite talents, as well as desire to become teachers, might be selected to receive, in the evening and at such other times as might be found convenient, specific instruction in the theory and practice of teaching. These might be allowed to assist in their respective schools under the direction of the teacher, with great profit to themselves, and to the younger classes especially. They would thus have an opportunity of applying their instructions to practice, they would not be educated above their business, and would acquire the habits and methods of teaching in the very class of schools which they would afterward be called upon to instruct. If school societies understood their own interest, they would establish a common school of a higher order, if for no other purpose than to provide a home supply of better teachers for their respective districts. In Holland this method was formerly the sole resort for the training of teachers, but in perfecting her system of primary instruction, regularly organized Normal Schools have been lately established. In the public schools of the city of New York, this plan is thoroughly organized and carried out. In Boston and Philadelphia, a model school is connected with it.

Academies and similar institutions can become more useful than they now are in supplying good teachers—

First, by instituting a 'teachers' class' in the winter and spring, for young ladies, and in the summer and autumn for young men, who have been teachers, or expect to become such soon. Here they should have an opportunity to

revise the studies of the district school, and receive such knowledge of the best methods and familiar practical illustrations as the principal and other friends of education can give during the period allotted to the course. An experiment of this kind was tried at Hartford, in the Grammar School, with a class of twenty-six young men, and in the Female Seminary with a class of sixteen young ladies, with the most gratifying results.

Second, by organizing a department for the more liberal and thorough education of teachers. Such a department should include a professor, who should devote his whole time to the theory and practice of education, a course of instruction embracing all the studies of the common schools, with the best methods of communicating them to others, and a model school. The model school might be a primary department of the academy, under an appropriate assistant, or the neighboring district school, in which, under the supervision of the professor, the best methods should be pursued. The students of the department should have an opportunity, not only of witnessing frequently and familiarly the exercises and management of this school, but should receive explanations and lectures there, as to the modes pursued, be allowed to conduct the recitations, and on return to the class-room, be required to give their views, in writing and orally, on what they had seen or heard.

In giving the above outline of a properly organized 'Teachers' Department,' I have in reality incorporated the Normal School with the Academy. The advantages of this arrangement are the saving of much additional expense for buildings, apparatus, and assistants, and the liberalizing influence of association in the recitation-room, and out of it, with persons destined to other pursuits, on the mind and manners of those who are to become teachers. The disadvantages are, in the present comparatively low social and literary position, accorded to the profession, in public estimation, lest the department and those connected with it, should be regarded as only an appendage to the Academy; and those destined for a longer or shorter time to become teachers, lose that enthusiasm to the proposed calling, which is essential to eminent success, and acquire, what under the most favorable circumstances is likely to come soon enough, a partiality for those pursuits, which they see command a higher social rank, more honorable fame, and a richer pecuniary return. What is now wanted in this State, and in the country, are institutions in which the exclusive attention of men of the first talents and experience in education, should be devoted to the distinct object of giving the greatest practical elevation and efficiency to the profession of common school teacher, and where all the arrangements, to the minutest detail, should be shaped to establish this great end. This want can be in no way so effectually supplied as by the establishment of, at least, one thoroughly organized Normal School."

The Board, in the Third Annual Report for 1841, again recommend:

That some provision be made for the establishment of Normal Schools or Seminaries for the training of teachers, where a practical knowledge of the best methods of arranging the classes and studies, and conducting the government and instruction of district schools, can be communicated and illustrated. One such school, under an experienced principal and assistant, with a model school connected with it, where theory can be carried into practice, and an example given of what a district school ought to be, would draw to it numbers of our young men, and young women, to improve the qualifications they already possess for teaching, and gain the experience and skill which are necessary.

An appropriation for this object will supply a radical defect in our system, and give an impulse of the most powerful and salutary character to the cause of school improvement."

Again, in his Third Annual Report, the Secretary of the Board returns to the subject, dwelling more particularly on the establishment of one Normal School:

"But the most effectual way of improving the qualifications of teachers, of creating in them, and in the community, a proper estimate of the true dignity and usefulness of the office, of carrying out into practice the soundest views of education, is to establish at least one institution for their specific training.

Such an institution, in the outset at least, had better be confined to the pre-

paration of female teachers. The course of instruction should have special reference to common schools in the country. The model school should, as far as practicable, bear a close resemblance in its elements to an ordinary district school. The pupils should be such as are willing to meet a portion of the expense of residence at the institution, by the assistance they would render at such times as would not interfere with the studies and exercises of the place.

The whole spirit of the institution should be such as to invite those only to come, who have a natural fondness for the office of teaching, and are animated in their preparatory work, by higher motives than the hope of pecuniary returns they are likely to receive.

The establishment of one or more schools of this description, is recommended in nearly every communication from school visitors. They have been objected to, in four instances, for the following reasons. 'They are of foreign origin.' They need not necessarily be modeled, and indeed ought not to be, after foreign institutions. They should be adapted to meet our own wants, to raise up Connecticut teachers for Connecticut schools. The objection is as valid against institutions for the deaf and dumb, or the blind, or the insane, or colleges, or even the common school, which is only an improvement on the parochial schools of Germany.

'They are unnecessary: our colleges, academies and private schools, can furnish teachers for the higher order of common schools, and these last for the district school.' It is possible that much might be done in this way, but at present, there are no adequate means provided in any of the institutions for the specific training, or the apprenticeship required. We have good teachers, but they have become such, by improving their native tact by experience in the school-room: but who knows how many minds and hearts have been ruined or injured by the experiments of beginners? The best teachers universally acknowledge the value and necessity of such schools.

'Those who are educated there, will not become teachers for life, or teachers in common schools.' They will, however, be more likely to make teaching a profession, than any other class. It would answer a good purpose, even if they taught for a few years. To provide against the last result, the institution should be confined to females, and those who receive its benefits, should come under obligations to teach two or three years in common schools; but above all, they should be such only as are actuated by the highest devotional feelings.

'The teachers thus educated, will be few compared with the number of schools.' But a beginning must be made, and in the present state of the public mind, and of the public schools, a single demonstration of what can be done, and of the best manner of doing it, is needed. The good which a few teachers properly trained, would do, would not be confined to the districts in which they labored. Their schools would become model schools for other districts, and the awakening influence of their example and precept would be felt all around them. Teachers who have not enjoyed the advantages of such training, would strive to excel those who had, and thus a wholesome spirit of emulation would be provoked among teachers.

'Districts will not pay wages sufficient to employ teachers who are thus prepared.' There are districts which pay liberally, and who look long and far to find good teachers. Such districts would go directly to such an institution for their teachers. Besides, an improvement in the qualifications of teachers, would to some extent increase the demand for them, and the demand would increase the compensation.

'The time required for this preparation is more than most teachers can give.' Although it would be desirable to extend the course of instruction to two years at least, still much can be accomplished in a brief period. Six months' residence in such an institution, with daily practice or observation in the model school, or even a shorter period, would be of incalculable service.

'The expense of such an institution will be great.' Like other good institutions, it will cost something, but the cost will depend somewhat on the scale with which it is commenced. An appropriation of $10,000 on the part of the State, united with what could be raised by individual subscriptions, would be sufficient to make a fair trial."

In 1844, a Committee of eight members, one from each county, was appointed by the General Assembly, to take into consideration the state

of Common Schools in Connecticut, and report on the subject to the next session, with plans and suggestions for their improvement. This Committee, in their Report of May, 1845, which was printed and widely circulated, remark, that true economy, as well as the higher inducement of the best interests of the State, in the improved education of its children, would be promoted by the establishment of a Normal School.

"There is one other improvement which your Committee deem of great importance, but which they do not think the present state of the public mind would justify, viz—*the establishment of a Normal School or Teachers' Seminary.*

Teaching is an *art*, subject to certain rules and principles like any other art. It is true, that individuals may attain some degree of skill in teaching, without having had regular and systematic instruction in the art; as some men do in the arts of the painter, the carpenter, or the smith, without having served a regular apprenticeship. It is true, too, that every one gets *some* idea of teaching while he is himself obtaining the rudiments of knowledge. But who would intrust an important work in building, machinery, or painting, or send a son to serve an apprenticeship, with an artisan who had not been regularly taught his profession, unless indeed he were satisfied that by long study and experience, he had fully made up for the deficiency in his early education.

How much more, then, should we hesitate to commit the education of our children to unskillful hands—to those who have barely sufficient attainments to entitle them to the certificate required by law, without having had the slightest instruction, or experience, in the art of teaching, and who even acquired the rudiments of knowledge from those who were themselves exceedingly deficient both in art and learning.

By far the greater part of our teachers, when they begin to instruct, are of this character. Many never teach but a single season. Others, who continue in the profession, change their school, season after season, giving no satisfaction to their employers, and deriving none themselves from their pursuit. A few only become successful teachers, and these soon find their way, as has before been said, into such common schools as duly appreciate their talents, or are employed in private schools and academies.

It is said by experienced teachers, that every child in the State might obtain, *at twelve years of age*, under proper instruction in the common schools, a good practical knowledge in all the branches required by law to be taught in those schools. How different is the fact now!

Your Committee are of the opinion that *true economy*, as well as the higher inducement of the best interests of the state, in the improved education of its children, would be promoted by the establishment of a Normal School. The annual expense of a school adapted to this state, would probably be about $4,000, or 5 cents a year for each child in the state. The public, however, have at present but little information on the subject. There can be no doubt, that sooner or later, these institutions will be deemed an indispensable part of every common school system."

In 1846, the General Assembly, by a concurrent vote, approved "in the main." of a plan, submitted by the Joint Standing Committee on Education, for the improvement of the school system, which embraced among other features, the establishment of a Normal School. This plan, with the Report of the Committee, was ordered to be printed, and two thousand copies circulated with the laws relating to common schools. The attention of the school visitors in every school society, was specially called to the subject by the Superintendent, with a request that they would communicate their views to this department on its various features. In almost every instance the Normal School feature of the plan was approved, and most heartily in those societies where the schools were in the best condition, and the subject had received the most attention. In his

Report to the General Assembly in May, 1847, the Superintendent submitted the results of his reflections on the subject as follows:

"The most important improvement recommended by the Committee, is the establishment of a *Normal School, or Seminary for the instruction of teachers*, or the training of the young men and young women of the state, who have the requisite qualifications of talent, tact, and character, to a practical knowledge of the best methods of school instruction and government. This subject has long been before the people of this state. The first distinct presentation of its claims, and one of the ablest ever made, was given by the Rev. T. H. Gallaudet, of Hartford, in a series of articles in the Connecticut Observer, commenced in January, 1825, and afterward published in a pamphlet. This pamphlet has been republished entire, or in copious extracts, in most of the educational periodicals of the country, and has undoubtedly aided in preparing the public mind for the action which has already followed in several states, and which is likely to take place still more generally. From the communications received from school visitors on this point, both for this and the last year, it will be seen that the friends of school improvement, from every section of the state, are calling for some legislative action on this subject.

The plan of a Normal School or Teachers' Seminary, embraces a thorough course of instruction in the studies pursued in common schools under competent teachers, with reference to teaching the same things to others. This last includes the art of teaching, or a knowledge of human nature and of the human mind, and of the order in which its several faculties should be called into exercise; of the best motives by which good habits of study can be cultivated in the young; of the arrangement and classification of scholars, and of the best means and appliances for securing obedience and order, and for keeping alive an interest in the daily exercises of the school. To accomplish these things thoroughly, there must be all the necessary apparatus for illustration and experiment in reference to the studies pursued, and a model school where the future teacher may, as it were, serve an apprenticeship in the workshop of education. The Normal School should do for the teacher what the directions of the master-workman, and the usual term and duties of the apprenticeship do for the future mechanic; and the law school, or the medical school, or the theological seminary, does for the professions of law, medicine or theology. It should give a thorough knowledge of what is to be done, and the practical skill how to do it. We have teachers who have acquired this knowledge and skill, but in too many instances they have acquired the same by experience and experiments in the school-room, at the expense of time lost, tempers ruined, and minds distorted, of the children of the state. The Normal School affords an opportunity to such persons as have the requisite natural qualifications, of acquiring the knowledge and experience necessary for the highest success, without subjecting the schools to the ruinous waste of time and mind to which they are now exposed.

This subject has already attracted the attention of the Legislatures of other states, and it will not probably be long before a large number of our sister states will enjoy the benefits of these institutions. Surely Connecticut, which was the first seriously to agitate the subject, ought not to be the last to avail herself of the wise suggestions of her own citizens, and the experience of two such states as New York and Massachusetts. If the Legislature would pledge the means to sustain the annual expense of one such school, on an economical scale, for a period long enough to give the institution a fair trial, it is believed that there are towns in which it should be located, and individuals, ready to provide the necessary buildings, furniture and apparatus."

This document was referred to the Joint Standing Committee on Education, who in their remarks on "the establishment of schools, where teaching as an art shall be taught," say, "From these returns, your Committee have been led to suppose that the time has come for the State to do something for the establishment of such seminaries."

The Committee deemed it best for the Legislature to proceed with caution in the matter, and therefore, after recommending provision for

temporary Normal Schools, or Teachers' Institutes, proposed the appointment of a Committee, "to make due examination, and report to the next Legislature a definite plan for the support, location, and internal arrangement of one or more schools for teachers." This Committee was accordingly appointed, and after visiting the Normal Schools in New York and Massachusetts, submitted a Report to the Legislature, in which they in 1848, recommend an appropriation of $2,500 a year for four years, toward the support of a Normal School, to be located by a Board of Trustees, consisting of eight members, one for each county, to be chosen by the General Assembly. The Committee state that liberal offers were received from several towns, which guarantee that the State shall be at no expense for buildings, &c. The plan of the Committee was embodied in a Bill which passed the House of Representatives by a large majority, and was lost in the Senate by one vote. The Committee in their Report remark:

"That in the course of their examination, whatever doubts any of them had previously entertained with regard to the utility of such schools, and the expediency of establishing them, those doubts have been entirely removed;—such schools are no longer to be regarded as a doubtful experiment."

The Superintendent, in his Report for 1849, after enumerating the various instances in which the establishment of Normal Schools has been presented to the Legislature, adds:

"Such is a brief history of the manner in which the special training of teachers for their work, has been brought before the Legislature and the people of the state. To this it may be added, that many essays on the subject have been published in the public prints and in pamphlet form, and that in the course of the last six years it has been distinctly presented in the written reports of the school visitors of more than half of the school societies of the state. It would be an insult to the common intelligence of the people of the state to suppose that the subject was not understood. And as no considerable opposition has been manifested, it may fairly be presumed that they are prepared for some action on the subject."

In 1849, the Legislature, by an "*Act for the Establishment of a State Normal School*," appropriated the sum of eleven thousand dollars for the support of a "SEMINARY FOR THE TRAINING OF TEACHERS IN THE ART OF INSTRUCTING AND GOVERNING THE COMMON SCHOOLS OF THE STATE," and appointed a Board of Trustees, consisting of one member for each county, for its management.

The Board originally appointed, consisted of Francis Gillette, of Bloomfield, for Hartford County; Oswin A. Doolittle, of North Haven, for New Haven County; Francis Bacon, of Litchfield, for Litchfield County; Asa Fish, of Stonington, for New London County; Eli T. Hoyt, of Danbury, for Fairfield County; Ezra S. Williams, of Saybrook, for Middlesex County; Loren P. Waldo, of Tolland, for Tolland County; and John D. Baldwin, of Thompson, for Windham County. The Board organized on the 7th of August, 1851, and invited, by public notice, pro-

posals for the location of the school, and at an adjourned meeting on the 6th of September following, appointed Henry Barnard, of Hartford, Principal of the School, who became, in virtue of that appointment, Superintendent of Common Schools. Mr. Barnard accepted the appointment "on condition that an Associate Principal should be appointed to take the immediate charge and instruction of the Seminary, while he gave such attention to the institution as should be found compatible with the general supervision of the common schools of the State,—for which his studies and previous experience might in some measure have qualified him."

The Normal School was located in New Britain on the 1st of February, 1850, after full consideration of the claims of other towns, on account of the central position of the town in the State, and its accessibility from every section by railroad; and also in consideration of the liberal offer on the part of its citizens, to provide a suitable building, apparatus, and library, to the value of $16,000, for the use of the institution, and to place all the schools of the village under the management of the Principal of the Normal School, as School of Practice.

The building, provided for the accommodation of the Normal School and Schools of Practice, was erected by an association of citizens of New Britain, who were incorporated under the general law relating to "Joint Stock Corporations," with the name of the "NEW BRITAIN EDUCATIONAL FUND ASSOCIATION."

The building was completed and opened for the accommodation of the State Normal School, and the schools of the village, as Model Schools and Schools of Pactice, on the 4th of June, 1851. The following notice of the dedicatory exercises, with a few omissions and alterations, is copied from the Connecticut Courant:

"By invitation from the Board of Trustees, the Governor and other State officers, the Legislature and many invited guests, made an excursion to the village of New Britain, to be present at the opening and dedication of the building destined for the use of the State Normal School. The Hartford, Providence and Fishkill Railroad kindly gave them a free passage. They were escorted to the cars by the Hartford Light Guard, accompanied by a band of music, and at New Britain the New Britain Greys joined the escort. They marched in procession to the Normal School, in front of which they halted, and were addressed by Marcellus Clark, Esq., who welcomed them to New Britain in the name of the citizens, and introduced to them Rev. Mr. Stone, associate principal of the school, who announced the arrangements for the afternoon. The procession then entering the building, passed into a large hall where the common exercises of the Model school are held. Here were assembled some four hundred and fifty children, constituting the Primary, Intermediate, and High Schools of the village, ordinarily taught in other places, but assembled every Wednesday afternoon in that hall for certain school exercises. These children are taught by the members of

the Normal School, who thus practically learn to teach under proper supervision. It had been expected that this school would go through with their ordinary exercises, but the lateness of the arrival of the cars, and the great crowd in the room, prevented it; one lad, however, declaimed, and a glee was sung.

The audience then passed into the Normal School hall, which consists of two apartments connected by folding doors, the old part, which had been used for the scholars, and the new part never before occupied. As soon as the audience was seated, the doors of the new apartment were opened, exhibiting all the scholars quietly seated. The effect was very good. A class of quite young girls sang prettily. Rev. Mr. Murdock, of Hartford, made a prayer. E. A. Andrews, Esq., of New Britain, then gave a succinct history of the Institution:—of the bonus which it received from the Legislature; the offer which the Trustees had made to the villages of the State for the place of its establishment; the response of the citizens of New Britain, by raising a fund of $16,000, with which the present building was purchased and the addition erected, This was the opening of that building, and in the name of the "New Britain Educational Fund Company," he tendered it to the Trustees of the Normal School for their use. The President of the Board of Trustees, Francis Gillette, Esq., rose on the stage as this announcement was made. Mr. Andrews, turning to him, repeated the offer, with the hope that the building and the school would prove a blessing to the State.

Mr. Gillette then replied, accepting the tender thus made, and explained to the Legislature the course which the Trustees had taken. He said that not only was there a building thus bestowed by the citizens of New Britain, but that they also offered their four hundred children to constitute a model school, and a school of practical instruction in the grand matter of education. In the name of the Trustees and of the State, he returned thanks to the citizens of New Britain.

Hon. Henry Barnard, Superintendent of Common Schools, in virtue of his appointment as Principal of the Normal School, then addressed the meeting for one hour. After glancing at the idea of the school with its groups of scholars, under the systematic training of a teacher in its relation to home, neighborhood, society, the church and the State, —and tracing its history back, not to our pilgrim fathers, but to the Christian Church, which every where, and in all times, since Christ took little children in his arms and blessed them, had encouraged, in various forms, the nurture of children and youth for the service of religion and the duties of life—the speaker traced rapidly the progress of the Normal School, or Seminary for Teachers, from its first institution by J. B. de la Salle, in the Brothers of the Christian Doctrine, at Rheims in France, in the year 1681, and in the equally benevolent labors of Hermann Franke, in the Orphan House at Halle, till it had now a recognized place in the system of public instruction in every advanced state in Europe, and was fast conquering for itself a position in the best systems of common schools in this country. In 1852, there were at least two hun-

dred and sixty-four seminaries, avowedly and exclusively devoted to the education of teachers in Europe, and seven in this country, and every year was adding to their number and efficiency. He then dwelt on the course of instruction which would, in the progress of the school be attempted in this building, and the result which the friends of the school might reasonably anticipate—not from the operations of a single year, but from a fair trial under the ordinary conditions of success in such an enterprise.

If this school does fail, it will be an exception in the history of Normal Schools—if the results fall short of the reasonable expectations or demands of the Legislature, and the friends of educational improvement in the State, the speaker ventured to predict that the reasons for such disastrous issue, will be found, *first*—because pupils are admitted without adequate preparatory attainments, and without sufficient test of their possessing a natural tact to govern and aptness to teach; *second*, a majority of the pupils will not remain a sufficient length of time to acquire that knowledge of subjects and methods, and especially that intellectual power and enlightenment, which are essential to the highest success in the profession; *third*, because the appropriation by the State will not provide a sufficient number of teachers for the number of pupils admitted; and *fourth*, because the people will not encourage by adequate compensation and continuous employment through the year, and from year to year, in the same school, well educated and thoroughly trained teachers. But he would not indulge in any such dark forebodings. Many a long cherished hope, long deferred, but still cherished, had its fulfillment in the attendance and exercises of this day; and if public confidence—the confidence of the legislature, and the people, which must be the breath of life to this enterprise, is not withdrawn through the influence of sectarian jealousy, sectional prejudice, or party spirit, it will open a new chapter in the educational history of the State.

At half-past six an elegant collation was served up at the Humphrey House for the numerous assembly; and at eight in the evening, the Rev. Horace Bushnell, D. D., delivered a very interesting address, occupying an hour and a half, on CONNECTICUT, and the right which all her children had of being proud of her early history. No son of Connecticut could listen to its eloquent details without a feeling of pleasure and pride that he was descended from a State so deservedly illustrious."

The following extracts embrace the portions of the address which referred particularly to this school, and the common schools of the State:

"These are the mines, the golden *placers* of Connecticut. Turning now to these as our principal hope for the future, let us endeavor, with a fixed and resolute concentration of our public aim, to keep the creative school-house in action, and raise our institutions of learning to the highest pitch of excellence.

I am far from thinking that our schools have ever been as low, or inefficient as many have supposed; the facts I have recited clearly show the contrary. And yet they certainly are not worthy of our high advantages, or the age of improvement in which we live. Therefore, I rejoice that our lethargy is now finally broken, and that we are fairly embarked in an organized plan for the

raising of our schools to a pitch of culture and perfection, worthy of our former precedence.

I remember with fresh interest, to-day, how my talented friend, who has most reason of all to rejoice in the festivities of this occasion, consulted with me, as many as thirteen years ago, in regard to his plans of life; raising, in particular, the question whether he should give himself wholly and finally up to the cause of public schools. I knew his motives, the growing distaste he had for political life, in which he was already embarked with prospects of success, and the desire he felt to occupy some field more immediately and simply beneficent. He made his choice; and now, after encountering years of untoward hindrance here, winning golden opinions meantime from every other state in the republic, and from ministers of education in almost every nation of the old world, by his thoroughly practical understanding of all that pertains to the subject; after raising also into vigorous action the school system of another State, and setting it forward in a tide of progress, he returns to the scene of his beginnings and permits us here to congratulate both him and ourselves, in the prospect that his original choice and purpose are finally to be fulfilled. He has our confidence; we are to have his ripe experience; and the work now fairly begun is to go on, I trust by the common consent of us all, till the schools of our State are placed on a footing of the highest possible energy and perfection.

To exhibit the kind of expectation we are to set before Connecticut as a State, let me give you the picture of a little obscure parish in Litchfield county; and I hope you will pardon me if I do it, as I must, with a degree of personal satisfaction; for it is not any very bad vice in a son to be satisfied with his parentage. This little parish is made up of the corners of three towns, and the ragged ends and corners of twice as many mountains and stoney sided hills. But this rough, wild region, bears a race of healthy minded, healthy bodied, industrious and religious people. They love to educate their sons, and God gives them their reward. Out of this little, obscure nook among the mountains, have come forth two presidents of colleges, the two that a few years ago presided, at the same time, over the two institutions, Yale and Washington, or Trinity. Besides these they have furnished a secretary of State for the commonwealth, during a quarter of a century or more. Also a member of congress. Also a distinguished professor. And besides these a greater number of lawyers, physicians, preachers, and teachers, both male and female, than I am now able to enumerate. Probably some of you have never so much as heard the name of this little by-place on the map of Connecticut, generally it is not on the maps at all, but how many cities are there of 20,000 inhabitants in our country, that have not exerted one half the influence on mankind. The power of this little parish, it is not too much to say, is felt in every part of our great nation. Recognized, of course, it is not; but still it is felt.

This, now, is the kind of power in which Connecticut is to have her name and greatness. This, in small, is what Connecticut should be. She is to find her first and noblest interest, apart from religion, in the full and perfect education of her sons and daughters. And so she is to be sending out her youth, empowered in capacity and fortified by virtue, to take their posts of honor and influence in the other States; in her behalf to be their physicians and ministers of religion, their professors and lawyers, their wise senators, their great orators and incorruptible judges, bulwarks of virtue, truth, and order to the republic, in all coming time. And then, when the vast area of our country between the two oceans is filled with a teeming population, when the delegates of sixty or a hundred States, from the granite shores of the East, and the alluvial plains of the South, and the golden mountains of the West, are assembled in the Halls of our Congress, and little Connecticut is there represented in her own behalf, by her one delegate, it will still and always be found that she is numerously represented also by her sons from other States, and her one delegate shall be himself regarded in his person, as the symbol of that true Brother Jonathan, whose name still designates the great republic of the world."

The Legislature voted unanimously to print an edition of five thousand copies of Dr. Bushnell's address.

EXTRACT

FROM THE

Fifth Annual Report of the Superintendent (Henry Barnard) of the Common Schools of Connecticut to the General Assembly, May session, 1850.

AFTER the lapse of a quarter of a century since the attention of the people of Connecticut was first called to the importance of providing for the special preparation of teachers of common schools for their arduous and responsible labors, the Legislature in 1849 appropriated the sum of ten thousand dollars, paid by the State Bank, and of one thousand dollars paid by the Deep River Bank, as a bonus for their respective charters, to meet the annual expenses of a State Normal School, or Teachers' Seminary, for a period of four years. Apart from my official connection with the institution, I felt it to be my duty as Superintendent of Common Schools, to do every thing in my power, not only to make its objects known, but to facilitate its early organization and opening, as the most important agency which could be employed by the state to increase the usefulness of the common schools, both as to the quality and amount of education given. So anxious were the trustees and officers of the institution to make a beginning of their enterprise, that without waiting for the complete outfit of buildings, apparatus and library, which the people of New Britain had pledged themselves to furnish on the location of the Normal School in that village, the school was opened on the 15th of the present month, (May,) under as favorable auspices, as to pupils and opportunities for imparting practical knowledge, as any of the seven Normal Schools which are now in successful operation on this continent. At the close of the first week, there were thirty-five Normal pupils in attendance, under the immediate instruction of Rev. T. D. P. Stone, the Associate Principal of the School, and upward of three hundred pupils from the village, in four Schools of Practice, under the charge of Mr. Stone, assisted by Prof. Guion, three female teachers and pupils of the Normal School. The four Schools of Practice are supported by the Central District of the New Britain School Society.

In the absence of any published rules of the Board of Trustees, regulating permanently the number of sessions in the year, and the length of each session, the subject and course of instruction, the period of attendance or degree of proficiency to entitle a pupil to the diploma of the institution, I will venture to set forth the general plans and aims of the officers who have been entrusted with the immediate care of the institution, for the purpose of making known its objects, and showing its probable influence on our common schools.

1. The officers of the Normal School believe that they could best promote the permanent improvement of the common schools of the state, by truly educating, and thoroughly training a few efficient teachers of the right stamp of character, physical, intellectual, esthetical and moral, and then securing their permanent employment at fair remunerating wages, at central points in different sections of the state, as Normal teachers in model school-houses; or, by being allowed to select every year out of such candidates as may be presented by the visitors for the several school societies, a small number of pupils who possess the health, gentleness of manners, fondness for children, purity of character, singleness of purpose and tact, that indicate a natural fitness for teaching, and then, retain them long enough to superadd such appropriate knowledge of the studies to be taught, and practical skill in arranging the classes and conducting the in-

struction and discipline of an elementary school, under the ordinary conditions of an agricultural district. But as either of these courses are impracticable under present circumstances, they will aim to benefit in such measure as they can, as many pupils as may apply for admission; to cooperate every year in such ways as shall be open to them, with as many teachers of the state as they can meet for professional improvement, whether the same shall be pupils of the school or not; to act by personal visits to the schools, and by public addresses, on as many societies and districts as their engagements at the Normal School will admit; and to prepare the public mind of the state generally, by precept and example, by voice and pen, as far and fast as they can, for more thorough and progressive steps of improvement in every department of the educational field.

2. The benefit of the Normal School to any pupil will be measured by the preparation each may bring in character, attainments and aptitude for the business, and the time and industry which may be devoted to the work. The officers of the school cannot encourage for a moment, the idea that a person who does not understand a subject thoroughly, can ever teach that subject well, or that a residence of a few weeks or months in the institution, however diligently and wisely employed, will be sufficient to gain a knowledge of the human mind, and of a child's mind in particular; of the studies which it is desirable to have well taught in our common schools, and of the best methods of teaching the same; of the motives which are to be appealed to to secure habits of study, order and obedience; and of all the technical and practical details of school keeping. They believe, however, that a person of quick observation, of some natural aptitude for the business, and a clear intellect of the average power and cultivation, can, with ordinary diligence and devotion, obtain much additional information, and some practical experience, correct many old errors and appropriate many valuable hints, and above all catch the true professional spirit, by even one term's residence at the school. A single visit to a good school; an hour's conversation with a good teacher; the reading of a single chapter in Emerson's "Schoolmaster," or Page's "Theory and Practice of Teaching," may be not only a help, but the starting point of a new life to the young teacher. The officers of the Normal School will, therefore, welcome any teacher or candidate for teaching, to the institution under their charge, for a visit of an hour or a residence of years.

3. By means of the regular classes in the Normal School and in the Schools of Practice, an opportunity will be offered to every member of the school to review thoroughly any one or all of the elementary studies required to be taught in the common schools of the state, and to extend his attainments in any of these studies, and such kindred branches as will facilitate his success as a teacher in any grade of common schools.

The reviews and recitations will be so conducted, as to methods and practical illustrations, as to make the studies far more interesting and profitable than they now are, whether regarded in the way of information, or as means of intellectual discipline, preparatory to those labors and duties of life which are most important and universal. A knowledge of the elements and structure of the English language, is justly deemed of paramount importance, and it is proposed so to teach it, as to give to every child who shall attend a common school with ordinary regularity and diligence, not only the ability to spell and read with accuracy and facility, but to converse and compose in it with a good degree of readiness and power, and at the same time acquire an earnest and discriminating taste for the choicest productions of American and English literature. Penmanship is now taught in every district school, and it is proposed to connect the exercises in this branch not only with constant practice in English composition, with book-keeping and other forms of business, but also

with the art of drawing, thus educating to a higher degree than mere writing can do, both the eye and the hand, rendering the one observant, and the other exact, and at the same time, training several important faculties of the mind, and imparting a power which can be turned to many useful purposes in every department of practical life.

In addition to the studies now generally taught in our schools, it is proposed to give some practical instruction in vocal music and physiology; and to those, whose previous training, or whose residence at the institution will be long enough to allow of this extension of the course without abridging the time and attention which are due to the elementary studies, a general view of the principles of agricultural chemistry and of domestic economy, will be presented.

4. Subjects will be taught in the Normal School rather than text books; and the manner in which the same subject is treated by several of the best authors, will be compared and discussed, in order that the graduates may be prepared to decide on the comparative merits of school books, whenever a change of text books is desirable in a school, and at the same time be able to teach the subjects properly, even if pupils of the same class should study the subject in different books.

5. The elementary studies will be thoroughly reviewed with constant practice on the blackboard, and by the aid of such maps, and cheap and simple apparatus as are now furnished in our best class of common schools, and are indispensable in all schools, not only that these studies may be more vividly apprehended, but that the teachers may be prepared to use means of practical and visible illustration whenever the same shall be furnished. For the want of knowledge of many useful applications of the blackboard in all of the elementary studies, even the blackboard is but little used at the present time by the teachers of our district schools.

6. In addition to familiar and practical suggestions on particular points in the organization, instruction and discipline of schools, as occasion may call for the same in the daily routine of the institution, lectures will be given on the history of education and schools; on the object and principles of public instruction in general, and of our own system in particular; on the art of teaching and its methods, and the application of these methods to each particular study; on the theory of discipline and its practice; on the peculiarities of a district school, as well as of other grades of schools; on the general principles of school architecture; on the legal position and relations of a teacher in our system of common schools; and a variety of other topics which need not be enumerated in this place. [*See* Topics for Discussion, and Questions respecting a School.]

These topics will be examined by the pupils in the light of their own previous experience and observation, will be tested by contrast and comparison with the matter and manner of instruction and discipline in the institution, and its associated schools of practice, will be further investigated in the books on the history of education and schools, and the theory and practice of teaching in the library, and will be made the themes of oral discussion and written essays which will constitute a part of the regular routine of the Normal School.

7. The various principles which come under the general department of the theory and practice of teaching, will not only be exemplified as far as practicable in the management, instruction and discipline of the Normal Schools and the Schools of Practice, but an opportunity will be afforded to the pupils of the first, to apply the same in practice to such extent and in such manner as the previous education of each shall render expedient and desirable. To give the most thorough familiarity with the theory and practice of organizing and conducting common schools, and at the same time to enable a few at least of each class to continue their connection with the school, a certain number will be employed as assistant teach-

ers in the schools of the village, and, as far as practicable, of the neighboring districts. Opportunity will be given to such pupils to spend a portion of the vacations in visiting the best schools in different parts of the state, and in attending educational meetings of various kinds which may be appointed by the Superintendent of Common Schools. The pupils thus employed will embody in written reports the results of their observation and experience, which will be subject to the examination and criticism of the officers of the institution.

8. To cultivate a truly religious feeling, to lay the foundation and implant the motives for a truly religious life, to enable the teachers by precept and example rightly to develop the moral faculties, and to define and enforce the performance of all the great primary moral duties, in the schools which may be placed under their charge, will be one of the cardinal objects of the Normal School. Every suitable effort, consistent with perfect religious toleration, will be made, to give a deep moral and religious tone to all the exercises, and to the whole character of the institution, from a deep conviction that a sense of responsibility to God, and of love to man, must form the main-spring of a teacher's activity, while it is the surest pledge of success.

9. Occasional lectures on important topics of education, or even courses of lectures on subjects of intrinsic value, and which reflect light on the studies, labors and duties of the teacher's calling, will be secured from time to time from persons who have given to these subjects special preparation. In this way it is anticipated that the pupils will have the benefit of the counsel, experience and study of many wise and distinguished teachers and educators from this and other states.

10. No efforts will be spared, by correspondence and personal application, to assist the Normal pupils in obtaining permanent situations as teachers, according to the qualifications of each, and to promote their advancement from a school of a lower grade and compensation, to one of a more desirable character in both respects. Any aid which can be given to the graduates of the school by advice and coöperation, in their several fields of labor, will be cheerfully extended. An opportunity will be afforded to such as may wish to return to the institution for a short period to perfect or practice themselves in particular departments of instruction, in which on trial they may find themselves deficient. An anniversary meeting, or reunion of all the members of the school, will be encouraged at least once in a year. The State Teachers' Association will be invited to hold at least one meeting every year within the walls of the institution, where every facility at the command of its officers will be extended to make the teachers of the state welcome, and their session profitable and interesting. Every thing will be done by the officers of the school, which a strong desire can suggest, and unwearied efforts accomplish, to make the school worthy of the kind feeling and prompt coöperation of all who are, and of all who propose to become teachers in any grade of public or private schools in the state, to grapple as with bands of steel, and yet only by the sympathy of a common pursuit and the sense of reciprocal benefit, the pupils to the school, and the teachers of the state to each other, and to unite all hearts and all hands in the great work of the more complete, practical and universal education of the children of Connecticut.

11. To make the objects of the Normal School generally known, to interest young persons of the right character and views in the business of teaching, and induce them to connect themselves with the institution for a sufficient length of time to obtain the full benefits of a methodical course of theoretical and practical instruction, to coöperate with such pupils as may go out from the Normal School to teach in different parts of the state, to visit schools of different grades in large and small, in village and country districts, for the purpose of ascertaining their condition, suggest-

ing improvements, and adapting the instruction of the Normal School to the real deficiencies of elementary education, to establish pleasant social and professional relations with teachers, school officers and parents, it is the intention of the officers of the institution to attend Institutes, Teachers' Associations, and common school meetings of every name, to which they may be invited, or where they have reason to suppose their presence and coöperation will prove acceptable. It is believed, that in the course of the four years for which the enterprise is now planned, every school society, and a large majority of the sixteen hundred and fifty districts, will be visited by one or more of the teachers of the Normal School.

This department of labor is as necessary to the success of the enterprise as the instructions which may be given within the walls of the Normal School.

Among the results which will follow from the successful management of the State Normal School for a period of four years, now provided for by law, may be specified the following.

1. It will make an institution or institutions of this character, in some form, an indispensable feature of our common school system. This has been the uniform result in every country and every state where the experiment has been tried under favorable auspices. There is not on record a single instance of the abandonment of this agency for providing good teachers for public schools, whenever it has been tried under liberal legislative or governmental patronage. There are more than two hundred such schools now in successful operation in this country and in Europe, and every year is adding to the number.

2. It will thus supply the want which has long been known to exist by those who have given most attention to the improvement of common schools, of a place where young men and young women of the requisite natural qualifications, can acquire the science and the art of teaching without a series of experiments which are annually made at the expense of the health, faculties, and affections of the children placed under their charge. It will do for the future teacher what the direction of the master workman and the usual term and duties of apprenticeship do for the future mechanic; what the law school, and clerkship in the office of an older practitioner at the bar, do for the young lawyer; what the medical school, the practice in the hospital, or dissecting room, or study in the office of the experienced physician, do for the medical student. It is applying to the business of teaching the same preparatory study and practice which the common judgment of the world demands of every other profession and art. In this case it is provided for by the state, because the state has found it to be a matter of interest and duty;—of right in its strongest and best sense;—to look after the education of children, and to contribute toward the wages of the teacher; and to protect her own appropriations she should see that the teachers are properly qualified.

3. It will help to make teaching a permanent employment. The more truly efficient a teacher becomes, the more thoroughly the habits of his mind and life are moulded to his occupation, the more deeply his soul is imbued with the spirit of his profession, the less likely he is, and the less capable he becomes of changing his career, and the more he is fortified against the temptations to forsake it; and the example and success of one such teacher will have a powerful influence in determining the choice of many others just starting in the profession.

4. It will help to verify the vocation of the pupils to the profession for which they are preparing. The Normal School will be a very uncomfortable place for any person whose heart is not in the work, and who looks upon teaching, not as a calling, a mission, but as a meaningless routine, a daily task, imposed by necessity, or taken up because nothing better offered, and to be thrown aside as soon as a more lucrative occupa-

tion shall turn up, or open. It will be soon ascertained who enters upon the prescribed round of observation and practice, of reading and discussion, of study and lectures, with the enthusiasm of persons in earnest and in love with their business; and only such will be encouraged to persevere, or will be recommended as teachers on leaving the school.

5. While it is probable that much the largest number of teachers who become connected with the school will not remain long enough to experience the full benefit of what is understood to be a course of Normal instruction and training, still it is believed a small number at least will, and the good which a few teachers properly trained will do, will not be confined to the districts in which they are employed. Their schools will become model schools for other districts, and the awakening influence of their example and labors will be felt all around them. Teachers who have not enjoyed the advantages of such training, will strive to excel those who have, and thus a wholesome spirit of emulation will spring up among the teachers of the same neighborhood.

6. Through the direct and necessary influence of even a few good schools scattered all over the state; of schools made good, and seen and felt and acknowledged to be made good, by teachers who have gone out from this institution with improved and improving views of the nature, objects and methods of teaching, and by the many other modes in which the officers and pupils of this school propose to act on the public mind, the standard of teachers' qualifications and wages will be gradually and permanently raised. Good teachers will be in demand, and their services will command good wages. The contrast between a good teacher, and a poor one, will be seen and felt; and then the great commercial law of demand and supply will begin to operate. The want of good teachers will be felt; and then will follow the corresponding demand. The demand will induce young men and young women so to qualify themselves as to meet this want. And with a demand for and supply of the better article, the poor one will remain a drug in the market. The other obstacles which now remain in the way of the employment of good teachers will gradually and forever disappear. Old, dilapidated, inconvenient, and unhealthy school-houses will give place to new, attractive and comfortable structures; for districts having the first will find it difficult to secure the services of a good teacher, who will understand well the relations which a good house bears to his own health and his success both in government and instruction. That relic of barbarism, the practice of "boarding round," of compelling the teacher to live homeless and without the ordinary facilities and seclusion for study, of being subjected to inconveniencies to which the lawyer, or clergyman, or mechanic are not subjected by their employers, will no longer remain a hindrance to the formation of a permanent, well qualified body of professional teachers.

7. It will do much in connection with Teachers' Institutes, Conventions, and Associations, to inspire and strengthen a professional feeling among teachers. All the advantages felt by those who prepare in common for other professions, or act in concert,—friendships, mutual encouragement and assistance in studies, discussions and comparisons of view, and the social position and influence which follow the association of large numbers in the same pursuit,—will be experienced. There has been till within a few years but little of this professional spirit. Good teachers have grown up and remained isolated. Their experience has furnished them with excellent methods, a social position, and adequate pecuniary return. But their number has been small and their influence has been hardly felt beyond their own school-rooms, much less has it been made to give elevation, character and amelioration to the profession generally.

8. It will do something toward building up a professional literature which shall embody the experience, reflection, and discussions of our own

teachers on the science and art of education as applied and developed in our common schools. The practice of writing essays in the Normal School on educational topics; of discussing the same subjects in public meetings of teachers and parents; of making reports to the Principal on the state of the schools in which they may be engaged, or which they may visit, will lead to the establishment and support of an Educational Periodical for their own benefit. By means of such a periodical, an active spirit of inquiry will be awakened and kept alive; improvements in each district will be announced and made the common property of the profession; wrong ideas in education will be exposed and exploded; and the sound practice of good teachers will be embodied in words and reduced to the precision of scientific principles.

9. The officers of this institution expect to find in many of the members of the school a strong natural impulse to the study of education, and an enthusiastic attachment to their future profession, as the noblest, holiest department of human exertion. Upon that class, be the same large or small, as they appear, do they rely for giving an impulse of a most powerful kind to educational improvement, and especially in fields for which the laborers are at present few. Whoever else may doubt, or falter or fail, these will not. Though called upon to labor in obscurity, they will toil on and find their happiness in their work. New difficulties will only nerve their hearts for sterner encounters.

These anticipations of good to the teachers, the schools, and the state, may all be darkened, postponed and defeated. Public confidence, which must be the breath of life to this enterprise, may be withheld, or withdrawn through the influence of sectarian jealousy, sectional prejudice or party spirit. All that the officers of the Normal School can do, to avoid studiously all just occasions of offense, and to deserve the entire confidence of the people, the Legislature, and the teachers of the state, will be done. All they ask is a fair field, a reasonable amount of coöperation from school teachers and school officers, the charitable judgments of their fellow citizens, good health, and the blessing of God upon their labors.

The following extracts from the "*Report of the Superintendent of Common Schools*, (DAVID N. CAMP,) *for* 1860," will show the progress of the Institution down to the close of the year:—

When the Normal School was organized, it was considered by many, even of the friends of education, an experiment. Although the conviction was strong that some means must be provided for the better education of teachers of common schools, there was a difference in sentiment as to what measures were best, and the friends of the Normal School were by no means entirely harmonious in their views of the best plan of operation. Only two states, Massachusetts and New York, had established state Normal Schools. No well defined principles of organization or methods of instruction and training had been published, as adapted to the schools of this country. The plans adopted by the Board were necessarily to some extent experimental, but were such as seemed best in the circumstances and required by the demands of the common schools. At the time of the organization of the Normal School, or in 1850, there were few graded schools or permanent teachers in the state. With the exception of a few city schools, the districts almost exclusively employed male teachers in the winter and female teachers in the summer, and had two terms of school in a year. The demand for teachers was principally in the autumn, for male teachers for winter schools, commencing in October or November; and in the spring, for female teachers for summer schools, commencing in April or May. The

terms of the Normal School were so arranged that the winter term closed so as to enable teachers in attendance to teach in the summer, and the summer term closed before teachers were generally wanted for the winter schools. The two terms were also each divided into two sessions, so that teachers who could be present only a few weeks might receive such aid as the Normal School could give in that time.

Few of those who entered the school the first two years, remained more than a term or two, and many only a portion of one term. When the school was first opened, there was a class of teachers of considerable experience, a portion of whom had enjoyed the advantages of our higher educational institutions, while others, with more limited advantages, had by their own energies and systematic self-culture, become well fitted for a course of professional instruction. These teachers gladly availed themselves of the opportunities afforded by the opening of the Normal School, and entered with zeal upon the work its scheme of studies and plan of exercises contemplated. They had already gained by experience much of what it was the province of the Normal School to impart by lessons and lectures. They did not need to remain through the whole time permitted by the act establishing the school. A single term was invaluable to this class of teachers; catching the spirit and comprehending the design of the institution, they were able to carry its benefits immediately to the schools which they taught. A number subsequently returned.

It was thought best at the commencement of the school to leave most of the studies optional, permitting the pupils to enter such classes as they chose, only complying with the general rules and regulations of the school. The appropriations from the State Treasury were not sufficient to provide a full corps of teachers even for the limited number of pupils who were in attendance the first years of the school. The teachers and classes of the Normal and High Schools were necessarily interchanged to give as great an amount of teaching in each department as possible.

In 1853 the appropriation was increased to four thousand dollars a year, more teachers were employed, and the course of instruction and training was rendered more systematic and complete. The school was now thoroughly classified, the three classes corresponding to the three year's course of study contemplated by the regulations of the school. The terms were so arranged that there should be three unequal terms and three vacations in the year. As the Normal School became better known and its pupils were sought as teachers of common schools, applications to the school became more frequent.

Some persons sought admission to the school not so much to be benefited by its course of instruction and discipline, as to be able to state that they were normal pupils, and thus secure better situations to teach. The trustees being compelled by statute to receive all who came properly attested by the Boards of School Visitors of the state, they were obliged, as a matter of safety to the common schools, as well as for the interest of the Normal School, to adopt a regulation receiving no pupil for a less time than one term. This regulation seemed the more important as it was not to be expected that a class of teachers of large experience and thorough training, like those who sought admission at first for a few weeks, would be found to need the same privileges in the school hereafter. There were still many experienced teachers entering the school, but they mostly came with the intention of remaining a longer time and taking a

full professional course. The terms and vacations of the schools of the state have much changed in ten years, and a large proportion of the teachers of our best schools, instead of being hired for a single term, are employed permanently, at least for a year. The school year, as now established by law, commences in September, and a large proportion of the schools hire their teachers to commence in September or October. In consideration of this fact, and for other important reasons, the Trustees, at their annual meeting in October, 1859, changed the terms of the Normal School, so that hereafter, the principal vacation will be in August, and the terms begin in September, January and April, and the anniversary occur in July. Teachers' Institutes, to some extent, will meet the wants of those who would attend the Normal School for a few weeks, so that the short term has been abolished and pupils will only be received at the beginning of a term, and are required to remain at least one term, and the Trustees strongly recommend all whose talents and attainments are sufficient, to pass through the entire course. Though the number of pupils enrolled as members of the school will probably be less by these regulations, it is believed the benefits to the common schools of the state will be greater, especially if those entering the school will remain till they can graduate.

The following general plan of operation and means of securing the objects for which the Normal School was organized have been adopted:—

First.—A course of instruction and general review of the studies required by law of common school teachers, is provided. The trustees have felt that however desirable a course of advanced study might be to any teacher, still it was their duty to provide first for thorough preparation in the elementary studies. It is not expected that the deficiencies in early education can be wholly made up during the time that pupils will remain at the Normal School, but the reviews and recitations are so conducted as to test the students' acquaintance with first principles, and at the same time to the daily lessons in methods of teaching. In addition to the legal studies, drawing and vocal music receive special attention, with a view to their introduction into common schools of all grades.

Second.—There is also provided a course of advanced studies for those who are able to pursue it profitably. This course includes such studies as are believed to be best for mutual discipline, and are also necessary as a preparation for High schools and the higher departments of graded schools.

Third.—The science of education and the art of teaching are taught with especial reference to the teachers' profession, both in daily lessons with text-books, and by lectures. Lectures are also given on the different branches of natural science, and their relation to common schools, and on the use of school apparatus and means of illustration.

Fourth.—A portion of each week is assigned for "Teaching Exercises" given by the students while the members of the classes are considered pupils, or more generally with classes of children taken from the model schools and brought into the Normal Hall and taught in the presence of the Normal School.

Fifth.—Connected with the Normal School is a model school of four grades, including pupils from four to twenty years of age, and in all stages of advancement from elementary reading to the advanced studies of the High School.

The model school in its different grades contains more than five hundred children, meeting in eight different rooms, besides recitation rooms. Over this school there is placed a principal, and a presiding teacher for each room, whose

services are paid for by the village of New Britain. The pupils of the Normal School visit the different rooms of the model school to observe and study the best methods of instruction and discipline, and a portion of the classes teach a part of each day, in these schools.

The class recitations of the Normal School are so arranged that during all hours of class recitation, some one of the classes is at liberty or unemployed in the class room. The members of each class teach in the model school when their class is not engaged in recitation. By this arrangement a pupil of the Normal School has an opportunity to teach in the various departments or grades of the model school and in different branches, without losing a single recitation through the course. The pupils of the Normal School teach under the supervision of the presiding teacher of each room in the model school as well as by the direction of the teachers of the Normal School.

Within the short period of ten years, more than fifteen hundred teachers have gone out from the Normal School to teach in the common schools of the state. One-third of this number are now teaching in one hundred and thirty towns of the state. These teachers are employed in every grade of school both in city and country districts. Though all have not been equally successful, the testimony of school visitors is nearly unanimous in regard to the efficiency and beneficial influence of normal teachers generally. Some however have failed to command the respect or secure the attention necessary in the school-room. But in the few cases of failure that have occurred, it is believed that an examination would generally prove, either that the teacher had been at the Normal School but a few weeks, and left without the discipline, the culture and knowledge necessary and which a longer attendance would have secured, or, if in the case of one that had been at the school a longer time, the failure might be ascribed to deficiency in natural capability or judgment, or to the fact that the individual had been appointed to a place for which he was wholly unfitted by education or experience. It is not to be expected that a few weeks or a few months or even years will make a competent teacher of every one. There are some whom no influence of a Normal School or any other human instrumentality will make efficient teachers. Application and perseverance will do much, but certain God-given qualifications are indispensable, the want of which, no amount of human effort can supply. There are persons, however, and an increasing majority of them who attend, who possess the natural ability and preparation necessary to receive the benefits of the Normal School. The school gives such an opportunity to acquire the science of education and the art of teaching; to develop under the watchful care of considerate teachers, the faculties God has given them; to learn from those of long experience and careful study, what must be otherwise gained only by many years of trial; to test themselves where failure does not bring disgrace, or cause disastrous influences on others. The proportion of those who have left the school and have failed to give entire satisfaction is certainly not greater than the proportion of failures in other professions, and it is believed that when our common and preparatory schools have become so elevated that they give an opportunity for thorough and complete preparation, when school visitors have become careful to recommend to the Normal School none but proper candidates, and the community have become ready to coöperate with a teacher and to appreciate the importance of good schools, there will be still more certainty of success in those who go out from the Normal School.

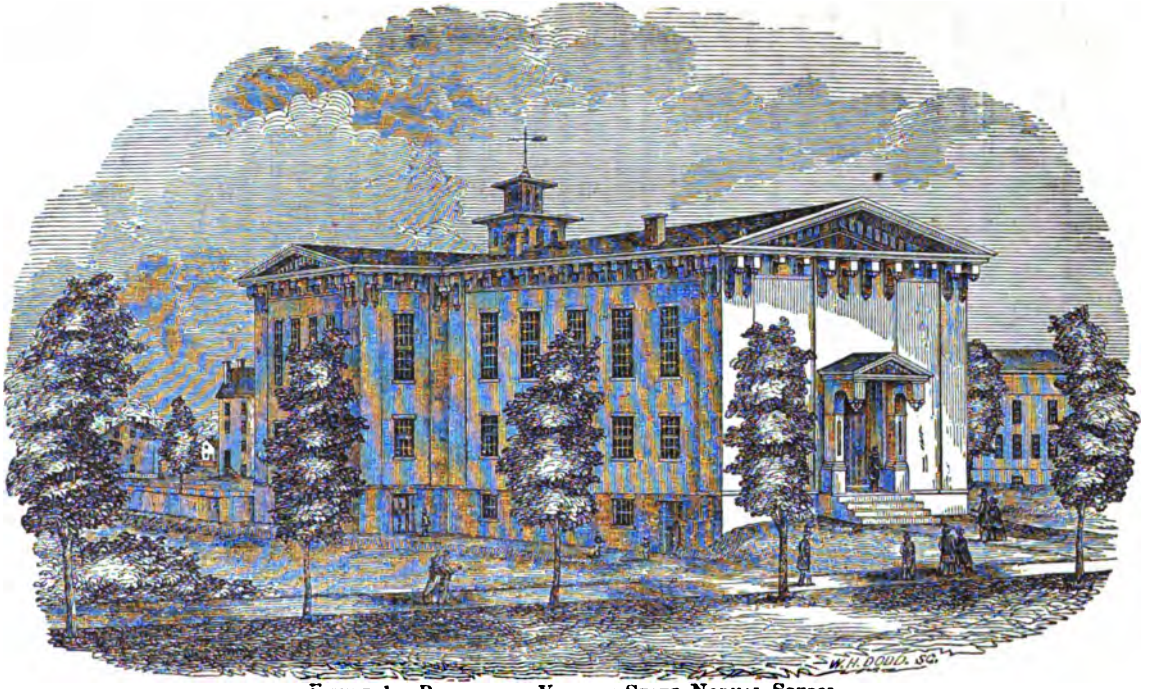


FIGURE 1.—PERSPECTIVE VIEW OF STATE NORMAL SCHOOL.

Plans and Description of the State Normal School at New Britain, Connecticut.

The Normal School at New Britain, was incorporated in 1849, by an "*Act for the establishment of a State Normal School*," "for the training of teachers in the art of instructing and governing the Common Schools of the State." It was located at New Britain, by the Board of Trustees charged with its management, on account of the central position of the town, and its accessibility from every section by railroad; and also in consideration of the liberal offer, on the part of its citizens, to provide a suitable building, apparatus, and library, to the value of $16,000, for the use of the institution, and to place all the schools of the village under the management of the Principal of the Normal School, as Schools of Practice.

The building provided for the accommodation of the Normal School and Schools of Practice was erected by an association of citizens of New Britain, who were incorporated under the general law relating to "Joint Stock Corporations," with the name of the "New Britain Educational Fund Association."

The Normal School building consists of a structure, 70 feet long by 42 feet broad, commenced for a town hall before the location of the Normal School in New Britain, (and since purchased,) and an additional structure, 76 feet by 48. The original building is three stories in height; the new part, four.

The basement embraces two passages, one for males and one for females, to the yard; two large and convenient dressing-rooms; four entrance halls, furnished with hooks for clothes, &c. There are also in the basement story a room for the accommodation of the Intermediate School; a room for one of the Primary Schools; a chemical laboratory; a spacious wood and coal room; three furnace rooms, with furnaces and their fixtures complete, and so arranged that the heat from all the furnaces can be thrown into either one of the large apartments, while, in mild weather, the heat of either one of the furnaces can be diffused through the whole building. Connected with this story is a yard, two hundred feet long by one hundred wide; three-fifths of it for the use of males, the remainder for females. The yard is surrounded and divided by a substantial, painted fence, six feet high. It is also provided with out-buildings of the most approved and convenient structure, and a well, from which water may be drawn in either yard.

The second story, besides the continuation of the above-named entries, contains a room for the Trustees, which, when not occupied by them, is used as a reception room; five recitation rooms and a hall, divided into two apartments, for the accommodation of the upper and lower divisions of the High School of the village.

The third story is occupied by the normal school-room, 50 feet by 40, with two large class-rooms, each 40 feet long by 35 broad, and a library and cabinet, 35 feet long by 13 feet broad, and an office for the principal. The fourth story, besides a hall, 72 feet by 20, which can be used for declamation, reading, &c., and a passage to the observatory, which is directly above it, contains four large recitation rooms. The whole of the third and fourth stories are designed for the Normal School proper.

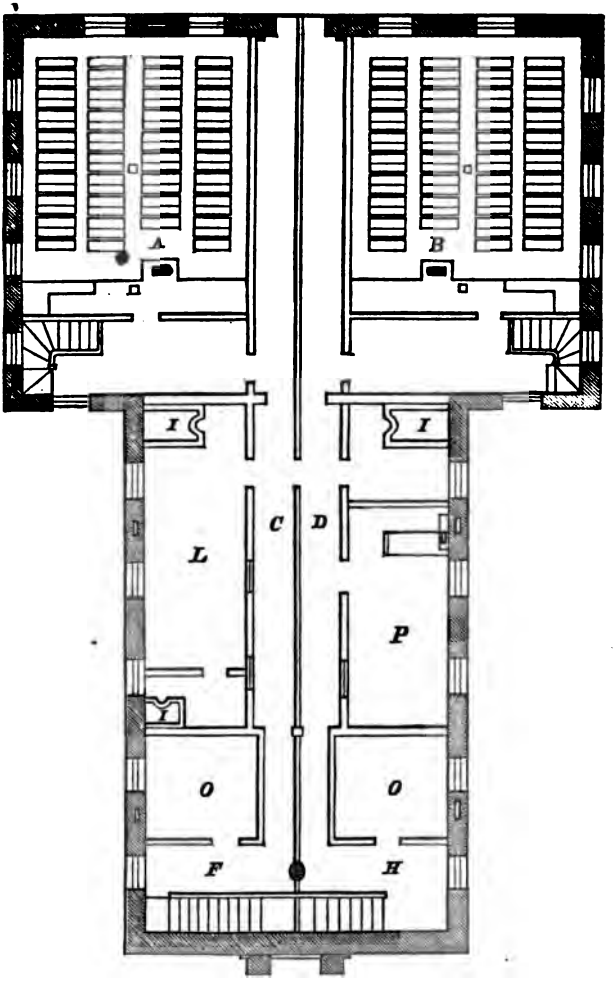
The building was completed and opened, for the accommodation of the State Normal School and the schools of the village, as Model Schools and Schools of Practice, on the 4th of June, 1851, in the presence of the Governor, and other State officers, and both branches of the Legislature, with an address from the Superintendent of Common Schools, and a "Speech for Connecticut" by Rev. Horace Bushnell, D. D.

The building and grounds cost about $25,000, toward which the State has appropriated a bank bonus of $4,500, the balance (save $4,000) having been contributed by citizens of New Britain, of whom Seth J. North subscribed $6,000.

To those who should consult the plans of this building, with a view of adopting any features of the same in the construction of other buildings, it may be well to remark, that the mode of warming and ventilation has not proved satisfactory, owing to the position of the furnaces, and the position and smallness of the ventilating flues. It has been found necessary to place one of Chilson's portable furnaces in both the Primary and Intermediate school-rooms, (S, S, Fig 2,) to warm the school-room, recitation room, and library, on the first and second floors immediately above.

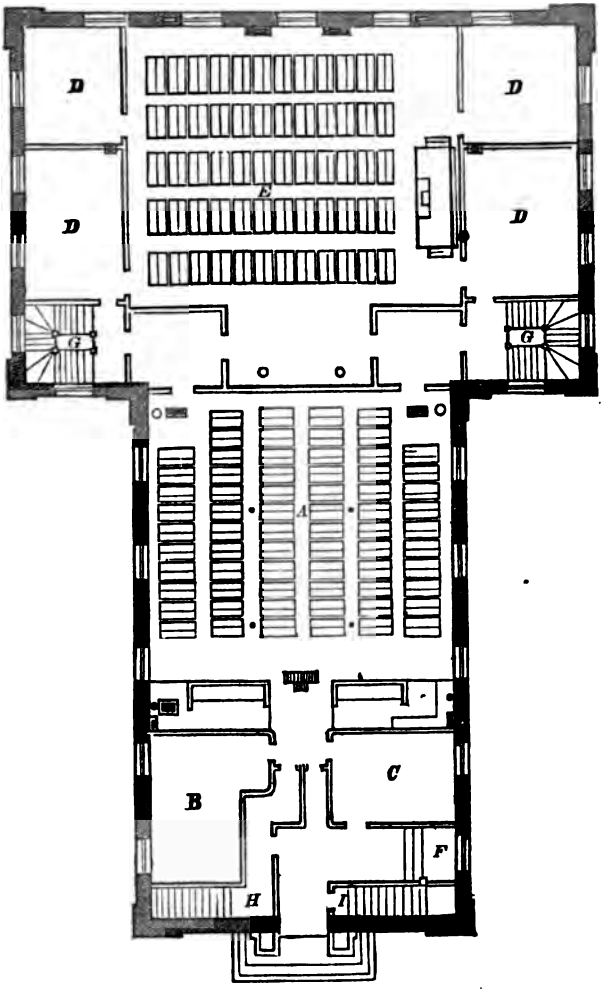
The State appropriates $4,000 a year toward the current expenses of the institution.

FIGURE 2. PLAN OF BASEMENT STORY.



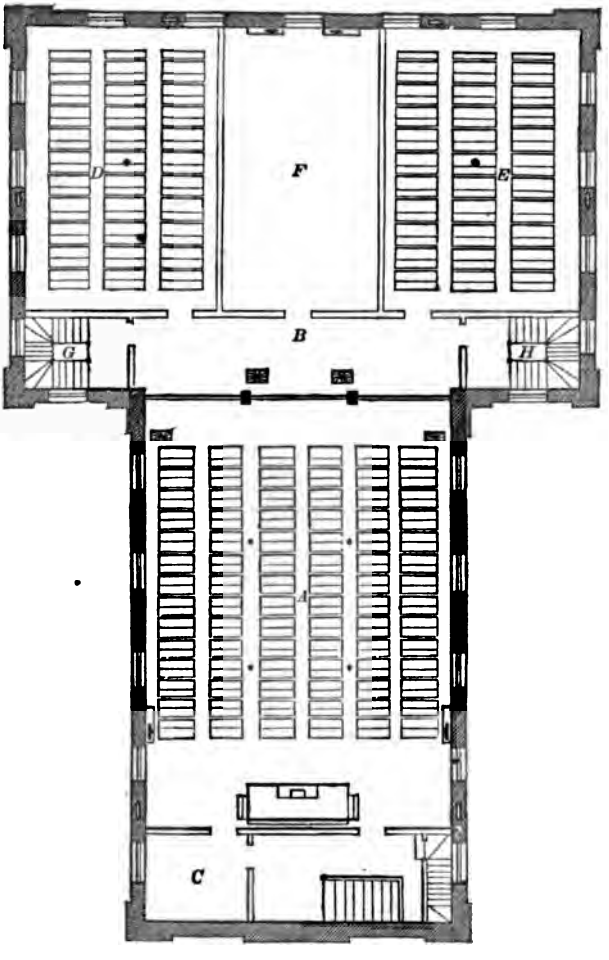
A.—Primary School-room.
B.—Intermediate School-room.
C.—Hall leading to yard for females.
D.—Hall leading to yard for males.
E.—Entrances to Normal School, one for males and the other for females.
F.—Entrance to High School, for girls.
H.—Entrance to High School, for boys.
I. I. I.—Furnaces.
J.—Stove to dry wet feet, accessible on each side.
O. O.—Clothes rooms, one for boys and the other for girls.
P.—Laboratory.
L.—Coal, &c.

FIGURE 3. PLAN OF FIRST FLOOR.



A.—High School-room, with seats and desks for 120 pupils.
B.—Office of Principal of Normal School, and Class-room.
C.—Reception room.
E.—Grammar School-room, with seats and desks for 120 pupils.
D. D. D. D.—Recitation rooms.
F.—Front stairs to Hall.
G.—Side stairs to Normal School-room.
H.—Stairs for girls from basement to High School-room.
I.—Stairs for boys from basement to High School-room.

FIGURE 4. PLAN OF SECOND FLOOR.



A.—Normal School-room, with seats and desks for 120 pupils, and capable of seating with corridor, 220 pupils.

B.—Corridor; connecting with Normal School-room by folding doors.

C.—Office for Trustees of Normal School, and occupied by Associate Principal as an office.

D.—Recitation and Lecture room, 34 feet by 29, for Junior Class of Normal School.

E.—Recitation and Lecture room, 34 feet by 29, for Middle Class of Normal School.

F.—Library. 34 by 13.

G.—Stairs to Normal School, for Females.

H.—Stairs to Normal School for Males.

LEGISLATION OF CONNECTICUT

RESPECTING NORMAL SCHOOLS.

AN ACT *for the establishment of a State Normal School.*

SEC. 1. *Be it enacted by the Senate and House of Representatives in General Assembly convened*, There shall be established, as hereinafter provided, one Normal School, or seminary for the training of teachers in the art of instructing and governing the common schools of this state; the object of which Normal School, or seminary, shall be, not to educate teachers in the studies now required by law, but to receive such as are found competent in these studies, in the manner hereinafter provided, and train them in the best methods of teaching and conducting common schools.

SEC. 2. There shall be appointed, by the Legislature, eight trustees of said Normal School, one from each county in the state; two of whom shall, in the first instance, hold their office for one year, two for two years, two for three years, and two for four years, the term of office to be by them determined, by lot or otherwise; the vacancies to be filled by appointment by the Legislature, for the residue of the term which shall so become vacant; and the Superintendent of Common Schools, ex-officio, shall also be a member of said board.

SEC. 3. The expenses necessarily incurred by said trustees, in the discharge of their duties, shall be defrayed out of the funds herein appropriated for the support of said school; and they shall receive no compensation for their services.

SEC. 4. To said board of trustees shall be committed the location of said school; the application of the funds for the support thereof; the appointment of teachers, and power of removing the same; the power to prescribe the studies and exercises of the school, rules for its management, and granting diplomas; and they shall report annually to the Legislature their own doings, and the progress and condition of the school, and the said trustees are hereby authorized to change the location of said Normal School, from time to time, as they deem best for the interest of said school, and for the accommodation of the pupils in the different parts of the state, provided suitable buildings and fixtures are furnished without expense to the state.

SEC. 5. The number of pupils shall not exceed two hundred and twenty; and the visitors of each school society in the state shall be requested to forward to the Superintendent of Common Schools, annually, the names of four persons, two of each sex, applicants for admission to said school, whom the said visitors shall certify they have examined and approved as possessed of the qualifications required of teachers of common schools in this state; which applicants shall have given to said visitors a written declaration, signed with their own hands, that their object in seeking admission to the school is to qualify themselves for the employment of common school teachers; and that it is their intention to engage in that employment in this state, which applicants the said visitors shall recommend to the trustees as suitable persons, by their age, character, talents and attainments, to be received as pupils in the Normal School. The trustees shall select by lot, from the whole number of applicants from each county, the proportion of pupils to which such county is entitled by its population, of male and female, each an equal number: *Provi-*

ded, that not more than one shall be admitted from any school society, till each society, from which an application is made, shall have a pupil in the school. The trustees shall forward to each pupil, so appointed, a certificate of his appointment, returning also to the principal a list of pupils appointed to the school. If there shall not be a sufficient number of applicants from any county, to fill the number of appointments allowed to such county, the trustees shall fill the vacancy by lot from among the whole number of remaining applicants. To all pupils so admitted to the school, the tuition and all the privileges of the school shall be gratuitous.

SEC. 6. The said trustees are authorized to make provisions for a *Model Primary School*, under a permanent teacher approved by them, in which the pupils of the Normal School shall have opportunity to practice the modes of instruction and discipline inculcated in the Normal School.

SEC. 7. For the support of said Normal School, there is hereby appropriated the bonus derived from the "State Bank," and the interest which may accrue thereon; from which the sum of twenty-five hundred dollars, annually, for the term of four years, shall be paid to said trustees, with said interest, by order of the Comptroller, on the Treasurer of the State; no part of which sum shall be expended in any building or fixtures for said school.

Approved, June 22d, 1849.

Public Acts, May session, 1849.

EXTRACT *from Section 1st of an Act incorporating the State Bank at Hartford.*

"*Provided*, That the President and Directors of said bank shall pay into the treasury of this state the sum of ten thousand dollars, as a bonus, which sum shall be appropriated to the support of a Normal School in this state, in such ways and at such place as shall be provided by the Legislature."

Resolutions and Private Acts, May session, 1849.

EXTRACT *from Section 12th of an Act incorporating the Deep River Bank.*

Provided, That before said bank shall commence discounting notes, the Directors of said bank shall pay to the treasurer of this state the sum of one thousand dollars for the purpose of sustaining a Normal School in this state."

Resolutions and Private Acts, May session, 1849.

"*Resolved*, That the Comptroller of Public Accounts be, and he hereby is directed to draw an order on the Treasurer of the State, payable to the trustees of the State Normal School, for the sum of one thousand dollars, heretofore deposited with said Treasurer, by the Deep River Bank, for the use of said School."

Resolutions and Private Acts, May session, 1850.

REESE
OF THE
UNIVERSITY
OF
CALIFORNIA

CONSTITUTION AND BY LAWS

OF THE

NEW BRITAIN EDUCATIONAL FUND ASSOCIATION.

THE State of Connecticut is largely indebted to the New Britain Educational Fund Association, for the successful establishment of the Normal School. The following account of the constitution and proceedings of this association is gathered from its records.

At a meeting of the subscribers to the Normal School Fund, held in accordance with legal notice for the same, at the basement of the South Church in New Britain, Feb. 22d, 1850.—Seth J. North, Esq., Chairman; L. Woodruff, Secretary.

Voted, To proceed to the organization of a Joint Stock Company, in accordance with the requisitions of the statute law of this state relating to joint stock corporations.

Voted, To appoint a Committee of three to draft articles of agreement and by-laws, and present them to the meeting.

Prof. E. A. Andrews, Marcellus Clark, and L. Woodruff, were appointed such Committee; and they reported the following articles of association, with by-laws. All of which were adopted, viz.

Whereas, the Legislature of this State, did, at their May Session, A. D. 1849, pass an act creating an institution, to be known as the Conn. State Normal School, to be located and established by and under the direction of a Board of Trustees, which the said Legislature appointed for such purpose.

And whereas, said Board of Trustees have issued a series of propositions as a basis for the action of any town or society desiring the location of said school within its limits; and many of the citizens of New Britain being desirous of securing such school within their village, having subscribed to the capital stock of a joint stock company, such sum as was found necessary to comply with the propositions of said Board of Trustees, and such subscription having been accepted by said board, and said school having been located by them in the village of New Britain:

Therefore, we, the subscribers, do hereby unite and associate ourselves, in accordance with the requisitions of the statute law of this state, relating to joint stock corporations, in the following articles of agreement, viz.

ARTICLE I. This association shall be known as the New Britain Educational Fund Company.

ART. II. The Capital Stock of this Company shall be fixed and limited to the sum of twenty thousand dollars, in shares of twenty-five dollars each.

ART. III. The object of this Company shall be, to furnish suitable grounds and buildings, with fixtures, apparatus and library, for the Conn. State Normal School, to be located in the village of New Britain, in accordance with propositions and decisions of the Board of Trustees of said school; and also to furnish a building for a primary model school, to be taught in connexion with said Normal School. If the Board of Trustees of the Normal School should remove the school from this village, and leave said buildings, fixtures, apparatus and library vacant, then the Company will decide to what object the property of the Company shall be appropriated.

ART. IV. The property of the Company shall be under the care and supervision of a board of seven directors, who are stockholders, who shall be chosen annually, by ballot, and they shall hold their office until others are chosen in their stead.

ART. V. The directors may choose one of their number to be president, and may also choose a secretary and treasurer.

They may also choose one or more of the stockholders who shall act as agent of the Company, and they shall each and severally hold their offices until others are chosen in their places. All vacancies that occur either by death or otherwise, may be filled by the directors.

ART. VI. The capital stock of this Company shall be paid either in cash or endorsed notes, as the by-laws of the Company shall determine.

ART. VII. The majority of the directors, and also of the stockholders, present at any legal meeting, shall constitute a quorum for the transaction of any business, at all meetings of such directors or stockholders; and at all meetings of the stockholders, each share shall entitle the holder thereof to one vote.

ART. VIII. The books of the Company shall be accessible to the stockholders, and at the annual elections of officers, a statement of the business affairs of the Company shall be made by order of the directors.

BY-LAWS.

The New Britain Educational Fund Company hereby enact the following By-Laws, for the regulation of the Company.

ARTICLE I. The annual meeting of the Company shall be held on the second Monday in January of each year, at such place as the Company may direct.

ART. II. The President of the Board of Directors, (or in case of his death, absence, resignation, or inability,) the secretary, (or in case of his death, absence, resignation, or inability,) any director of the Company shall have power to call all meetings of the Company that they may deem necessary, and shall call the annual meeting, and special meetings, at the written request of five stockholders, by posting a notice of such meeting on the sign-post in this village, and in the post-office in this village, or by publishing such notice in a newspaper published in the county, at least five days previous to the time of holding the same.

ART. III. The capital stock of the Company shall be paid in cash, or approved notes, payable at some bank in Hartford, due one year from Feb. 1st, 1850, drawing interest after May 1st, 1850.

ART. IV. It shall be the duty of the agent of the Company to transact all business of the Company under the direction of the President and Board of Directors.

ART. V. The agent shall draw all orders on the treasurer for the payment of all demands against the Company.

ART. VI. It shall be the duty of the secretary to keep a fair and impartial record of all the doings of the stockholders, and also of the directors of the Company.

ART. VII. It shall be the duty of the treasurer to collect all notes of the stockholders at such bank as said notes shall be made payable at, and receive and pay over by order of the agent, all moneys of the Company, and keep a true account of all receipts and payments so made, and present, at the annual meeting of the company an account of all the pecuniary transactions of the Company during the year.

III. DRAWING.*

BY DR. ERNST HENTSCHEL.

I. DEFINITIONS.

"The cultivation of the faculties of representation and form, gives us a feeling for beauty, grace, form, and symmetry."—*Harnisch.*

Drawing is a mode of representing solid forms by lines upon surfaces.

A drawing, as a result of artistic labor, has either a purpose outside of the art—such are mechanical drawings, plans, anatomical drawings, &c.—or it is executed for its own sake; as are landscapes, fruit pieces, &c. In the former case, their purpose is principally one of material usefulness; in the second, they are executed with an endeavor after a beautiful external form; and are thus a representation of the ideal. But those of the first sort do not exclude the beautiful, for every object, without any exception, can be beautifully represented.

Material forms are either natural or artificial; and either geometrical, or irregular.

Various species of drawing are practiced; as,

1. Linear drawing, which gives only an outline of the object;† and shaded drawing, in which surfaces are shaded.

2. Geometrical and perspective drawing. The first represents objects in their correct relative proportions as to magnitude; the second, as they appear to the eye. The geometrical delineation of one side of a body is called an elevation; that of its plan, a ground-plan.

3. Free drawing and sketching; either with or without the use of rule, compasses, &c.

4. Copying, or drawing from another drawing; drawing from nature, or of real objects; imaginative drawing, or drawing of things conceived of by one's self; of which the two former are of things as they are directly seen, and the latter are indirectly based upon the vision of real things.

In all drawing, the eye, the hand, and the sense of beauty, are employed; as are also, in drawing from memory, the faculty of conception, and in drawing from imagination, that faculty.

* Translated from Diesterweg's "*Wegweiser.*"

† Many persons include in linear drawing, drawing by the aid of the compasses and ruler.

II. SCOPE, OBJECT, AND IMPORTANCE OF INSTRUCTION IN DRAWING.

Instruction in drawing should include—

1. Exercises in understanding

a. Form, in itself,

b. The beautiful in form.

These constitute culture of the eye and of the sense of beauty.

2. Exercises in representing

a. What lies immediately before the student; as in copying and drawing from nature;

b. What has heretofore been before him; as in drawing from memory and from imagination.

These constitute the education of the hand in the service of the eye; and culture of the memory, the imagination, and the sense of beauty.

From another point of view, we may distinguish as follows:—

1. Exercises in drawing lines, angles, and geometrical figures, as a basis for all studies in drawing; that is, elementary drawing.

2. Exercises in representing objects of all kinds, or applied drawing.

The chief advantage of drawing is the culture of the various powers which it calls into action.

Training of the eye and hand.—The knowledge of what God has made, and of what man has made, depends in great part upon the apprehension of the forms of things. Form, therefore, is one of the most important phenomena of the material world. And who will deny that the knowledge of the creation is important? God, who has made such various works, and has given us the power of accomplishing and being conscious of our own culture, must prefer not to have us go blind through the world. And to open a child's eyes, not only to the forms of nature, but to those of the world of art; so that he can apprehend and remember not only the form of a plant or an animal, the course of a river or of a chain of mountains, but also the architecture of an edifice, the construction of a machine, or the plan of a city, must be admitted to be of very great importance.

The training of eye and hand which drawing furnishes, is a means of acquiring this power. Not only do we become accurately acquainted with the form of what we draw, but the work of drawing sharpens our observation of the forms of what we do not draw. Thus, drawing affords a knowledge of the material world.

In addition to this, we acquire the power of representing forms to others in a visible manner. This is a power of universal importance. A few lines will often do more than a long description.

Training of the eye and hand is also of great importance, not

merely as a means of knowing what there is in the world, and of representing that knowledge, but also as a preparation for the duties of life. Thus it is of great use to many kinds of artizans to be able to draw a little, &c.

Training of the conceptive faculty.—Without this culture, the knowledge and understanding of the forms of the visible world is not possible. Through its exercise, the pictures are represented to the mind, from which the imagination develops new forms. And without the exercise of the imagination, it is impossible to conceive of any progress into the limits of the supersensual, the abode of religion.

Training of the sense of beauty.—This introduces us to that universal pleasure, that enjoyment exclusively possessed by none, which is derived from the beautiful in nature and art.

Every man, it is true, is to some degree fitted by nature to perceive and enjoy the beautiful, up to a certain point, but no further. He whose sense of beauty is not trained, loses infinitely. Take for instance the first example that occurs in actual life. A journeyman travels through a city full of beautiful architectural works. He goes stupidly in at one gate, and out at the other; there is no such thing as beauty for him. The buildings which he passes by neither have any present interest for him, nor will they hereafter be remembered except as masses of stone, rising high in the air, hollow within, accommodated with doors and windows, alike in one place and another, and erected merely from the necessity of security against wind and weather, thieves and robbers. But suppose another and better educated journeyman passing through the same city. How much delight will he receive through his cultivated artistic faculties? He will linger for hours, with the liveliest pleasure, before each building; and will go forward, stored with wealth of new studies, and remembering all his life with delight those impressions of his journeying-years.

The connection of culture in the beautiful with culture in morals is clear. In the recognition and the feeling, the loving and doing of the beautiful, coarseness and vulgarity, and tendencies toward debasing and sensual enjoyments, find a countervailing power. The virtues especially developed by the study of drawing are, persevering industry, love of unobtrusive right action, order, purity and decency.*

A brief quotation from Goethe may conclude this introduction.

* Frederic the Great used to recognize his soldiers long after they had left the army, by the good order of their houses. An instructor in drawing might do the like. A boy who had attended school where, among other things, he had been obliged to learn the greatest neatness in writing and drawing, brought about at his return home a most beneficial reform in the external life of the whole family, by the vigor with which he opposed any deficiency in cleanliness and order.

The importance of instruction in drawing as a part of education, will best appear when we consider that by means of that acquirement we gain an increase of beautiful and noble pleasures derived from the external world. The whole realm of forms and colors opens to him; he acquires a new mental organ; he receives the most delightful ideas, and learns to recognize, to respect, to love and to enjoy, the beauties of nature.

Upon considering all that has been said of the intrinsic importance of instruction in drawing, and of its various practical advantages, we shall find that it includes no small number of qualities directly valuable as educational influences, both formal and material; and that it is accordingly an important aid in solving the problem of the common schools; which is, the bringing of the child to what is beautiful, true, and good.*

* The hundreds who frequent a public museum can not sit comfortably in a liquor shop; and will soon come to feel that there is a direct contrast between men raised by art to the level of demigods, and men degraded by brandy to the level of beasts.—"*England in* 1835," by Fr. von Raumer.

The more recent reforms in education make this department of culture a universal benefit, no longer to be enjoyed exclusively by the painter, the sculptor, and the architect. And to this end, the primary school must provide that the eyes of its pupils are trained, their hands practiced in certainty and accuracy of delineation, and their feeling for beauty awakened and cultivated. In this manner an important service will be done to the farmer, the laborer, the mechanic, and the manufacturing operative. The farmer who can draw, will be far less the victim of his own ignorance, or of designing enemies, in setting out lands and woods, in dividing meadow, arable land, gardens, in adjusting his tools, and in all matters relating to building, hedging, and irrigation. One who is undertaking to build, whether from pleasure or necessity, can, if his school instruction has enabled him, judge correctly by the preparatory drawings of the taste, strength, arrangement, and convenience of the proposed edifice, estimate materials and cost, and then save himself and his architect much vexation and now and then a lawsuit. A wealthy patron of the arts will thus be enabled to understand better the works of artists, to estimate thus more correctly, and to value more highly and remunerate more fairly the artists themselves. Indeed, there is scarcely any person who would not derive benefit from this most desirable study. It has also a moral value which is far from contemptible. Young persons who have learned to draw, will in that way occupy many vacant hours which would otherwise be passed in idleness, with all its evil consequences. The result of this can not but be beneficial in families; and when the young have themselves grown up, and are themselves fathers and mothers, the benefit will be still greater. But individuals as well as families, will reap similar advantages from it, through its efficiency in averting many harmful and prejudicial influences. Any occupation of a regular nature, and fitted to employ hours of recreation, is a rich source of pure and quiet pleasures, elevating both to the mind and the feelings.—Wirth, in the "*Universal Swiss School Gazette*," vol. ii. p. 8, 9.

But setting aside all questions of mere practical usefulness, and therefore passing by the inquiry in what and how many human avocations drawing is useful and necessary—aside from all this, we know of scarcely any practice of more comprehensive influence than drawing. Instruction in it, in connection with that in the intuitional knowledge of geometrical forms, has an influence in stimulating and conjoining those two great elements of life, receptivity and productivity, unequaled by any other, so far as regards material existence. It makes demands upon eye and hand, upon mind and heart; and affords a methodical culture in accuracy, neatness, and in the sense of symmetry and of beauty. It offers the most efficient of all aids to instruction in natural history, natural science, geography, writing, and mathematics.—Dr. Zehlicke, in "*Mecklenburg School Gazette*," vol. i. p. 3.

Drawing is not only a suitable occupation for the young, but sharpens the vision, trains the hand for writing and other delicate employments, gives practice in observation and quickness of apprehension, affords a store of instructions and ideas, develops the faculty of order and the sense of beauty, gives activity and cheerfulness, and is absolutely indispensable in many occupations.—Zerrenner's "*Principles of Education and Instruction.*" Edition of 1833.

To aid in the actual solution of this problem is the purpose of drawing. If without it, it can not be completely and in all respects solved, the importance and indeed the necessity of it as a study are beyond doubt. It is always the duty of the common schools to give instruction in drawing; and only unavoidable deference to still higher necessities can exceptionally justify a temporary omission of it.

The actual state of affairs, it is true, argues against this opinion. In far the majority of the common schools, no instruction at all is given in it. Calligraphy is practiced with zeal and a great expenditure of time; a multitude of names of Asiatic rivers and Brazilian apes are committed to memory; and the most abstract grammatical relations are taught. But no care is taken to make the children familiar with the sphere of phenomena lying immediately around them, and to fit them better for real life, by means of drawing. The unpractical nature of the German mind is one reason for this; another is, that the Pestalozzian principle of a harmonious development of the fundamental human faculties, has, during the last ten years, not only not gained in currency, but actually lost. Whether this last fact is the result of our inability, light-mindedness and want of judgment, or of the truth that every idea has its periods of brightness and obscurity, is a question to be settled by others. To return to the practical view of the subject. The French are in this matter, as in others, more judicious than we. There the law enforces the teaching of drawing in all the elementary schools.*

III. APPLICATION OF THE GENERAL PRINCIPLES OF INSTRUCTION TO DRAWING.

A. *Outline of the Proper Exercises for the Common School.*

1. Both elementary drawing (of lines, angles, geometrical figures,) and applied drawing must be practiced; the former as a very necessary substructure for the latter, on the principle of beginning with the elements; and the latter, because the forms of the world around us,

* The Royal Government of Magdeburg, in a circular order to the common and burgher schools on the subject of drawing, of April 6, 1847, reproves the neglect of it; which is the more surprising, inasmuch as there is scarcely to be found one school inspector who is not convinced "that drawing, which is in itself an occupation appropriate for the young, and of an innocent character, sharpens the vision, quickens the hand, trains the attention and the apprehension, conducts to intuitions and to ideas, develops the faculty and the sense of beauty, prevents tedium and idleness, and is of great pedagogical importance; and who does not know how many occupations require a knowledge of drawing; and that, especially at the present day, when such rapid progress is made in all industrial pursuits, drawing is a study absolutely indispensable." And the circular adds, "It is very true that at present, many things are studied in our burgher and common schools, and in many ways. But it is also true that all such studies, whenever they exceed what is necessary, should not be permitted; and that therefore the school department has long been endeavoring to fix the proper limits to the field of study; and that for a study so important as drawing, the necessary time *must* be found.

without comprehending and representing which neither the formal nor the material object of drawing will be reached, are almost always not plane figures, but solid forms.

The educating power possessed by elementary drawing, is not doubted even by its opponents. Nor does it deserve the common accusation of dryness and wearisomeness, if properly commenced and continued. Experience shows that boys find an especial pleasure in dividing an angle into three, four, or more equal or proportional parts, in constructing an equilateral triangle, an octagon, a circle, &c. Many maintain that the fundamental forms should be practiced only in real drawing—in drawing actual objects. But this would destroy a portion of the expected advantages; for besides the fundamental forms, all the collateral work which drawing from nature requires, must be repeated exactly as often as the fundamental form; usually without any benefit. An equilateral triangle must be drawn correctly, not merely once—for chance may bring that about—but twenty times; which would show that chance has nothing to do with it, and that certainty of execution has been obtained. But who would need to design twenty times over the whole decoration of which the triangle may form a part?

2. In applied drawing, exercises in drawing by hand and outline sketching, perspective and geometrical drawing, copying and inventive drawing, should, none of them, be wholly omitted. But as a general rule, the drawings in all these departments should be linear only, and not filled out by means of any shadowing.

The practice of free off-hand drawing is evidently indicated as necessary, by both the formal and material purposes of instruction in drawing. This formal purpose requires as great a variety of stimuli as possible. These can not be conceived of without free off-hand drawing. In respect to the material objects of drawing, the pupil who restricts himself to outline sketching, must give up the idea of representing a very large number of forms which could well be produced in free off-hand drawing. But there should not be such an omission. Instruction should be in accordance with nature; and this requires that the perceptions of the pupil should be directed to the whole world of nature and art.

With reference to the other kinds of practice, may be mentioned—

a. *Reasons for practicing outline drawing.*

The great accuracy which this requires, affords a peculiarly good practice of hand and eye, and has, in particular, great value as a training to observant, judicious, and provident activity. Any one who has accustomed himself to go about with circular and ruler, square

and pencil, is much readier at apprehending than those who are ignorant of the use of them. Many objects in practical life, also, can not be drawn except in outline.

b. *Reasons for practicing copying.*

1. The requirements of actual life demand it.

2. A harmonious culture of the artistic faculties is impossible without practice in copying; and this both with reference to the technics of art, and to the cultivation of the sense of beauty. Such a culture doubtless requires in particular that the pupil should accurately comprehend a large number of given forms. But the mathematical part of drawing implies much less apprehension than representation, and even this only according to fixed and very simple relations. Drawing from nature again affords, more especially, training in apprehension; and the subjects selected may be as difficult as is desired; but still, only a relatively very small field of forms can thus be introduced into the common school for actual apprehension and representation. In drawing most animals, for instance, there would be very much discipline for both eye and hand; yet animals could hardly be made models for drawing in the common schools. The taste, again, would be very much cultivated by the study of classic architectural ornaments; but it is out of the question to go to Cologne or Strasburg to draw those there, not to mention crossing the Alps. Thus the necessity of copying becomes clearly obvious.

c. *Reasons for drawing from nature; geometrical (elevations) and perspective.*

1. The pupil improves in power of apprehending the various forms around him,* and in remembering them.

2. It enables the pupil to understand perspective drawings immediately upon seeing them.

3. There are frequent occasions in actual life when it is important and even necessary.

4. As an immediate, free and independent mode of reproducing what the eyes perceive, it has an entirely peculiar attraction for the pupil.

5. Acquaintance with the laws of perspective introduces the pupil to an entirely new world of ideas and thoughts; and it is certain that such an occurrence can not be without influence upon his general intellectual development.

These reasons in favor of perspective drawing, founded both upon the formal and the material purpose of instruction in drawing, are not

* "It is astonishing how many deceptions remain undiscovered without the practice of this art, and how invariably we see otherwise than as we suppose."—*Otte.*

without weight. There can be no complete instruction in drawing without that in perspective. If perspective has hitherto found little or no favor in our common schools, the reason is, partly the undeniable difficulty of the subject itself, and partly the lack of time, room and apparatus. It can therefore perhaps never be a universal study. But in all schools where space and time are not too limited, at least the more advanced pupils should make a beginning in perspective. Some details on this point will be given below.

d. *Reasons for practicing inventive drawing.*

1. The power of producing the beautiful already exists in the child, and shows itself in innumerable ways. We must develop it if we desire to avoid a one-sided culture.

2. It is certain that, as Otto says, this independent creation of beautiful pictures elevates the pupil to a consciousness of the rays of that divine creative power which appears in the human imagination.

3. Practical life often calls for ability to arrange or construct in a tasteful manner. Many mechanics could not get on without the faculty of inventing beautiful forms.*

e. *Reasons for and against drawing with shaded surfaces.*

aa. For.

1. It affords a knowledge of light and shade as found in the world without; that is to say, of one distinct aspect of the phenomena of objects.

2. It relieves the pupil from his dissatisfaction, upon comparing his unshaded sketches with the common shaded pictures, and discovering his own to be comparatively incomplete.

bb. Against.

1. It is of but little value, in comparison with a knowledge of outline drawing, in regard to the apprehension of objects in nature and art. Light and shade change continually, while outlines are more permanent.

* Although I use the word "inventive" in an entirely general manner, the term of course naturally applies to the invention of symmetrical figures from modifications of the fundamental mathematical forms. I am not of the opinion of those who think that such exercises should be rejected on account of the lack of reality in such figures.

Those who doubt whether such figures can be called beautiful at all, seem to doubt also whether the habit is to be approved which has prevailed for so many centuries, of using such forms on walls, doors, windows, fireplaces, hangings, cupboards, tables, furniture, carpets, table-cloths, book covers, embroidery patterns, and in a hundred other such ways. But the fact that these objects do certainly exist, and that other similar ones continue to be designed and used, so that the figures in question do in fact have a relation to real objects, is a sufficient reason for not omitting them from instruction in drawing.

Otto states the necessity of the three principal departments of drawing, viz., copying, drawing from nature, and inventive drawing, as follows: "Drawing from visible bodies trains especially the eye; drawing forms kept before the mind by the imagination and produced by it, and still more the work of imagining them, trains the imagination; and the copying of pictures already executed, the sense of beauty."

2. For such drawing as is required in practical life it has sometimes no value, and at other times a very subordinate one.

3. If not very well prepared for and very well managed, it frequently produces a bad effect, and thus obstructs the cultivation of the taste instead of promoting it; and even renders the minds of immature scholars obscure and stupefied.

4. It wastes time needed for other most indispensable exercises.*

These reasons on both sides indicate that this department should be studied, but that its practice should be confined within somewhat close limits. Only remarkably talented and industrious pupils should be permitted to pursue it, and then not unless they have prepared the way by a thorough practice of outline drawing. Those collections of copies for drawing are quite unpedagogical, in which every thing is shaded, even from the very beginning. Unfortunately there are so many such, that more proper points are too often entirely omitted.

Having thus discussed the necessity of studying in the common schools the various departments of elementary and applied drawing, free off-hand drawing, outline sketching, copying, drawing from nature and inventive drawing, the next inqury is,

B. *The relations of these different departments of practice to each other.*

1. Elementary drawing is the basis for all the others, and is therefore the first step.

2. Perspective drawing from nature is the most difficult, and therefore should constitute the last or fourth stage.

Want of elementary practice has an astonishing power of interfering with the results in perspective drawing. This latter, moreover, requires a certain maturity of the whole man; and it is also less important for ordinary use than the other kinds. And in the small extent to which it can be learned at the common schools, it can have but a small influence, relatively, in developing the sense of beauty. All these considerations indicate that perspective should be the last department taught.

3. Outline drawing is not to be taken up with the elementary

* The shading is certainly a main reason why, in so large a share of the common schools, notwithstanding all the time spent in drawing lessons, the people do not learn to draw. As soon as Johnny has practiced lines and outlines for a few months, he is given a large fruit-piece, a group of animals, a landscape, or a head, to shade. The outline is very quickly executed, for the circle is used; and "the circle is on purpose for drawing outlines;" and on he goes, with his shading. For twenty or forty lessons, he sits scratching vacantly, humming and thoughtless, until the wonderful work is completed. Then it is glazed and framed, is handed all round at the examination, stared at and bepraised by people who do not understand it, and our young hero, who can not draw a right angle, nor sketch a window, and who has no idea of beauty of form, receives a prize. At home, they hang up the picture with great ceremony, "in everlasting remembrance," in the best parlor. Poor Johnny!

course, but should come later, immediately before drawing in perspective from nature, except so far as it belongs to geometry, and is employed in the construction of purely geometrical figures. It thus should constitute the third step, or last but one.

On the subject of practicing outline drawing in the elementary course, opinions differ. Ramsauer says that it would be an unjustifiable waste of time to work with ruler and circle before the eye and hand gain firmness. Hippius directs a whole series of elementary exercises with the ruler, before beginning free off-hand drawing. Most teachers of drawing are of the opposite opinion to this. We incline toward the side which experience seems to have indicated, namely, that of the majority.

4. Between elementary drawing and outline sketching is the place for free off-hand drawing, applied to actual objects; which thus occupies the second place.

5. Having thus determined upon four principal departments, the question will come up, Where does copying come in; and elevations; and inventive drawing? We answer:

a. Inventive drawing has already been practiced in the elementary stage. But the pupil must always be made master of the materials with which he works; he must have seen specimens of inventions of the sort which he is expected to make.

The child can not develop the idea of the beautiful from himself. Some of the Pestalozzians have erred to an unspeakable extent on this point. Never was a more unpedagogical problem proposed than that of J. Schmid, for beginners—"Make a beautiful combination of isolated points!"

But where the imagination has been set in action by examining models, the pupils may be permitted to make some experiments in invention, for which reason we have admitted it as above. For it is certainly according to nature, to begin to develop the different phases of the artistic faculty in children, from even the very point where they begin to spring out. We must, it is true, have regard to the old motto, "*Non multa sed multum;*" in order that we may not, in avoiding one-sidedness, fall into the opposite error of studying too many things at once.

b. Drawing from nature, so far as it consists in making simple elevations, may be practiced during the second stage. For those just beginning it is too difficult, principally on account of the usually necessary reduction to a diminished scale.

c. Copying may be commenced in a very easy way, as soon as a good beginning is laid in elementary drawing.

All the preceding details may be grouped as follows, in a

General Scheme for Instruction in Drawing.

First Grade, or Elementary Drawing; and in connection with it, Inventive Drawing and Copying.

Second Grade, Application of free off-hand drawing; including Copying, Geometrical Drawing from nature, and Inventive Drawing.

Third Grade, or Outline Sketching; with a continuation of Copying and Inventive Drawing.

Fourth Grade, Perspective Drawing, exclusively.

This plan is in accordance with nature, as relates both to the pupil and to the subject.

C. *Directions for further practice in the different departments.*

GENERALLY.

The same principles which have been laid down relative to the succession and connection of the various departments of practice, are applicable also to the choice and selection of the materials for each separate one.

It is therefore necessary,

First, To draw various forms. For if the instruction given is to communicate any formal culture, the child must, as has been said, comprehend its entire scope. It is an error to choose artificial forms only, or natural forms only. The teacher utterly misapprehends the character of the common school, who causes architecture, or tools, or flowers, or landscapes, either of them exclusively, to be drawn. The pupil does not see either of them exclusively; nor is it the business of the common school to educate especially for any one occupation such as that of the carpenter, the cabinet-maker, potter, &c.

Secondly, It is the universal rule to begin with what is easy, and to proceed from that only with great caution. Now the easiest part of drawing is that with right lines; not perhaps where the fewest lines are used, but where the relations of lines and angles are easy of comprehension. Of the regular forms, for instance, an easy one is the regular octagon; and a difficult one, the regular pentagon. Irregular forms are easy, if they are derived from regular ones; as, for instance, the semi-circle; but difficult otherwise, as in the case of the eye, nose, ear, hand, &c.; all animals; most flowers and fruits; all trees; most tools, &c. Thus many of the designs most frequently given to children as elementary exercises, are entirely improper for the purpose; and great care must be taken not to be led astray by such titles as "*The Little Flower Draftsman*," "*Elementary Exercises in Landscape Drawing*," "*Studies of Animals for Industrious Boys*," &c.

The principal disadvantages of selecting too difficult subjects to be copied are, waste of time, discouragement of the pupils, or else vanity and overestimate of their powers. And in schools where there are several classes, a teacher who proceeds in a thorough manner, will find himself cast into the shade by this faulty mode of proceeding by his colleagues.

"But the children will not work well at easy exercises." Unfortunately this is too true. They want to make a great picture, of the market-place at Leipzig, and that, if possible, during the great Easter fair; the shipwreck of the Medusa; St. Genevieve; the battle of Katzbach, &c. But it will not do to permit this. The more difficult it is to bring the children, by a course of instruction unbroken, and yet interesting, appropriate, attractive and not wearisome, to the point where they will find their pleasure in solving with certainty the problems laid before them, instead of in their extent, so much the more zealously should we labor to accomplish it.

But even the most careful arrangement of the order of problems will not avail, unless,

Thirdly, The pupils receive the necessary explanations and assistance. Here failure is frequent. Perhaps the pupil is set to copy a flower. He begins at once, at one of the extreme points; and goes on to draw leaves, anthers, petals, pistils, &c., one after another, as zealously as possible, down to the minutest parts and details. After long and careful labor, his flower is finished; an excellent flower, but unfortunately quite different from the original. There are schools where drawing is practiced in this manner, year after year. But how easily would the pupil have accomplished his work in the case proposed, if he had at first been taught how to see the blossom correctly. The fundamental form would have been laid out perhaps by three or four points; and all the details would then have fallen into their places of themselves.

It must be plainly said, that in most drawing schools, instruction in intuition and apprehension is unjustifiably neglected. Many teachers have scarcely any idea of the basis of all drawing, of which the judicious Bräuer, in his "*Theory of Free Apprehension*," has observed, "Before any figure is drawn, it is necessary that it should be seen or understood in all its parts and relations." Here is a principal reason why so little progress is commonly made in this study.

But supposing that all the conditions hitherto laid down have been complied with; then, lastly and

Fourthly, It must be strictly required of the pupil, that he draw well; that is, correctly and with entire neatness. No botching or

working over, indistinctness or fancifulness, smearing or rubbing, trifling or talking, will accomplish this. The whole of the pupil's power must be earnestly and perseveringly exerted upon his work. It is only by this means that drawing will become the important educational instrumentality that it may be made.

Working in company is much to be recommended. The task may be given out, the mode of performing it stated, and then followed at the same time, from point to point, by all. This trains to intelligent, orderly and regular labor. It is unnecessary to argue that all possible means should also be tried to enlist the interest of the children in the work which they are to do, and to conciliate their love of it.

DETAILS.

1. *Elementary Drawing.*

a. Should elementary drawing follow geometry, or geometry drawing? Neither, and for this reason; that the order of study of the two subjects must often be very different. Geometry considers the triangle before the square; while in drawing, many squares may be considered before many triangles are. And much that pertains to geometry is of no importance to drawing. For it results from the nature of the case, that the portion of geometry which is of use in drawing, is studied during intuitional instruction, and therefore long before drawing is commenced. Such points are, ability to recognize a right angle, a square, a circle, &c. I find no use in connecting geometry with drawing. But it is a different thing to repeat while drawing the fundamental forms, that part of geometry which relates to them. This will aid in thorough comprehension of the case, and is to be recommended.

b. There are elementary exercises which consist in drawing right and curved lines by the children together by beat, large free lines, if possible with a movement of the whole arm. These exercises are of great importance; they should be practiced at the same time with such others as require the closest care, and where therefore the pupil is working more by himself and in detail.*

c. Exercises in estimating the lengths of such straight lines as may be found at hand, by natural or artificial means, may, from time to

* The opposition of many of Peter Schmid's pupils to this class of exercises, has for a long time been much less violent. Ramsauer says, "Brief and definite orders, and prompt and uninterrupted work according to them, regulated by keeping time, will accomplish an infinite amount of good in acquiring any kind of manual skill where practice is the thing required. While on this point, a word should be said of the applied art of writing. Markwordt, of Berlin, practices much in large free strokes. A great part of the so-called 'American method in writing,' also consists of large free movements in unison; and the results are so evidently good, that the system is daily coming more into use."

time, be introduced between the drawing exercises proper, but should not be carried too far.

d. In arranging the subjects for practice, the objective and subjective order should be, as far as possible, united. According to the purely scientific or objective arrangement of the fundamental forms, the equilateral triangle should come before the rectangle; but in drawing the order should be different, because the latter is much the easiest to draw. The same is true of the pentagon and octagon. A course of instruction arranged with reference to subjective principles may, it is true, at first seem disorderly rather than orderly; but a more acute vision will discern the "red thread" which leads through the whole.

2. *Copying.*

a. Subjects beautiful in themselves should be selected for copying. For example, a finely formed vase should be selected rather than a common kettle. The faculties used in drawing will be as well trained by one as by the other, while the former is of greater value in developing the sense of beauty.

b. For beauty of execution, only the very best designs are sufficiently good; those only moderately well done can not go.

c. For the purpose of working in classes together, the use of designs large enough to be seen by the whole class—those made to be hung up—is much to be recommended. An industrious teacher will even, if necessary, prepare such himself.

It is still more important that the teacher be able to design on the blackboard. Hippius says, "The children can see the drawing constructed; can watch the beginning and the end of it; and can obtain more thorough ideas as to apprehension of objects. They should themselves proceed to imitate these drawings, which should be suited to their capacities, on a smaller scale. The manipulation of the work should be such as to serve as a model to the children; the teacher locating in the proper places the necessary initial points, in a careful, I had almost said a learner-like manner. When the figure on the blackboard is complete, it should be analyzed, and understood both as a whole, and in the relations of itself to its parts and of the parts among themselves. After this mode of intuitional study has been sufficiently practiced, the teacher should again go through with the process of drawing the figure, as it were in his thoughts, by dictating the work point by point. At the same time he should pass round among the benches, directing and assisting wherever necessary, reproving or praising, and endeavoring to keep all the pupils in cheerful activity.

d. Even when the children draw each by himself, after small separate originals, they should often be made to draw their copies on a larger or smaller scale, for the sake of gaining in freedom of conception.

e. With an eye to the ultimate and principal purpose of instruction in drawing, it will be better for the pupils to sketch many objects with few strokes, than to occupy the same time over a few drawings, more elaborated. But these latter should not be entirely excluded. The best mode is to produce, from time to time, some larger work, and to draw between or along with these many sketches not so much finished in detail as full of meaning.

f. For copying, more reference should be had to the sex of the children than was the case in elementary drawing. Thus, architectural subjects should be chosen for the boys, and beautiful vases for the girls; weapons for the former, flowers for the latter, &c. One-sidedness in selection should, however, be avoided. The girls should be made to comprehend the beautiful forms of the higher departments of architecture, and the boys the characteristics of leaves and fruit. In short, to repeat the principle once more, it is the whole world of forms which the school should prepare its pupils to comprehend.

3. *Inventive Drawing.*

a. This may be practiced both upon spontaneous conceptions and upon real things. In either case, the pupil may be required either to complete a design, to decorate it, to vary it, or wholly to invent it. For instance,

1. Ideal representations. Completion—to draw the whole of some figure from half or a third of it. Decoration—to ornament a rectangle with lines all converging to its center. Variation—to change a regular octagon into an irregular one. Entire invention—to draw a group of equilateral triangles and decorate them at pleasure.

2. Real objects. Completion—to draw a window, having one quarter of it given. Decoration—to ornament a design for a table top. Variation—to change a quadrangular window into one with curved lines at the top. Invention—to design a beautiful trellised gate.

The usual order of these exercises should be, first, free representations of real objects, together with drawing mathematical figures. Completing a design is usually easier than decorating it, and that again than varying it; while absolute invention is the most difficult of all. The lessons should be arranged in accordance with these principles.

b. Occasionally an entire class, or at least a section of it, should

work together at invention. If, for instance, the problem is to decorate a square, the children may step up to the board, one at a time, and work upon a square drawn upon it. This will furnish many opportunities for remarks, and the inventive faculties of each pupil will benefit all.

c. Sometimes the pupils should merely sketch their conceptions without completing them; and the teacher may then criticise the sketches. In this way, several designs may be sketched at one lesson. The slates may be sometimes exchanged about in such a manner, that each pupil can see the designs of all the others.

d. Invented designs which are to be finished in detail, should be approved in outline, to prevent expending hours of the pupil's labor on a design which may, perhaps, at last be rejected.

4. *Drawing from Nature.*

First, as to geometrical drawing from nature.

a. Either actual objects, such as are about the children, should be drawn, such as doors, gates, trellises, floors, windows, cupboards, stoves, monuments, &c., or there should be used, as Otto very judiciously recommends, an apparatus on purpose, by means of which all sorts of figures can be set up together, on a ledge on the blackboard. The drawing may either be of the natural size or on a reduced scale. In the latter case, great care must be taken that the children shall justly estimate the relative sizes of the reduced objects.

b. Just at this point it is of especial importance that, in the beginning especially, much work should be done in common. Before the children put pencil to paper, they must fix upon all the relative dimensions, not by means of a mere cursory view of the object, but of a careful survey of it. It should be a point of honor to come as near as possible to correctness. When all the estimates have been made, the teacher may name the dimensions before the class; and then they may proceed to draw.

c. This is a very appropriate place for tasks to be performed at home. "Draw the front of your father's house; the windows of the sitting-room, &c. I will take occasion to compare the drawings with the originals." And so on.

About this time a beginning may be made with perspective drawing, perhaps somewhat as follows:—

a. Practice the children in seeing real objects in a perspective manner. This is not very difficult, and has the advantage of showing the pupil what perspective is, even if he does not become able to draw on its principles.

b. Perspective may be taught by copying. Perspective designs may be given to be copied, arranged in a progressive manner, and

instruction on the laws of perspective may be given at the same time. This is the method of Soldan, Warmholz, and others; and is not liable to any weighty objections.

c. Exercises both on copying and seeing should be practiced.

d. Drawing from real objects should be practiced, either by section of the class at once, or singly.

Drawing is of course a more useful exercise than mere seeing; and drawing from real bodies is better than from another drawing. And it is better to display the article to be drawn conveniently upon a table for one, two, three, or at most four scholars, than to elevate it somewhere for the whole class to draw from.

The circumstances must govern in each particular case. I would however have some exercises in seeing, in every school where drawing is practiced at all. I add a few hints for such as have proceeded far enough to draw real bodies.

a. To complete the shading of what is drawn should be unconditionally forbidden. The common school has no time for this, if the children are to be made at all acquainted with perspective.

b. The subjects should not be too difficult; such, for instance, as plaster heads, landscapes, groups of animals. The principal thing is to teach the children to comprehend and represent with ease the simplest perspective appearances.

c. The children should not be troubled with difficult theories of perspective, nor, on the other hand, should they be restricted to the brief rule, "Draw what you see." Some knowledge of the laws of perspective is indispensable for the moderately and less capable pupils, as well as an acquaintance with some simple means of aiding in seeing in a perspective manner.

d. These laws of perspective, however, should not be given, but discovered. It is wrong, for instance, to tell a pupil that a circular surface or thin body can be seen as a straight line, and then to hold it up to him that he may be convinced of it.

e. The most practical possible application should be made of the principles which lie within the scope of the common school. These should be joined to the exercises on cubes and prisms, for instance, a drawing of a chimney, a chest of drawers, an open door, &c.; and the best scholars may afterwards draw a house, a bridge, a gateway, &c.

5. *Outline Sketching.*

a. The common school is not the place for designing pillars, capitols, and similar architectural constructions. They belong to the industrial school. The business of the common school is limited to this: 1. Geometrical construction of lines, angles, and figures; 2.

The application of these to the drawing of simple sketches and ground-plans.

b. Great skill may be attained in this kind of drawing, so far as it can be carried with the aid of the simple instruments which the children can be trusted to use. Without using these, the practice would do more harm than good.

c. The use of the circle and ruler must be industriously practiced, in order to the acquisition of skill in it. Many simple problems should be given out for using them; as, for instance, to draw four angles one after another, each half as large as the preceding; to magnify to many times its own size, &c.

d. As to selecting subjects for ground-plans and elevations, the following suggestions may, perhaps, be of service:—

1. Select for drawing, a plan of the school garden; the church-yard; of some building, as the church; an elevation of the school house, &c.

2. Let the children copy some plans, ground-plans, elevations, &c., in order to become acquainted with the usual mode of doing such work.

3. Let each pupil himself make out some such plans, ground-plans or elevations of his father's house or garden, &c.

D. *Course of Study.*

This is rather to indicate one mode of arranging the work, than to be followed to the letter.

1. *Common schools of three classes.*—Drawing should be practiced only in the middle and higher classes; not in the lower. It is safe to calculate that children of at least three different grades are always to be found in each class; so that divisions must be made. More than two such divisions are usually too many, as experience indicates. Thus each class will have a two year's course, and each pupil will, at least in that part of the study where the whole section works together, go twice through one of the halves of the course.

a. Middle class.—Here it will be well to permit the capacity and industry and progress of each pupil to determine which half of the course he shall go twice through with. The course should be as follows:—

First half—

1. Elementary drawing. Lines, angles, the easiest divisions of lines and angles, the rectangle, isosceles triangle, square, rhombus, rhomboid, equilateral triangle. Straight and curved lines together, by beat.

2. Copying. The simplest forms with straight lines, partly representations of real things, partly variations of fundamental forms.

3. Invention. The easiest exercises in completing and varying forms; usually to be executed in common.

4. Beginning of estimating dimensions; usually of those where one of the dimensions to be estimated may serve as a measure of the others.

5. Examination of the model drawings.

Second half—

1. Elementary drawing. Continuation of the division of lines and angles. The regular hexagon. The regular octagon. Different curves on straight lines, and half and quarter circles. Irregular polygons; waving, serpentine and spiral lines; the circle, ellipse and oval. Curved strokes together, by beat.

2. Copying. In the first half year of designs with straight lines only; in the second, of those with curved and crooked lines. The straight lines should always be in simple combinations; the curved ones in connection with straight ones; and easy flowers and fruit given only to the most capable of the children.

3. Invention. Tasks somewhat more difficult, but no designs of real objects yet to be permitted.

4. Drawing from nature. Very easy elevations; and only to be practiced as a secondary exercise.

5. Study of model drawings.

6. Estimating dimensions; partly with and partly without the use of the legal measures of size and distance.

b. Upper class.—Here the scheme must be a little more carefully arranged. I suppose the children to draw in perspective only during the last year of school, and then during both lessons; so that their copying and inventive drawing must be done at home. The children of thirteen years of age, again, should form one section, (Section 1,) and those of eleven and twelve another, (Section 2.) Then the instruction for the year may be arranged as follows:—

1. From Easter to St. John's day. For Section 2, off-hand drawing; exercises in copying and invention. Section 1, perspective; first beginning.

2. From St. John's day to Michælmas. Section 2, off-hand drawing; copying, invention, elevations. Section 1, perspective, continued.

3. From Michælmas to Christmas. Section 2, outline sketching; geometrical constructions; but for the girls instead, off-hand drawing. Section 1, perspective, further continued.

4. From Christmas to Easter. Section 2, outline sketching; ground-

plans, and in off-hand drawing; copying, invention, elevations. Section 1, perspective, concluded.

Observations on the foregoing plan.

1. In the first quarter, Section 2 is so employed that the teacher may busy himself mostly with Section 1, where his aid will be quite indispensable. And in Section 2, also, the exercises, in copying especially, can be adjusted to the capacities of each individual scholar.

2. In the second quarter, Section 2 will have advanced far enough to work by themselves for say half an hour together. That time may thus be spent in introducing Section 2 to the department of drawing elevations. The pleasant summer days will be found quite suitable for drawing in the open air; and the pupils, while unoccupied during vacation, may execute many drawings. Toward the end of this quarter, Section 1 may be set at drawing easy buildings in perspective, in the open air.

3. The third quarter will find Section 2 busily employed with circle and ruler. The pupils of twelve years old, who are going over the ground a second time, will be able to assist those of eleven, so that the teacher will get time to do some open air work in pleasant autumn days with Section 1. But if he does not think it safe to leave Section 2 alone, he may take them out also and let them sketch elevations.

4. When winter comes round again, Section 1 will be employed again in the house, in learning something of drawing bodies bounded by lines not straight. Section 2 will take up off-hand drawing again, in the departments of copying and invention; and some ground-plans may also be drawn.

5. The exercises in copying and invention should continue what was begun in the middle class, but not too rapidly.

For copying, pictures of flowers, fruit, ornaments and characteristic animal forms may be gradually introduced. The inventive drawing may be in part of imagined forms, in part from real objects. No teacher who pursues his subject with a really vivid interest, can fail to find abundance of materials for lessons and models.

2. *Common schools of two classes.*

a. Lower class. If the pupil remains five years in this class, he should draw during the last two. Thus we shall have pupils of eight and nine years of age, in one section; so that each will go twice over the year's course. The course should include all the first half of what was prescribed for the middle class of a school of three classes.

b. Upper class. Here there are many difficulties. I shall sup-

pose two sections to be formed; one of the pupils of ten and eleven, and the other of those of twelve and thirteen, so that each section shall go twice through the course. The lower section should draw what was directed for the upper division of the middle class in a school of three classes. The first division may alternately draw in perspective one hour, and in the next partly make outline sketches and partly work at copying and inventing. There are many disadvantages in this arrangement, but I have not been able to make a better one which was not too intricate; and our pedagogical literature affords very little aid on this subject.

3. *Common schools of one class.*

Nothing can here be done in perspective. The pupils should draw, from their tenth year upwards, in two sections. The course of study should be that for the middle class of the school of three classes; except that the children should learn something of outline sketching during the last half year of their schooling. Some of the better scholars may perhaps be permitted to copy some of the exercises laid out for the middle class.

E. *Miscellaneous Observations.*

1. Beware lest the instruction in drawing educate the children in falsehood. Where every drawing which is shown at an examination is more than half done by the teacher, or by his assistants, such a result is certain to follow.*

2. The purely technical exercises of off-hand drawing should chiefly be done on the slate; but copying, elevations, finished inventive drawings, &c., on paper. It is necessary to be economical, but then pains should also be taken to enable the children to enjoy repeated examinations of what they have drawn by care and industry. It is always unpleasant to children to see a piece of work which is carefully finished, thrown away at last.

3. Avoid all luxury, especially in poor neighborhoods, in pencils, paper, &c. The children should understand the necessary truth that man must always learn to accomplish the greatest possible results with the simplest means.

4. It is not judicious unsparingly to cross out every ill done work from the pupils drawing book, for this may frequently destroy in a moment the work of many laborious hours, besides disgracing the book, as the children say. Only evident idleness should undergo so severe a punishment.

* "Act honestly! Let your examination be a proof, not of what your powers as an artist are, but of what you can do, as a teacher, through the efforts of your pupils. Honor truth; and she will honor thee in turn."—*Hippius.*

5. The strictest care should be taken to make the children sit correctly while drawing; for carelessness in this particular will very easily lead to crookedness in weakly children. It is a great evil for the pupil even to turn constantly towards the right hand to look at the design to be copied. A conscientious teacher will use every means of avoiding such habits.

6. The pupils must be protected from too bright sunshine, by curtains or some equivalent means.

7. All conversation should be strictly forbidden during the drawing lesson. It is astonishing to what an extent the looking off from the work which is inseparable from whispering, interferes with and defeats the comprehension of the design and success in reproducing it.

8. The frequent use of India rubber is decidedly to be prevented. This is, in many schools, practiced to a miserable extent; no drawing being finished without having been rubbed out in every part, nobody knows how many times. Instruct the pupil in a truly elementary manner, teach him to apprehend, make him work with attention and care, and away with the India rubber!

9. Whatever work is given to the children to be done at home, must invariably be shown and examined when completed.

10. If possible, let the most skillful pupils be employed as assistants in instruction.

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IV. PESTALOZZI, DE FELLENBERG AND WEHRLI,

AND INDUSTRIAL TRAINING.

BY WILLIAM DE FELLENBERG.*

EARLY in the year 1798, Switzerland, whilst at peace with the French republic, was invaded by a numerous French army on the most frivolous pretexts. Amongst the Swiss Cantons which offered the most energetic resistance to the encroachments of the French Directory, Unterwalden stood in the first rank. Fearful was the vengeance of the enraged French soldiery, who devastated that unhappy country with fire and sword. The inhabitants who did not fall in battle (women as well as men having shared in the fight) fled, some into the mountains, some into the churches; but the churches did not protect them from the flames or bayonets, to which all the native sufferers became a prey; the children were however spared; and crowds of these homeless orphans were to be seen, after the departure of the French, wandering about amidst the ruins of the villages. A wail resounded through Switzerland when this was known.

The first philanthropist who devoted himself to the succor of these helpless objects, was Henry Pestalozzi, then Theological candidate. He had just before broken down utterly in preaching his probationary sermon—a circumstance which was a bar to his prospects in the church, especially at such a seat of learning as Zurich. He did not know where to direct his steps; the career of professional theology was closed to him, but not that of Christianity. He converted his little property into money, tied up his bundle, and set off to the Canton of Unterwalden, there to become the guardian of the poor deserted children. The season was inclement, but he succeeded, with the help of some kind-hearted friends, in forming a shelter for his new family, amongst the ruins of the little village of Hanz. Here Pestalozzi fed, clothed, and housed the gathering flock, increasing in numbers till he was obliged to consider how he could bring them under some kind of discipline; but for this purpose he had no help except from the children themselves. He therefore chose from amongst them the most intelligent, taking care to select those who had most influence with their companions. These he appointed his assistants ("lieutenants") in the lessons, as well as in the necessary household work, such as keeping the place in order, mending clothes, collecting wood, &c. He soon added to these occupations the cultivation of a small

* Communicated to the "National Association for the Promotion of Social Science," by Lady Noel Byron, and published in the "*Transactions*" for 1858.

piece of land; and the little colony assumed the aspect of an orderly community.

In the meantime patriots from various parts of Switzerland had arrived in Hanz, bringing provisions and stores of all kinds. The fugitive inhabitants gradually returned from the mountains, and all fell into their former way of life. Pestalozzi's school was welcome to all as long as the children were fed and provided for in it; but his funds being exhausted, and the aid of the benevolent being required for the returning fugitives on their own account, there were no means of maintaining the establishment. Thus, to the great sorrow of every one, Pestalozzi felt the necessity of separating from his beloved children. Still the recollection of his Unterwalden family, and of the kind of training which he had been driven to employ from the failure of other resources, remained a living picture in his mind. It gave a distinct and tangible aim to his deep inward longing to serve his fellow creatures; it became the vision of his dreams, the object of all his plans; and he caught at whatever promised to bring him nearer to the desired end. In consequence, all his intercourse with friends—for he found many after the events of Unterwalden—was directed to the same end. To most of them, however, he spoke in riddles, since they could not have understood him unless they had like him learned, by experience, how powerful an instrument for training the young is to be found in labor for bread, when under skillful management. By all true philanthropists, indeed, the full value of Pestalozzi's work in Unterwalden was recognized; and in its merits his unsuccessful sermon was forgotten. Great hopes were formed of the results of such rare self-devotion, and many anticipated that a new light on education would be kindled by it. When he made known his project of an educational institute, the government of the canton of Berne offered him the use of the Château of Burgdorf for that purpose. He accepted the offer, and opened a school in that place.

Pestalozzi's reputation, founded upon some striking works for the people, "*Leonard and Gertrude*," with others, brought him immediately a great number of pupils; some of them out of the most influential families, with whom he had an opportunity of putting in practice one part of his educational system, called by himself the "Anschauungs Lehre," teaching by sight and other senses. But his industrial training could not be carried into effect, because his pupils were chiefly of aristocratic families, and not obliged to support themselves by manual labor. He consoled himself, however, with the hope of saving enough out of the income derived from the school payments of the rich, to establish a small agricultural school for the poor, on his own plan, in connection with the institute.

His new system already began to excite public attention. Young men of the teachers' class thronged around him, and endeavored, with more or less success, to acquire his method, hoping thereby to make their fortunes in the novelty-loving world; but amongst all those who were thus brought into contact with him, there was not one who could comprehend

his great idea, that of making LABOR, more especially *Agricultural Labor*, a principal means of training the young; indeed, had he found such a one it could not have helped him; for in his fortress there was not a foot of ground in which any thing could be planted.

An opportunity was soon afforded of carrying out the aim of his heart by these circumstances. Amongst the acquaintances Pestalozzi had made in earlier times, during a journey before he went to Unterwalden, was the family of Tcharner, of Wilden Stein. Tcharner, who was the Bernese Landvogt, appeared to Pestalozzi to realize his idea of what a governor ought to be, such as he had drawn in his most celebrated work, "*Leonard and Gertrude*," in the character of Arner. Through this family he became acquainted with that of De Fellenberg, who succeeded Tcharner in the government of Wilden Stein; and a young De Fellenberg became one of Pestalozzi's most attentive listeners. This young man accompanied him on several journeys, and was one of the few who afterwards entered into, and adopted, his idea of industrial education. But it was a circuitous route by which De Fellenberg came to the resolution of acting out Pestalozzi's idea. He was educated for a political career, but his mother's character had implanted in him the germ which enabled him to receive and comprehend the ideas of Pestalozzi. His mother used to say to him: "*The Rich have always helpers enough, help thou the Poor.*"

It was during the early days of the French Revolution that he studied law at the University of Tübingen, in Germany. Returning just as the difficulties of Switzerland with the French were beginning, he then heard of Pestalozzi's school in Unterwalden, and was vividly reminded of his former acquaintance with him. Other circumstances also concurred to give the bent to his mind, which changed his path in life from that of a politician to that of a philanthropist.

The tremendous war taxes which the French Directory exacted from the Swiss, and the pressure of the military occupation on the country, brought Switzerland to the brink of despair, and it was resolved to send an embassy consisting of the leading men to Paris, in order to entreat the directory to lighten these burthens. De Fellenberg accompanied one of these ambassadors as secretary; and what he then saw of French freedom, and the political tendencies of that time, convinced him that he must seek another path. He returned to Switzerland, more than ever determined to serve his country in the spirit which had been awakened in his early youth by that saying of his mother. He soon afterwards married the grand-daughter of Tcharner, the before-mentioned friend of Pestalozzi, and was henceforward brought more into contact with him. About this time De Fellenberg's father, who was professor of law in Bern, purchased the estate of Hofwyl, near to that city, in order to give his son a field of action. Hofwyl is only nine English miles distant from Burgdorf. Thus De Fellenberg and Pestalozzi became neighbors, and this led to frequent interchange of thought between them, in which Pestalozzi endeavored to induce De Fellenberg to employ his estate in real-

izing his favorite idea of industrial education. Pestalozzi had at that time competent teachers for the promulgation of his method of teaching. Each of these teachers imagined himself at least a younger Pestalozzi, who owed the father Pestalozzi just as much subordination as seemed good to themselves, and no more. Thus, in a few years after its foundation, the institute presented a picture of anarchy; and Pestalozzi felt himself incapable, through diminished practical powers, of reorganizing it as was required, and placing it on a firm basis, which he thought De Fellenberg could best accomplish.

The Bernese government possessed a building, once a convent, near Hofwyl, called München Buchsee, and Pestalozzi proposed to the authorities to give it him instead of Burgdorf. He offered the entire management of his institute to De Fellenberg, and the government consented. De Fellenberg made a stipulation that he should have the power of dismissing any of the teachers who should not conform to his regulations. Pestalozzi agreed to this, and transplanted his establishment to München Buchsee, which is only ten minutes' walk from Hofwyl. Here De Fellenberg had an opportunity of judging of Pestalozzi's method, and of seeing both its strong and weak points. He was also able to enter into Pestalozzi's further schemes. It is scarcely to be doubted that the dominant idea of Pestalozzi would have been then carried out at Hofwyl under his own eyes, if the characters of the two men had been such that they could labor together in the same work with success. But in their daily intercourse it soon appeared, that Pestalozzi's excessive kindness of heart led him to regard as tyranny a consistent prosecution of that plan; while De Fellenberg, from his characteristic energy, bore Pestalozzi's want of decision impatiently, and treated it as loss of time. It was, therefore, not difficult for Pestalozzi's assistants to persuade him that he had fallen into the hands of a tyrant, from who he should release himself at any cost. He therefore accepted at once the offer from the government of the Canton Waadt (Pays de Vaud) to give up to him the Schloss Yverdun, on the lake of Neuchâtel, for the reception of his institute; and thus ended the connection between Pestalozzi and De Fellenberg, without, however, any personal disagreement. Pestalozzi rejoiced extremely when, in 1806, De Fellenberg sent one of his sons to him to be educated, accompanied by a young man, as tutor, who should acquire a knowledge of Pestalozzi's system.

De Fellenberg meanwhile, at Hofwyl, had come to the determination to begin the work of industrial education, and the only question with him now was, to find an able assistant who could fill the position of "*Father*" to his pupils, and as such embody his idea. After having sought among a considerable number of young men of the educating class in Switzerland, he found the right one in the following manner. Pestalozzi's method of teaching had excited great attention among all engaged in education throughout Switzerland. It seemed so simple to lead the pupil by enlisting his own will, and rousing his own reason to assist in his own instruction, that every reflecting teacher could only

wonder why the idea had not occurred to him long before, as the number of children in a school rendered some such method almost necessary. Many, therefore, endeavored to apply what they had heard of his system, apparently so simple, to the subjects then taught in their schools, reading, writing, the catechism, &c.; but they soon found the task to be much more difficult than they had imagined. Many, therefore, were anxious to study the Pestalozzian method from Pestalozzi himself; but this was too expensive for most of them. The pecuniary affairs of the institute were so involved from mismanagement, that Pestalozzi could not admit any such supernumeraries except for a considerable sum. This led De Fellenberg to think of opening a course of instruction in the Pestalozzian method; on the one hand, to offer to earnest teachers this opportunity of improvement; on the other, with the hope, among the numbers who might assemble at Hofwyl, to find an assistant for his own particular object. He communicated his scheme to Pestalozzi, who was delighted with it, and sent him a young man from Prussia named Zeller, no less thoroughly imbued with his method than enthusiastic in promoting it. De Fellenberg was thus able to open his course of instruction, 1st May, 1806. For this purpose he had a cottage built in a little wood, beneath great linden trees, on twelve posts, and with a single roof. The upper part served as a sleeping-room, the ground-floor as a school-room. In the morning, the hours from five to seven, and from eight till twelve, were devoted to lessons. In the afternoon the teachers worked in the fields and in the garden of Hofwyl. In the evening they prepared the vegetables for the next day's meals. During the harvest they assisted in the fields during the whole day. De Fellenberg, in this way, showed them how an industrial school ought to be organized. He gave them also every morning, a lesson in agriculture, in which he explained the various field operations and their connection. He conversed with them on the subject of making agricultural labor a valuable aid in education, and a subject of instruction for boys. Each evening he talked over with them the labors of the following day. Thus he led the teachers to do their work with intelligence; to take pleasure in it, and to see how advantageous would be to themselves the knowledge thus obtained of agriculture, as the means of making the soil more productive during the rest of their life; for most teachers in Switzerland depend for the principal part of their subsistence on a few acres of public ground.

All this instruction was in accordance with Pestalozzi's ideas—De Fellenberg even carried them further than their originator—for Pestalozzi based his system on the perception of the senses (*Anschauung*,) making this the ground work of memory. Former systems had only concerned themselves with the memory, and with matters which could be made objects of perception; De Fellenberg then went beyond Pestalozzi, inasmuch as he added the *action* to the *perception;* "for," said he, "what has been done, and done with thought, will be retained more firmly by the memory, and will bring a surer experience than that which has been only seen or heard." Earlier schools made the *ear* and *words* the subject-

matter of memory—Pestalozzi, the *eye* and *picture*—De Fellenberg, *the action*. Zeller, though versed in Pestalozzi's method, followed De Fellenberg's step in advance of it, with the readiness of one desirous of improvement; and brought his objective teaching, as far as possible, into relation with the daily lessons of the teachers—the effect of which was to render them more interesting and animated.

The teachers who took part in these courses of instruction have been heard, even years after, to describe the scene so vividly that it seemed as if they had just come from it; and it has been often proved that whilst other teachers, from want of knowledge of farming, have been ruined in times of distress, such as 1816, 1817, the Hofwyllers, as they were called, struggled out of their difficulties by their own exertions.

About thirty joined in the first season's lessons. These, on their return home, mentioned them to their acquaintances. The following spring, no less than eighty teachers made their appearance at Hofwyl. This influx created difficulties for De Fellenberg, as an individual, and caused him some pecuniary embarrassment.

In order to carry out his plans he was obliged to find different kinds of labor, which he would not, perhaps, otherwise have thought of. Among these was drainage, then effected only by means of stones, or with wooden pipes; and as the Hofwyl land was extremely stony, this answered two purposes at once. The drainage water also was turned to account, in watering the low-lying meadows. All these occupations again gave Zeller the opportunity of extending his object-lessons. Instruction in drawing was joined with them; this art being regarded by De Fellenberg and Zeller as a connecting link between perception and action.

The second course was attended by a little schoolmaster, named Wehrli, from the canton of Thurgovie. Although an elderly man, he had set off, on hearing of the new method of teaching, and traveled on foot about one hundred and fifty miles, in order to improve himself in his profession. He was one of the most zealous and attentive students, and endeavored to inform himself as thoroughly as possibly on all points that were new to him. When De Fellenberg, at times, explained to the teachers how agricultural labor might be made a means of education, declaring his own wish to establish an example of such industrial training, if he could only find a capable assistant, it was always old Wehrli who, after the lesson, had most questions to ask; and at the end of the course he said that he had a son whom he could recommend to carry the plan into effect. Induced by his description of his son, De Fellenberg invited him to Hofwyl: and shortly afterwards there appeared before him a youth of eighteen, with a pleasing expression of countenance, modest bearing, but fearless glance, commissioned by his father to enter the service of De Fellenberg. Young Jacob Wehrli was not long in comprehending what De Fellenberg required of him. He only wished, as soon as possible, to be put in command of boys with whom he could set to work. De Fellenberg was so convinced of the certainty of success in

his undertaking, that he did not hesitate to give the first beggar-boy whom he found, as a pupil to young Wehrli. Wehrli was no less confident in its being an easy task to change the most unmanageable of vagabonds into an industrious member of society; and, in fact, the first few weeks of kind treatment, not omitting better food, seemed to make the desired impression which De Fellenberg and Wehrli ascribed to their system. This result was, however, not a little attributable to Wehrli's having shared all the occupations of his pupil, so that when the boy felt weary or idle, he was ashamed to let his master, as he called Wehrli, work alone. When, however, after a few weeks, the better food and kindly treatment were no longer new, the beggar-boy began to long after his former "free life," and tried, instead of working, to go after birds' nests, the eggs of which had formed the luxuries of his former diet; or else he sought out a snug corner to sleep in. When Wehrli said to him, "Those who will not work shall not eat," he took up his tools again, it is true, but as his thoughts were not in his work, his labor was worth nothing, and Wehrli saw that he should not attain his purpose in that way. So it was necessary that the boy should experience the consequence of his idleness, and go to bed one evening without his food. "What," thought he, "I am deprived of my liberty, and must hunger into the bargain?" and the next morning, very early, he took his departure. Thus Wehrli had now no pupil. De Fellenberg himself was astonished that the beggar-boy had not known better how to appreciate his kindness, and he then made a fresh experiment with the son of an industrious laborer, who, burthened with a large family, was glad of the opportunity of providing for one of his children. He was a weakly boy, but willing and anxious to learn, and gave Wehrli more satisfaction. It was not so wonderful that a child out of a laborer's family, should be trained to industry. Still it was attended with much trouble to accustom the boy, somewhat enfeebled by his mother's care, to field-labor. De Fellenberg had said that they would not take a second boy till the first was in good order, that the example of the one might influence the other. The prospect of such a result with this weakly boy was unfavorable, and Wehrli found that he should have to go through the whole winter with but one pupil. At the beginning of the cold days, however, our young friend, the beggar-boy, made his appearance, and promised, if he were received back, to work hard for his bread. It really seemed as if the young vagabond had instituted some comparisons between his "free life" and Hofwyl training, to the advantage of the latter. The two new comrades soon strove which should do his work best—a contest in which the beggar-boy soon gained the upper hand, and took the position of teacher, as he displayed much more skill and aptitude than the other. This satisfied his ambition, and Wehrli took care not to weaken this first germ of civilization in him, but rather endeavored to convince De Fellenberg that they might now receive a third boy; as he had a strong and intelligent assistant in the beggar-boy, and could, at least, depend on the good will of the other lad. Soon there followed a third and

a fourth; but care was taken not to increase the vagrant element, till the inner strength of the little family might make it safe to do so.

This was the commencement of the agricultural school for the poor at Hofwyl, in which the OBJECTIVE TEACHING of Pestalozzi was brought into action in concurrence with labor. When the pupils reached ten in number Wehrli was able to promote some of them to be his assistants; not so much in school-teaching, as in the direction of work, arranging that each older pupil should take charge of a younger one, as an apprentice. Such was the type of the ultimate development of the school; just as in a well-ordered family the elder children lead on the younger ones by their example.

Agricultural labors offer a richer field for this purpose than any other employment. Every sort of capacity is brought into action. Each member of the family performs his part of the common labor, and enjoys the elevating consciousness of being useful to the community. In striving to fill his position well, he learns to act from a sense of duty, and strengthens this virtue by practice. De Fellenberg's pupils, however, were not confined to agricultural labor; the requirements of his farm, and afterwards of his educational establishment for the upper classes, gave employment to various artizans, as cart makers, carpenters, joiners, blacksmiths, locksmiths, workers in wood, iron, leather, mechanics, shoemakers, tailors. Therefore, the pupils of the lower school, if they wished to learn a handicraft, had a wide choice open to them, without being obliged, during their apprenticeship, to neglect the instruction from books in which they had become interested.

Wehrli's school, gradually increasing from a small family circle to a youthful community, reached the number of 150 pupils, without diminishing in moral strength or intellectual energy. Amongst these a considerable number were trained to become teachers in national schools, and superintendents of similar establishments; such as are now to be found in most of the cantons of Switzerland, in many German states, in France, in the Netherlands, in Italy, and elsewhere. The greatest service rendered by the system of industrial training, in schools modeled after Wehrli's, has been in those devoted to rescuing juvenile offenders from the path of ruin, and restoring them to society. Up to the present time, the Rettungs Haus, at Bächtele, near Berne, in Switzerland, is one of the best institutions of this nature, and Dr. Wichern, the founder of the Rauhen Haus, near Hamburg, and De Metz, founder of the Colonie Penitentiare, at Mettrai, in France, have employed this system, as the only effectual mode of reclaiming the most abandoned juvenile delinquents.

We must not omit to mention here an observation, confirmed by facts, that wherever such schools have been established with success, they have always, as in the case of Wehrli's, at Hofwyl, arisen out of the small family principle gradually extended. There have not been wanting attempts to organize such schools on a gigantic scale, but few of these have proved themselves strong enough to live. It has always been de-

monstrated that it is not the *system* that can give life, but the *spirit;* the strength, love, and faith of the founder; and all these will naturally increase from the smallest germ, and become strong by exercise. This was proved, too, in Hofwyl itself, for when after forty years' exertions, Wehrli was recalled to his native canton of Thurgovie, to conduct there an institution for the education of teachers, after the model of Hofwyl, De Fellenberg sought his successor from amongst the numerous teachers of the lower school; but not one of the chosen "step-fathers" could take Wehrli's place. The school lost with him its peculiar vitality, and it would have been better to have begun it afresh. De Fellenberg had felt from the first the true position of the wealthy in relation to the poorer classes, and that it would be only half doing his work in the world, if he merely showed what treasures existed in the working classes to be drawn forth. The rich must be taught, at the same time, by what means they could succeed in extracting those treasures. Witnesses were wanted out of the upper classes to the educational elevation of the laboring classes—witnesses who might afterwards carry forward his work. About the time at which he made his first experiment in industrial training, he began an agricultural course for landowners. The success of his plan of deep-soil ploughing, draining, and irrigation, upon the formerly somewhat neglected ground of his estate, was much approved, and brought him a large number of pupils, many of whom also took an interest in his education of the poor. But these young men remained so short a time under his direction, that he could not anticipate the extension of his views in a wider circle through them. He therefore opened, in 1809, his educational institute for the upper classes, of the same kind as that which Pestalozzi conducted at Iverdun—afterwards extensively known—and he here made use of the experience which Pestalozzi had gained during many years with his objective lessons.

In working out his method, Pestalozzi had arrived at a somewhat one-sided system of instruction, founding all on his pupil's own perceptions. He excluded traditions far too much, so that it was said of him that the whole past of human cultivation was lost to his pupils—as, for instance, history. De Fellenberg endeavored to avoid this one-sidedness in his school, by giving the study of history its place, adapting it with care to the young. On the other hand, he strove by every means to afford to the pupils of his higher school a field for the development of their powers of action. He introduced extensive gymnastics, including military exercises, swimming, riding, pedestrian exercises, turning, and similar mechanical occupations, gardening, and skating. At the same time, under the guidance of a special master, the boys formed a kind of independent community amongst themselves, for the management of their own affairs out of school-hours; arranging their various occupations, as well as games of all kinds, their walking tours, gardening, &c. They chose their own officers, punished casual offenders, and thus practiced obedience to self-imposed law. In this manner De Fellenberg strove, with these pupils also, to promote action and the discipline of life, as the

actual means of education; and to lay the foundation of self-reliance in the man by the cultivation of self-government, and various capabilities in the boy and youth, so that in the upper school also, the prominent feature was *education by action*, which coincided with the industrial training of the lower or poor school.

The two institutions were brought into contact in many ways. Pupils of the upper school who required physical strengthening, or muscular exhaustion, so to speak, as was the case with many, were sent for a time to field-labor in the lower school. In both cases, labor acted as a wholesome medicine, whilst the boys themselves regarded getting up at three in the morning to earn a breakfast with a thrashing flail as one of their greatest pleasures. Many amusements were shared by both schools—for instance, skating and sledging in winter, and gymnastic games in summer. The sons of the wealthy learnt from pupils of the lower school to respect labor, whilst the poor viewed their richer companions not as enemies but as sympathizing friends. The pupils of the upper school kept a poor-box, into which were paid all the small fines, and the voluntary contributions of the boys also, on Sundays, after the religious services. These funds afforded them the means of helping the sick and infirm people whom they met with in their visits to the poor families round Hofwyl. Such visits were usually made on Sunday afternoons. Thus also was Sunday sanctified, not by words only, but by deeds.

In order to awaken yet more sympathy in the sons of the rich for the education of the poor, a little colony from the lower school was at one time established in a wood, about six miles from Hofwyl, on an inclosure of about twelve acres. The walls of the dwellings were of clay, and were the work of the pupils of the upper school. The doors, windows, floor, ceilings, partitions, beds, tables, chairs, and cupboards, were made by the young carpenters of both schools; and it was a common festival for all when the first four pupils, with their teacher, were established in the new colony, on which occasion the chief enjoyment consisted in this, that both schools joined in digging and in preparing for planting the piece of ground destined for a garden. For several years, one of the most favorite Sunday walks was to visit the new colony and observe its progress.

Thus it was that the practical working, as well as the theory, of agricultural poor schools was carried by Hofwyl pupils into distant countries; and thus, too, the boys of the upper school took away with them more correct notions of active beneficence, as well as of the duties which property imposes upon its possessor.

This education earned much approbation from the public, and the number of pupils increased in a short time. Their payments enabled De Fellenberg to extend the Poor School, which we before mentioned. It also made it possible for him to give several "courses" for the benefit of earnest teachers; and amongst them he discovered young men who attached themselves, willingly and efficiently, to his work of training the poor, assisting him to spread it abroad.

Among the many strangers who visited Hofwyl, some, who were not

satisfied with seeing what was done there, inquired into the possibility of founding similar institutions in their own homes. Then it always appeared necessary, as a first condition, to have a Wehrli; and De Fellenberg perceived that, if all these good intentions should be carried into effect, he must consider how he could procure more than Wehrli. He was now able to make use of those young men whom he had found qualified, in the course of his classes, for teachers, and without whom it would have been impossible for him to extend his system thus widely in so short a time. For however simple at first sight the idea might appear, that the same means which renders the individual capable of self-support—namely, his development as a worker, should be made the chief agent in his education—nevertheless, such simple ideas are only suggested by that common sense which Diogenes sought with a lantern in broad daylight. To carry them out into practice requires a self-denial and devotion, which is the fruit of a long exercise of Christian virtues.

Pestalozzi's original ideal was thus realized in Hofwyl. He had practiced his method of instruction at Iverdun, at first with great success; but here, again, his want of capacity for management stood in his way.

We are far, however, from wishing to depreciate, in the smallest degree, the great service which he rendered in the furtherance of true popular education. If his *objective* system did not entirely develop industrial training, it may at least be considered as having given the first impulse in that direction. What must above all be regarded in all he did is his inexhaustible love for the young, to express which, he could scarcely find words. It inspired every one with whom he came in contact, and became the distinguishing characteristic of his true disciples. If his system embraced but few subjects of teaching, its deficiencies were compensated for by the intensity with which it acted upon such as could be brought within its sphere.

Pestalozzi's simple motto was, "Nothing can be learned except through comparison of the unknown with the known;" and, again, "Every thing is contained in the child; the teacher must know how to draw it out by love and patience: love can always find means." To teachers he often said, "Go, and learn of the mother."

The young, according to his view, could only know by the physical perception which requires repeated exercise to advance to mental perception. What the eye sees must be thoroughly comprehended by means of feeling, hearing, smelling, tasting, in order that the verbal description of the object and its properties may be perfectly understood. Then the teacher proceeded to numbers and measures, and lastly drawing came in to complete the external image.

From this short sketch of the course pursued by Pestalozzi's method of objective teaching, it will be seen that it was especially calculated to qualify and prepare its scholars for the study of natural science; and it is evident that in agriculture lay the richest mine for the practice of objective teaching. As a farther development of his system, Pestalozzi

could not fail to look with satisfaction on De Fellenberg's agricultural school at Hofwyl. If we cast a glance at the studies of the naturalist—as widely comprehensive as they are deep and searching—and upon their manifold uses in common life, we can scarcely fail to acknowledge, with gratitude, in Pestalozzi's system one of the influences which have helped to promote and facilitate scientific pursuits.

De Fellenberg pursued his work at Hofwyl, in the manner before described, till the year 1844. We have mentioned how offshoots of his work for educating the poor were formed with success in most of the cantons of Switzerland, and the adjoining countries; and he could look upon his life with the consciousness of having begun a work that would advance and develop itself through the inherent truth of the principle which it represented.

It is very significant of the effect produced by the efforts of Pestalozzi and De Fellenberg, that when, in 1844, the erection of a national monument to Pestalozzi was talked of, and men of all ranks met to consider the subject, it was agreed, without opposition from any quarter, to abandon the idea of a stone or bronze statue, and raise instead of it, a living memorial to the father of Swiss education, consisting of an institution for the training of poor children of both sexes, in accordance with his ideas, and after the model of Wehrli's school at Hofwyl. This monument is still flourishing, and will be a blessing to coming generations.

De Fellenberg's institutions at Hofwyl did not escape the fate of all human affairs. He died in 1844. The political events of 1845–48 caused a dissolution of his schools at the moment; but his system was too firmly established in Switzerland, by means of numerous training and other schools, to be effected by the continuance or discontinuance of Hofwyl. That which he sought to accomplish by means of his schools was achieved:—1. Switzerland had obtained a system of popular education, having its foundation in the wants of the nation, and which it could henceforth develop independently, as there was scarcely a place of any importance in the country where there was not a pupil, either of Pestalozzi or De Fellenberg, to take an active interest in the schools. 2. The idea of training by action, by productive and civilizing labor, had advanced from theory into practice. The same means which are pointed out to man for his material support were now brought to serve as an effective instrument in his education; and, as the great mass of mankind are destined to maintain themselves by labor, the most effective means of civilizing and educating this large majority was thus discovered in labor. The chief point which remained to be considered was, how the leading classes of society, the employers, could be trained to recognize their duty, to educate and elevate morally the working classes, with the same interest with which they make use of hired labor to increase their own property. De Fellenberg indicated the way to this end also, and made the first step by the establishment of his educational institution, described above, for the higher classes.

V. KNOWLEDGE OF COMMON THINGS;

AND PRIZE SCHEMES FOR ITS ADVANCEMENT.

"God hath framed the mind of man as a mirror or glass, capable of the image of the universal world, and joyful to receive the impression thereof, as the eye joyeth to receive the light; and not only delighted in beholding the variety of things and vicissitudes of times, but raised also to find out and discern the ordinances and decrees which throughout all these changes are infallibly observed."—*Bacon.*

"Man is approaching a more complete fulfillment of that great and sacred mission which he has to perform in this world. His reason being created after the image of God, he has to use it to discover the laws by which the Almighty governs his creation; and by making these laws his standard of action, to conquer nature to his use—himself a divine instrument."—*Speech of Prince Albert at the London Mansion House, March* 21, 1850.

The following Papers will exhibit the direction in which the friends of popular education in Great Britain are aiming to direct the labors of teachers and pupils, as well as the measures by which these labors are made effective.

EXAMINATION IN "KNOWLEDGE OF COMMON THINGS,"

Held at Belfast in 1854, *for the award of Dr. Sullivan's Premiums.*

The following extract from a letter addressed by Prof. Sullivan in February, 1854, to the Secretaries of the Board of Commissioners of National Education, sets forth the origin and object of his scheme:—

In the month of November last I requested you to intimate to the Board, that, if it would not be considered irregular, I would feel great pleasure in placing funds to the amount of £20 per annum in their hands, to be given in premiums to the teachers of National Schools in the counties of Down and Antrim, who should be found by our Inspectors, at the general examination held each year in Belfast, to be best acquainted with "*the knowledge of common things.*"

At the same time I stated that the Dean of Hereford (who has done so much to promote popular education in England, and, above all, to make it *practical* and *utilitarian* in its objects) intended to offer similar premiums to the teachers of elementary schools in the county of Hereford. In fact, the idea—and I consider it a happy one—originated with the Dean, and I am merely following the good example which he has set; and I feel great pleasure at being able to add, that several persons of influence and consideration are also following his example—among others, Lord Ashburton, whose admirable speech on the subject you must have read. In fact, this speech far exceeds in value even the munificent prizes offered by his lordship.

To return to the subject of my letter. As you informed me that the Board would feel great pleasure in having my premiums distributed by their officers in the way which I had proposed, I now beg to inclose the sum of £20 for the present year; and for the next, and each succeeding year, the same amount for the same purpose will be permanently provided by me. Perhaps I should mention that I have *personal* reasons for limiting my premiums to the counties of Down and Antrim. But even if I had not, I would, in order to make them of some value, confine them to a particular county or district; and it is to be hoped

that many other persons will follow the example of the Dean of Hereford, and that similar premiums will soon be offered to the national teachers in every county in Ireland.

The useful information contained in the school-books published by the Board, will probably form the principal part of the examination for the present year; and as I consider the education of girls of equal, and, indeed, of *greater importance* than that of boys, I will suggest to Mr. M'Creedy to divide the premiums equally between the male and female teachers. In addition to an examination in the national school-books, the female teachers should be asked some questions in domestic economy. Some questions should also be taken from Dean Dawes' "*Suggestive Hints.*"

In pursuance of this plan, W. M'Creedy, Head Inspector, held an examination at Belfast on the 7th and 8th of December, of twenty-six male teachers, and on the 11th and 12th of the same month, of sixteen female teachers, on the questions printed below. We give a few extracts from his report to the Board.

The examination was in part written, and in part oral; the first three hours, from ten to one o'clock of each day, being given to the former, and from two to five o'clock each afternoon to the latter.

The nature of the written examination may be judged of by the questions which follow; but of the oral, want of space forbids me from submitting the same sure and simple means of judging, and I can no otherwise describe it than by saying that it embraced a full, searching, and minute inquiry into all those parts of the Board's series of school-books which at all treat of that large and miscellaneous class of subjects falling under the head of "common things." The men had twenty rounds of questions addressed to them, or five hundred and twenty in all; and the women, who were fewer in number, and whose written exercises were shorter, had not less than thirty-five rounds of questions put to them on those parts of the same course which it was thought more peculiarly incumbent on them to know.

The general answering in both kinds, and by both sexes, was excellent, and evinced a most respectable acquaintance with the various subjects touched upon. None exhibited any thing like a reproachful degree of ignorance or unpreparedness; and of those even who fell short of the prizes, many acquitted themselves in a highly creditable manner; while the successful competitors again displayed such a compass of knowledge, and expressed themselves, especially in their written exercises, with such accuracy and precision, not to say elegance of language, as surprised fully as much as it gratified me.

The names of the successful candidates, with the prizes awarded them, were as follows:—

Males.				Females.			
1st Premium,	Robert Irvine,	. .	£5	1st Premium,	Cath. Mulholland,		£5
2nd "	John Browne,	. .	3	2nd "	Susan Irvine,	. .	3
3rd "	Mann Harbison,	.	2	3rd "	Mary Bell,	. . .	2

On the whole, the results of this examination were most satisfactory and promising, and such, I firmly believe, as would fully justify the commissioners in following the example thus set them, and so honorably for himself, by one of their oldest and most distinguished officers, by taking up and adopting for themselves the experiment, and extending it to a much wider sphere of action.

One thing, however, our teachers must ever bear in mind—that whatever *facts*, whether of art or nature, they communicate, they are to communicate in connection with the knowledge of the *law* which governs them, or the *principle* from which they spring, as by such teaching alone can acquaintance with the facts themselves be rendered lastingly interesting, or even in any high degree useful. For, without a knowledge to some extent of the laws which serve to explain, or intelligibly connect, their relations of coexistence or of sequence, the facts or phenomena of nature, like the characters of a strange cipher to one who has not the key, have no instructive interest for the observer: and, however much they may excite his fear, wonder, or surprise, serve rather to bewilder than rightly to inform his intellect. Facts in themselves, and isolatedly

viewed, are dead things; it is only when united with principles they become living and productive. As has been finely said: facts, which, consigned to the minds of the unintelligent, are like seeds in a granary, unquickened and inert, imparted to those of informed and cultivated understanding, are like the same seeds when committed to a prepared and congenial soil, where they spring up into luxuriant vegetation, and bear useful fruit. "Do not," says Dean Dawes, in his excellent tract on the mode of teaching common things, "attempt to explain any common thing, until the children understand the law; and if you would have your lessons to be effective, be sure you perfectly understand the subject you are about to teach. In this part of your teaching, as in arithmetic and every other thing, let principles, be understood before you attempt to lay down rules and then the children will understand the grounds on which the rules are based. You must bear in mind it is the office of all such educational helps as have been brought before you in this* exhibition, 'to teach men to think, not to save them the trouble of thinking.' In this way I believe a vast amount of information might be imparted in our elementary schools, which would lead the children to take a great interest in what they are learning, and which would give a practical turn to their minds that no other kind of teaching could give. But I would have every teacher to bear this in mind, that it is better to teach a few things well, than a great many ill."

And to the same effect the Rev. M. Moseley:—"That," says he, "which is valuable in this kind of teaching is not, I apprehend, the knowledge of the "common things" professed to be taught, but the *science* of them.

"What is chiefly to be desired," says Mr. Bowstead, like Mr. Moseley, one of her Majesty's Inspectors of Schools for Great Britain, "is, that this department of school-work should be handled more systematically, that the details of ordinary processes should always be accompanied by clear and simple explanations of the principles which govern them, and that teachers should aim not so much to store the mind with facts as to communicate to their pupils a power of reasoning upon and analyzing the phenomena around them."

Thus taught, the importance of such knowledge for all classes of the community can hardly be overrated; for by such a course of instruction our youth, when grown up and entered upon the world, would be fitted not only to view with intelligence the greater glories of creation, but to look with interest on the varied phenomena of social intercourse, *the things that before us lie in daily life*, to know which, as Milton has it, "is the prime wisdom;" and be prepared, too, as another equally great poet has expressed it—when in their daily walks, whether meant for harmless pleasure or healthful recreation—to find

> "Tongues in trees, books in the running brooks,
> Sermons in stones, and good in every thing."

And might we not further hope that, with their minds thoroughly imbued by such studies, and their perceptions thus made *quick to recognize the moral properties and scope of things*—to discover in every part of Nature's works, the meanest as well as the highest, the traces of law, and order, and wise and beneficent design—they would, not seldom, mount up in thought to Him—"the first Fair, first Perfect, and first Good"—whose bosom is the primal seat of law,† and the everlasting source of wisdom, harmony, and goodness; so that, in their case, as ever, science would prove to be the handmaid of religion!

Rev. F. Temple, now Head-master of Rugby Schools, in a letter on this subject—"the Teaching of Common Things"—remarks:—

On the whole, it seems to me that the title of "common things" is not very easily intelligible by itself. In order to understand it, I suppose I must have recourse to the books in which this knowledge is said to be found, and the examination questions in which it is contained. And it would then appear to be nothing else than the elements of physical science and political economy. But this definition is not yet precise enough; for if it were, there seems no reason

* Educational Exhibition of the Society of Arts, 1854.

† "Of law there can be no less acknowledged than that her seat is the bosom of God, her voice the harmony of the world; all things in heaven and earth do her homage—the very least, as feeling her care, and the greatest, as not exempted from her power. Both angels and men, and creatures of what condition soever, though each in different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy."—*Hooker.*

why the phrase "common things," an ambiguous and rather ambitious phrase, should be used instead. Nor, indeed, would the promoters of the movement feel quite satisfied to identify their new branch of elementary education with any thing so old and familiar as the rudiments of physical science. Lord Ashburton evidently means to encourage the instruction of the children of the peasantry, not merely in certain subjects, but in accordance with a certain method. He does not mean merely that the children should be taught the principles of chemistry, of mechanics, of pneumatics, and the like, but that the teacher should, as far as possible, take nature for his laboratory and demonstration room; should make all his science immediately practical and real; should compel his pupils to feel that the knowledge which they were acquiring, was not some recondite mystery, with which their lives had little to do, but a matter of the most ordinary experience, and one in which their concern never for one moment ceased. The science of common things is not to be defined, the rudiments of physical science and of political economy, but these rudiments as illustrated in daily life.

As bearing on this subject, we can not here forbear quoting, from the greatest of our modern poets, the following noble lines on the union of knowledge with religion:—

"Trust me that, for the instructed, time will come
When they shall meet no object but may teach
Some acceptable lesson to their minds
Of human suffering or of human joy.
So shall they learn, while all things speak of Man,
Their duties from all forms; and general laws,
And local accidents, shall tend alike
To rouse, to urge; and, with the will, confer
The ability to spread the blessings wide
Of true philanthropy. The light of love
Not failing, perseverance from their steps
Departing not, for them shall be confirmed
The glorious habit by which Sense is made
Subservient still to moral purposes,
Auxiliar to divine. That change shall clothe
The naked Spirit, ceasing to deplore
The burthen of existence. Science then
Shall be a precious Visitant; and then
And only then, be worthy of her name.
For then her Heart shall kindle; her dull Eye,
Dull and inanimate, no more shall hang
Chained to its object in brute slavery;
But taught, with patient interest, to watch
The processes of things, and serve the cause
Of order and distinctness, not for this
Shall it forget that its most noble use,
Its most illustrious province, must be found
In furnishing clear guidance, a support,
Not treacherous to the Mind's *excursive* Power.
—So build we up the Being that we are;
Thus deeply drinking-in the Soul of Things,
We shall be wise perforce; and while inspired
By choice, and conscious that the Will is free,
Unswerving shall we move, as if impelled
By strict necessity, along the path
Of order and of good. Whate'er we see,
Whate'er we feel, by agency direct
Or indirect, shall tend to feed and nurse
Our faculties, shall fix in calmer seats
Of moral strength, and raise to loftier hights
Of love divine, our intellectual soul."—*Wordsworth*

DOCTOR SULLIVAN'S PREMIUMS, 1854.—SCHOOLMASTERS.

First Day.—Three hours allowed for this paper. Three questions to be answered out of each section, and others as time may permit.

SECTION I.

1. Name and define what are called the general properties of bodies.
2. Name and describe the several mechanical powers.
3. Explain what is meant by the specific gravity of bodies, and show how it is estimated.
4. What is meant by the center of gravity of a body? Show how the center of gravity of an irregular block of wood may be found.
5. Distinguish between the terms *heat* and *caloric;* enumerate the several ways in which the latter is produced, and explain the difference between *latent heat* and *free caloric.*

SECTION II.

1. What is meant, *technically* taken, by the term *value?* Enumerate and explain the constituents or elements of value, and show, by examples, that the possession of the union of all these, and not of one or two alone, is necessary to an object to constitute it an *article of value.*
2. What is meant by *division of labor?* Show how such an arrangement naturally arises in the progress of society, and enumerate its several advantages, and, if you suppose it to have any, its disadvantages.
3. Are improvements in machinery, by which a few men are enabled to do the work of many, in the end, and judged by their total results, beneficial or otherwise to the working classes? If beneficial, show why, and illustrate by examples.
4. What is the nature of the connection between high rents and high prices?
a. Show that the high price of agricultural produce is not caused by high rents.
b. Show that the abolition of all rent would not necessarily tend to cheapen agricultural produce.
5. Define *taxes,* and explain what it is the subject receives in exchange.
a. Show in what respect the payment of a tax is like any other legitimate exchange or payment.
b. Show in what *two* respects it differs from other exchanges, and explain why it should do so.
c. Show that, generally speaking, and under almost any form of government, what the people receive in return for the tax is, on the whole, a fair equivalent.

SECTION III.

1. Explain the principle of the barometer, and the uses to which it is applied.
2. How is the formation and deposition of dew accounted for?
a. Why more copious in summer than in winter?
b. Why more copious on clear than on cloudy nights?
c. Why not deposited equally on grass and gravel, on broken and on unbroken ground?
3. To what hight can water, ordinarily speaking, be raised by the common suction pump? Explain its mode of action, and illustrate the principle by reference to other kindred phenomena.
4. How many sorts of levers are there? Describe the relative positions of the *weight, power,* and *fulcrum* in each, and give familiar examples of each.
5. Give examples of the various contrivances employed to increase and to lessen friction.
6. How are porous bodies affected by the absorption of moisture? To what practical account has the knowledge of this fact been turned in some parts of France?

SECTION IV.

1. What are the organs of respiration in man and the higher order of animals; Describe them, and explain their functions.

a. Describe the peculiarities of the respiratory system in birds.

b. Also in fishes.

2. Explain the composition of the atmosphere, and describe its several uses.

3. What is meant by the conduction of heat? Give familiar examples of good and bad conductors; and illustrate the value of the knowledge of such phenomena by reference to the arts and life.

4. Explain the formation of clouds and rain.

5. What are the necessary requisites of a correct balance?

6. Why will a glass sometimes break by pouring hot water into it?

7. Why will a heated body, if suddenly cooled by pouring cold water on it, sometimes crack? How has the knowledge of this fact been sometimes applied for the economy of labor?

Second Day.—Three hours allowed for this paper. Three questions to be answered out of each section, and others as time may permit.

SECTION I.

1. Define what is meant by *wages*, and say on what the *rate* of wages naturally depends.

a. Show that it does not rise and fall, as some suppose, with the price of provisions.

b. Show that any attempt on the part of the Legislature to determine this rate must be inexpedient and inoperative, whether the aim be, first, to fix it *higher*, or, second, to fix it *lower* than that which it would be the interest of employers to offer, or which the circumstances of the *labor market* would alone render legitimate.

c. Again, supposing the Legislature would concede, not alone to one or a few classes of workmen, which would be manifestly partial and unjust, but to all, which would alone be fair and equal, the right of fixing each their own rates of wages, and of enforcing their payment, show how the laborer, who is not only a *seller* of labor, but, almost invariably to a like extent, a *purchaser* of labor, would, in this latter capacity, be affected by such legislation?

d. Enumerate the causes which go to explain the inequality of wages in different employments; in other words, explain why, at the same time and in the same place, all workmen do not receive the same wages.

2. How is capital divided? Characterize the two kinds, and enumerate the things which, in the case of a farmer, for instance, fall under each respectively.

3. The interest of the corn dealer is supposed by many to be opposed to the public interest; now, take the two cases following, and state what you think the just inference on this point:—

1st. Suppose a corn dealer who, in anticipation of a scarcity, may have made large purchases of provisions, to have been deceived in his expectations, who are the parties to suffer most by his miscalculations?

2nd. Suppose, on the contrary, that he has not miscalculated, and that he has been right in his anticipation, who are the parties to be benefited?

4. In what way is security of property necessary to the growth of wealth?

a. Show that *inequality* of fortunes must *necessarily* arise with security of property.

b. Show that the robbery of the rich, and the equal distribution of their wealth among the poor, would not prove beneficial to a people.

c. Show that, however he may live, every man, rich or poor, spends his income, whatever it may be, or allows somebody else to spend it for him; and that the less he spends on himself, the more remains for others.

SECTION II.

1. Describe the structure of the eye in man, its humors, coats, &c., and explain how it adapts itself to different degrees of light, and the varying distances of objects.

a. Explain the offices of the eyebrows, eyelids, and eyelashes.

b. Explain the defects of short-sightedness and its opposite, and the remedies for each.

2. Describe the structure and action of the heart, and the course of the blood through the arterial and venous systems.

a. Note the difference of office between the auricles and ventricles.

b. Note the difference of office, structure, and position of the veins and arteries.

c. Note the difference between the arterial and venous blood.

d. Note the difference of the pulmonary and the general circulation.

e. Note when, by whom, and by *what steps*, the discovery of the circulation of the blood was made.

3. What is the distinction between *animate* and *inanimate* bodies?

4. State, with examples under each, the *five* important points, as mentioned in the Fifth Book, in which the vital principle appears to counteract the laws of general physics.

5. Explain the several steps or processes through which the food of ruminants ordinarily passes before its conversion into *chyle;* and state whether there is ever any departure from this order. Note the peculiarity of structure in the stomachs of the lama and camel.

SECTION III.

1. Of what substances do soils chiefly consist?

a. How are soils named?

b. What is meant by heavy lands?

c. How may such be rendered lighter?

2. What are the four things necessary to the healthy growth of plants? Illustrate your answer by examples.

3. What are the processes to which, after inclosure, and before cropping, it may be desirable to subject the land?

a. Explain what lands most need draining.

b. Enumerate in their order the several advantages of draining.

c. Explain the difference between subsoiling and trenching, and point out what is the most appropriate season for this latter operation.

4. What are the various modes by which plants are propagated?

5. On what principle is the *rotation of crops* founded?

6. What is the *twofold* division of manures mentioned in the "*Agricultural Class-Book?*" Enumerate those which would fall under each respectively.

a. What other threefold division of manures has been made?

b. What other *twofold* division is made?

c. Of the last, which is the more neglected?

SCHOOLMISTRESSES.

First Day.—Three hours allowed for this paper. Three questions to be answered out of each section, and others as time may permit.

SECTION I.

1. Describe the two chief defects of sight, and explain how they are remedied.

2. Describe the process of digestion, and the course of the food from its mastication until its conversion into chyle.

a. Note by what agency mastication is aided.

b. By what contrivance the food is prevented in its passage from the mouth to the gullet, from entering the larynx.

c. Offices of the crop and gizzard in birds.

d. What is observed of the crop in birds of the dove kind?

3. Describe the structure of the teeth in man, distinguishing the *temporary* from the *permanent*, and noting the number and divisions of each set. What are the advantages of cleaning the teeth daily?

4. State the marks of design in the structure of birds, and in the human spine.

5. Enumerate the differences between birds and beasts, as given in Sequel, No. 2.

SECTION II.

1. Describe the processes gone through in the manufacture of pins, as given in the Second and Third Book of Lessons.

2. Describe the processes gone through in the manufacture of ordinary sewing needles, as given in the Girls' Reading Book.

3. Give the substance of the lesson on the prognostics of the weather, as explained in the Supplement to the Fourth Book. Write out also as many of Dr. Jenner's "*Lines on the Signs of Rain*," given in our Second Book, as you can recollect.

4. What are the general properties of metals? Write down in order, one under the other, the names of all metals treated of in our Fourth Book, and note some of the distinguishing qualities of each.

5. Why is the presence of flowers and living plants in a bedroom during the night thought injurious?

6. Write out the substance of the lesson on "Bread," given in the Girl's Book.

SECTION III.

1. Give a few examples to show how economy in the use of the raw materials tends to cheapen the chief manufactured product.

2. Why have kettles and tea-pots wooden handles?

3. Enumerate the capitalists and laborers whose capital and labor have contributed to form the cotton gown you ordinarily wear.

4. Name the countries from which we derive our chief supplies of the following commodities, viz.:—tea, coffee, rice, sugar, spices, pearls, cotton, tobacco, rum, brandy, iron, hides, timber, fruit, port wine, sherry, claret, mahogany and other hard woods, flax, hemp, and tallow.

5. Explain why it is that, in this country, ground which has a south-western aspect is preferred to that which has a north-eastern?

6. Write out the substance of the extract from Addison, on the "*Results of Commerce*," as given in the Girls' Book.

Second Day.—Three hours allowed for this paper. Three questions to be answered out of each section, and others as time may permit.

SECTION I.

1. Of what country is the sugar-cane a native, and when and by whom was its cultivation first made known to Europeans? Describe the process of the manufacture of sugar.

2. Where is the nutmeg tree to be found? Describe the fruit, and mention the uses of its several parts.

3. Between what parallels of latitude is tea cultivated? Describe the plant, and how it is cultivated; when its leaves are plucked and how; and in what way they are prepared for the market.

a. By whom first introduced into Europe?

b. Into England?

4. In what way would you instruct your pupils to distinguish the four cardinal points of the heavens?

5. From what is paper manufactured? Describe the several processes through which it passes until it reaches the hands of the consumer?

SECTION II.

1. Mention the parts of plants essential to their growth, perfection, and propagation.

2. What are the various means provided by nature for the preservation of the seeds of plants, as described in our Fifth Book? What are the means provided for their dispersion?

3. Why is attention to the right ventilation of our apartments of such essential importance? Enumerate some of the ways in which the air of our dwelling rooms may become vitiated, and say in what way it may be purified.

4. When a female discovers her dress to be on fire, what should she do?

5. Enumerate briefly, as given in the Supplement to the Fourth Book, the things to be attended to, and the rules to be observed, by those who wait upon the sick.

SET OF QUESTIONS AT THE EXAMINATION FOR THE ASHBURTON PRIZES.

For proficiency in the teaching of "Common Things"—held for schoolmasters at Southampton, by the Rev. W. H. Brookfield, H. M. Inspector: and for schoolmistresses, at Salisbury, by the Rev. W. P. Warburton, H. M. Inspector—21st April, 1854.

SCHOOLMASTERS.

Morning—Three Hours allowed for this Paper.

Two questions to be answered out of each Section, and others as time may permit.

SECTION I.

1. Define the following words and phrases, and illustrate your meaning by their usage in matters of social life:—skill—industry—economy and forethought—wealth—money—value—price—laborers and employers of labor—capital and capitalist.

2. What is the usual consequence of an abundant or deficient harvest upon the price of food? and upon the wages of labor?

3. What is meant by division of labor? and show the importance of this in advancing the wealth and well-being of a nation.

4. What are the principal conditions of industrial success among the laboring classes, and what kind of training in early life is most likely to lead to it?

5. What are the necessary qualities of the food of a people, in order that the supply may be permanent? and how do foods for man and beast vary in this respect?

6. What metals are the most useful? Mention the particular properties which make them so; and give the outline of a lesson on iron or lead, and its uses, from the state of ore up to a knife-blade, or sheet-lead

SECTION II.

1. Point out the different ways in which the air in a dwelling-room is rendered impure, and the best way of ventilating the room.

2. What are the best materials for building a cottage; the necessary conditions of health with reference to the building; and which is preferable, a slated or thatched roof, and why?

3. What vegetables are usually cultivated in a garden? Which do you consider the most nutritious? and why? What rotation of crops would you recommend in a garden of one rood in extent?

4. What is the difference between porous and retentive soils, and how would you treat them? Explain the principle on which soils pulverize after frost, and the advantages of this.

5. Explain what is meant by a proper rotation of crops—by exhausting and non-exhausting plants. How would you ascertain what substances plants draw from the soil? and, having done this, how would you manure the land?

SECTION III.

1. What are the essential properties of matter? Define and explain some of them.

2. Explain what is meant by the attraction of cohesion and gravitation, and exemplify by giving instances of each.

3. Give Newton's three laws of motion, and illustrate the last by experiment.

4. What is meant by centripetal and centrifugal forces? and show how in different latitudes the weight of bodies is affected by the latter.

5. A body let fall from the top of a tower is three seconds before it reaches the ground; how far did it fall in each second? and what was the hight of the tower? If the action of gravity ceased at this point, how far would it fall in the next three seconds?

SECTION IV.

1. To which of the mechanical powers do the following implements belong:—a spade and fork in digging—the plow—the saw—the axe—a pair of scissors—a pump handle—the screw? Give your reasons in each case.

2. Explain the principle of a pair of scales, and of a common steelyard.

3. Explain the principle of the wheel and axle, and show how it is applied in raising up water from a well.

4. Show the use of the plumb-line, the square, and the spirit level to the bricklayer and carpenter.

SCHOOLMASTERS.

Afternoon—Three Hours allowed for this Paper.

Two Questions to be answered out of each Section, and others as time may permit.

SECTION I.

1. What are the principal bones of the human skeleton? How are they kept together at the joints; and of what substance are they composed?

2. Explain the construction of the spine, or of the hand, and the mechanical contrivances for the different movements which they are intended to perform.

3. How would you judge of the habits and food of animals from their jaws and teeth? Illustrate your answer by examples.

4. What are muscles and tendons, and their uses in the animal frame? And in the movement of one bone against another in the joints, how is it they are not worn away?

5. What is the cause of a defect in vision in what are called short-sighted and long-sighted persons, and what kind of glasses are required to correct it in each? What are the purposes of the eyelids and eyelashes?

6. Point out any differences in the eyes and ears of animals which show adaption to their respective wants.

SECTION II.

1. What is the difference between an artery and a vein, between arterial and venous blood; and why is the cutting or rupture of an artery more dangerous than a vein?

2. Give your reasons for thinking that exercise is necessary, and generally beneficial to all the animal functions.

3. What is meant by respiration? Explain how the chest expands and contracts in this process? And in what does the air breathed out from the lungs differ from common atmospheric air? What experiment would shew this?

4. Does the blood undergo any, and what change in circulating through the body? And explain the functions of the heart, arteries and veins in this circulation.

5. What are the properties of milk as a food, and the substances it contains? Is it equally good at all periods of life?

6. What analogy is there between the blood of animals and the sap of vegetables? In each case mention as many substances as you can for forming which they must contain the materials?

SECTION III.

1. What are the constituent parts of the atmosphere? How are they combined, and in what way are they subservient to the wants of animal and vegetable life?

2. What is meant by specific gravity of bodies:—and under what conditions is water taken as the standard? How would you ascertain the specific gravity of substances heavier and lighter than water?

3. Explain the principle and construction of the common barometer; when the mercury stands at 28–7 inches, at what altitude would the water stand in a winter barometer?

4. Describe a common suction pump or syphon; and explain the principle of their action?

5. A vessel will float on water whose specific gravity is 1, with a burden of 200 tons; what weight of cargo would it carry if floated on sea water whose specific gravity is 1.035—or on mercury?

SECTION IV.

1. What is meant by the terms "warm" and "cold;" and why do not all substances of the same temperature feel equally so when touched?

2. What is the general effect which heat has upon matter; and what are the different ways in which solid and fluid bodies are heated?

3. What are the phenomena attending the melting of ice, and heating the water till it boils away in steam?

4. Explain how dew is formed, and its effects on vegetable life. Why does it not fall equally on grass and gravel?

5. What is meant by the number of inches of rain which fall during the year at any particular place; and how is this ascertained?

6. What is meant by the solvent power of water? Enumerate the substances you know to be solvent in it. How does it affect the group of plants and animals?

SCHOOLMISTRESSES.

Morning—Three Hours allowed for this Paper.

Two Questions to be answered out of each Section, and others as time may permit.

SECTION I.

1. Define the following words:—skill—industry—economy and forethought—wealth—money—and illustrate your answer by their application in matters of social life.

2. What are the principal conditions of industrial success among the laboring classes, and what kind of training in early life is most likely to lead to it?

3. What are the advantages of paying ready money in your dealings, and the disadvantages of the contrary practice?

4. What are the advantages of clothing clubs for the laboring classes, and how ought they to be conducted?

SECTION II.

1. What are the neccessary conditions of a cottage, in order that it may be healthy and comfortable? What is the use of a fireplace in a bedroom?

2. Give some of the various ways with which you are acquainted of preserving meat or vegetables, so as to lay them up in store for future use.

3. Of the modes of cooking animal food—roasting, boiling, stewing—which do you consider the most economical, and why?

3. What are the nutritive properties of milk? Explain the processes of making butter and cheese, and the way in which they must be treated in order to make them keep.

5. What do you consider a proper and economical diet table for a week for a family, consisting of a man, his wife, and 4 children earnings 12 shillings a week?

SECTION III.

1. What is the difference between an artery and a vein—between arterial and venous blood?—and why is the cutting or rupture of an artery more dangerous than a vein?

2. Does the blood undergo any and what change in circulating through the body; and explain the function of the heart, arteries, and veins in the circulation.

3. What are the muscles, tendons and nerves, and their uses in the animal frame?

4. How would you treat a scald or a burn?

5. Give your reason for thinking that exercise is necessary and generally beneficial for health.

6. What are the advantages of cleaning the teeth daily? and what are the disadvantages of losing them or of their decaying in early life?

SCHOOLMISTRESSES.

Afternoon—Two Hours and a Half allowed for this Paper

Two Questions to be answered out of each Section, and others as time may permit.

SECTION I.

1. Draw out a series of lessons on domestic economy, such as you think would prove useful to the elder girls of your school, and describe one lesson in the way you judge necessary to impart it.

2. In what respect do you perceive the homes of your scholars to be deficient, and the teaching of your school to act as a remedy?

3. Describe the manner in which you conduct the needle-work of your school. What distinction do you make between the useful and the fancy work which the children do?

4. Give an outline of a lesson on soap, and its uses.

5. Give your reasons (if any) for regarding a popular knowledge of the atmosphere, water, heat, gases, animal economy, &c., as not unsuited to girls.

SECTION II.

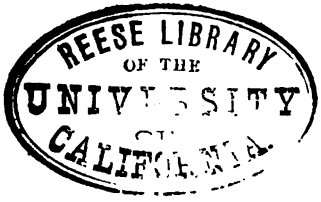
1. What is meant by "hard and soft" water? what is the cause of it? and what are the effects of hard and soft water in cooking and washing?

2. What kind of substances are removed by filtering and by boiling water? Explain the process in both cases.

3. Why do woolen things shrink when washed?

4. What are the advantages of woolen and cotton things as clothing for the laboring classes over linen? and why is cotton preferred in warm climate?

5. What is the best tea-pot to use, and why?



VI. ELEMENTARY INSTRUCTION IN ECONOMICAL SCIENCE.

THE COMPANION to the British Almanic for 1860, contains a valuable paper by Charles Knight, on "*The necessity for Elementary Instruction in Political Economy*," suggested by the extensive and disastrous combination of workmen, engaged in and around London in building, for higher wages. The cure for this and similar "strikes," suggested by this veteran laborer for popular enlightenment, is the general diffusion through schools and mechanics' institutions, of the elementary principles which underlie the phenomena of industrial life, and determine the conditions of industrial success. We give the closing portion of this paper—as affording good specimens, both of subjects and treatment, of lessons on Common Things, and exhibiting the progress and direction of popular education in Great Britain.

It is easy to understand why, some thirty years ago, when there still existed in many quarters an indisposition, if not a strong objection, to teach the mass of the people any thing, there should have been an especial objection to teaching them political economy. There was peculiar ignorance at the root of this objection—the same sort of ignorance that was opposed to instruction in geological science—the ignorance of cowardice. Dr. Chalmers in 1826 thought that, "in deference to a general but ill-founded alarm, the education of workmen in political economy should be kept out of mechanics' schools." The alarmists believed that "a lecture upon this subject in a school of arts" would be like "a demagogue in the midst of his radical auditory."* Against these prejudices Dr. Chalmers maintains, what scarcely any one now doubts, that "political economy, the introduction of which into our popular courses has been so much deprecated, will be found to have pre-eminence over the other sciences, in acting as a sedative, and not as a stimulant, to all sorts of turbulence and disorder; will afford another example of the affinity which exists between the cause of popular education and that of public tranquility."† In 1831, Dr. Whately, now Archbishop of Dublin, in a course of lectures delivered in his capacity of Professor of Political Economy in the University of Oxford, adverted to the same prejudice, and proclaimed that political economy ought to be taught, and could easily be taught, to *all*. "There are some very simple but important truths belonging to the science we are now engaged in, which might with the utmost facility be brought down to the capacity of a child, and which, it is not too much to say, the lower orders can not even safely be left ignorant of."‡ With the

* "*Civic Economy*," vol. iii. p. 382. † Ibid., p. 407.
‡ "*Introductory Lectures*," p. 217.

sanction of such authorities, we may fairly ask the most timid person—one who may still believe that "political economy" means "politics," or that "social economy" means "socialism"—to follow us to a school where "political economy" is intelligently taught—not "brought down to the capacity of a child" by evasions or dilutions of the truths which the philosophical student receives as axioms; but by leading "the capacity of a child" to recognize, step by step, and to expound himself as he goes on, the whole "phenomena of industrial life," and the "conditions of industrial success."*

In the south-eastern district of the metropolis is the largest of the schools known as "Birkbeck" schools. These Birkbeck schools have, with the exception of that of the London Mechanics' Institute, been established at the expense of Mr. William Ellis. Upon the school at Peckham, which we are about to describe, Mr. Ellis has expended about five thousand pounds. It may be interesting to our readers to know who and what is the person making such individual efforts for the promotion of education,—one who has been selected by the Queen to teach her own children the elements of all individual and national prosperity, which he has for some years been striving to teach, and to procure to be taught, to many amongst the children of her Majesty's subjects who are accustomed to be spoken of as "the lower orders." There must be something, it may be thought, very remarkable in this teaching, and equally of the nature of discoveries in the subjects taught, which makes the teaching as attractive, and the knowledge as indispensable, to the prince as to the peasant. The mode of teaching is as old as the days of Socrates: the subjects taught date from the birth of civilization. We extract from "*The English Cyclopædia of Biography*," a brief notice of the founder of Birkbeck schools:—William Ellis "was born in the vicinity of London in 1800. The son of a gentleman engaged in commercial pursuits, he was early placed in a mercantile office, and soon acquired such a position among commercial men, that at the age of twenty-six he was appointed manager of a marine-insurance office—a post he has ever since held, the office under his management having become one of the most successful establishments of its kind in the metropolis. But commercial pursuits did not at any time entirely engross his thoughts. His attention was in early life drawn to the subject of political economy by the circumstance of his copying for Mr. Tooke (who was a friend of his father) the manuscript of his work on Prices; and it was for Mr. Ellis a fortunate circumstance that, while involved in the difficulties which that mass of facts was sure to present to a young inquirer, he found no less able a guide than the late James Mill, under whose advice he prosecuted the study with great ardor and with corresponding success. And here perhaps it may be worth while to call attention to one fact in Mr. Ellis's history, which, besides exercising probably a very powerful influence in the molding of his opinions, both on literary and political subjects, has certainly impressed a marked character upon his educational efforts. The study of economic science in early life, like his teaching of it in his riper years, was not a thing of books merely. Not undervaluing books, yet not content to rest his belief on authority as such, he investigated for himself, and so conducts his lessons that boys do really investigate for themselves. The conclusions of the writers on political economy were in his hands propositions for investigation. He tried them against the phenom-

* The admirable little book by Mr. William Ellis, edited by the Dean of Hereford, is entitled, '*Lessons on the Phenomena of Industrial Life, and the Conditions of Industrial Success.*"

ena of industrial life, as his daily commercial experience gave him opportunity; and the knowledge so gained has rendered him one of the discoverers in the science, as well as perhaps one of its most zealous and able advocates. And when we call to mind the great social changes of the present century, it will not be difficult to understand how large the field, and how important the subjects, on which Mr. Ellis's observation has been exercised. In his boyhood Mr. Tooke put him in possession of all that was then understood of Bank Restriction Acts and a depreciated currency. Since then he has seen our currency, as at present established, assailed in every panic from that of 1825 to that of 1848; and during the same period there have passed under his scrutiny all the great strikes by which workmen have been deluded into the hope of alleviating the sufferings incident to insufficient wages. These evils induced Mr. Ellis to make some attempt at removing them; and further impelled, it may be, by the kindly feelings toward children which form a prominent feature in his character, he determined, if possible, to introduce into schools such instruction as should send boys into the world furnished with intelligent thoughts upon all the great questions relating to industrial life. With this view, he began in 1846 a serious of lessons to the elder boys of a British school, to which for some years previously he had been accustomed to render assistance; and about the same time he also gathered round him a group of schoolmasters, with whom he went over the course of inquiry which will be found in his '*Progressive Lessons*;' and these 'Lessons' will also furnish a good illustration of the mode of teaching adopted. The boys had no tasks to learn by rote; but the whole of the subjects brought before them, with the exception of things merely technical and arbitrary, were, so to speak, developed by the boys themselves, they being guided in their inquiries, of course, by the questions of the teacher. Thus these lessons came to be something more than the mere teaching of dry academical political economy. They assumed, in fact, the character of *moral* lessons. For, thus taught, not only do children learn as a matter of fact about what is going on as the every-day work of industrial life, but they are continually invited to investigate what ought to be the rule of conduct of those who are engaged both in production and distribution."

The Peckham Birkbeck School, founded in 1852, is a large isolated building on the bank of the Surrey Canal, not far removed from a great thoroughfare and the abodes of a dense population, but accessible by very indifferent roads, and surrounded by cabbage-gardens and other large portions of land not yet brought under subjection to the empire of brick and mortar. Through the miry ways some five hundred boys and girls trudge every morning, to receive a better education, at a lower price, than they can obtain at many schools denominated first-class. These are the sons and daughters of artisans, clerks, shopkeepers, and we may add of gentlemen. There is a large room appropriated for the particular instruction of girls, a much larger room for boys, and a large room where boys and girls assemble together, for instruction in certain branches of knowledge common to both. When we entered in the morning, a considerable portion of the boys were engaged in writing on paper from copies set before them. This is all we could observe in the school of the ordinary mode of instruction. None were occupied in learning lessons in spelling or grammar. There are no books used in the school. We learnt that another moiety of the male scholars were occupied in a class-room, where oral instruction was going forward. In a short time the boys we had seen engaged in learning writing had finished their

task. At the word of command of "attention," they stood up; "right face,"—"mark time"—"march"—and, in as perfect order as a company of soldiers in Hyde Park, they proceeded to the class-room, where they took their seats without noise or hurry. A file of girls entered, and took the front row before the raised table of Mr. Shields, the master of the school; and thus about a hundred and fifty children, from ten to thirteen years of age, were engaged for an hour in a lesson in arithmetic. This was not taught by the ordinary method of the school-books, but by that higher method which calls out the mind to understand the *rationale* of figures. The problem was worked out upon a slate, the boys constantly giving the calculations, and the teacher writing down the figures. A lesson on chemistry succeeded, in which the teacher showed many experiments upon the flour of wheat, of rice, and of potatoes, to exhibit what constituted starch, and its chemical constituents. In both these lessons many questions originated with the boys themselves, and the solutions of their difficulties impressed the knowledge upon them in a manner they would not be likely to forget. We may observe, that whenever a difficult word, such as hydrogen, or oxygen, or isomeric, occurred, the teacher called upon the class to spell it. Each volunteer thrust out his hand, to show that he was competent to do so. The word was written on the slate; and thus spelling was learnt without books.

These processes were the ordinary routine of the school; and we mention them here to show that in the political economy class, which we attended in the afternoon, there was nothing exceptional to the general system of education pursued daily in this establishment. But having taken notes of this lesson, which was also conducted without any previous knowledge acquired by the scholars from books, we shall endeavor, as literally as we can, to give an idea of the mode in which an hour's instruction was conducted. There are about a hundred and twenty boys seated before the master, and he thus begins. We indicate the questions by *Q.*, and the answers of the pupils by *A.*:—

Q. When a boy goes to work, what does he expect to receive?

A. (from twenty at once.) Wages.

Q. When a boy goes to work for wages, from whom does he expect to receive the wages?

A. A capitalist—a man who possesses capital.

Q. What does a capitalist look for in this expenditure?

A. Profit.

Q. Whilst the capital is thus employed to produce more wealth, what happens to it?

A. It is being consumed.

(The teacher then gave several illustrations:—how when a farmer employs capital in feeding laborers, food is consumed: in clothing them, clothes are consumed—which they replace by wages, as regards themselves.)

Q. If a portion of the farmer's capital is thus consumed, and if the seed sown in the ground is also consumed, there must be an interval before there is profit. When will profit come? Several answers were given, which resolved themselves into—

A. After next harvest. (*Remark.*—Laborers working for wages are thus paid out of capital. When working men meet together and talk about wages, some say—perhaps some of you may have heard it said—wages are paid out of profits. This is a mistake. A workman can't wait for profits. He goes to the capitalist and says, "Give me wages out of what you have stored up in the past: I will work to produce more for the future.")

Q. Would you rather, then, have capital abundant or scarce?

A. Abundant.

Q. Why?

A. Because there will be more wages to be paid out of capital.

Q. Suppose a capitalist, in employing his capital, makes large profits, would that harm the working man?

A. No. There would be more capital to pay wages.

Q. Which is best, that capitalists should be saving or wasteful?

A. Saving.

Q. Why?

A. (After several attempts, a boy said,) If wasteful men, they would consume, and have less capital.

Q. But if they were not wasteful, what would happen?

A. There would be more capital to earn capital hereafter.

Q. Are you sorry, then, that capitalists should have great profits?

A. Glad.

Q. Sorry that they should be saving?

A. Glad.

Q. Do all workmen get the same wages?

A. No.

Q. Does a boy always get wages when he first goes to work?

A. No. He sometimes goes to work without wages.

Q. His parents or friends, therefore, provide for him till he is capable of earning wages. But do all men get the same wages?

A. No. (An example is then given of the difference of wages to a foreman and a laborer, using the word "laborer" not in the general sense in which all who work for wages are called laborers.)

Q. Why does the foreman get more than the laborer?

A. Because the foreman's work is of more value than the laborer's. The foreman is a skilled man.

Q. There are differences of character as well as of skill between two workmen. Why do capitalists run after men, and will give them very high wages for skill, and a combination of good qualities?

A. Capitalists give wages to workmen in proportion to their productiveness. (The word "productiveness" is then spelt and written on the slate, and the inference is urged, that if they prefer high wages to low wages, they must try to be productive.)

Q. What is there in the character of a workman besides his skill that goes to make up productiveness? (a pause.) Which would be most productive, a sober or a drunken workman?

A. A sober.

Q. One getting knowledge or one dissipated?

A. One getting knowledge.

Q. One frank and truthful, or the contrary?

A. One frank and truthful.

Q. When a master engages a fighting and quarrelsome man, what does that matter as long as he does not fight the master?

A. The master knows that he is a questionable man.

Q. How does the possession of bad qualities like these interfere with a workman's productiveness? (A pause.) If a master bricklayer engages two bricklayers—one sober, one drunken—and gives them each five shillings a day, we say they are earning the same wages. But a man living by wages lives through them all the year. If the sober bricklayer has worked fifty-two weeks of the year, and the drunken forty-two, which has the higher wages?

A. The sober.

(Lay, then, to heart this truth—that the capitalist distributes wages according to the productiveness of the workman, and that the amount of his productiveness is determined by industry, skill, sobriety, truthfulness.)

Q. Were any capitalists ever laborers?

A. Yes.

Q. If there are two boys starting in life, one the son of a man who has accumulated capital, the other of a man who has not, shall I be right in saying that the boy without this advantage can never be a capitalist?

A. No.

Q. But what is to make him a capitalist?

A. Saving.

Q. How are wages usually paid?
A. In money.
(The teacher then proceeded to some elementary questions regarding money-wages, and the fluctuating prices of commodities: but as the time for the political economy lesson was nearly at an end, he left that subject, to be resumed on a future day.)

We give this plain transcript of our notes, as near as possible in the words of the teacher and the pupils, not only for the purpose of enforcing the principles by which the popular ignorance of economical truths is to be met; but to invite attention to the mode of teaching pursued with great success in the Birkbeck schools. It is true that these schools have the especial advantage of the general superintendence of their founder; and that the Peckham school, in particular, has the very rare benefit of a master possessing, in the highest degree, the educational talent—the power of imparting knowledge to others by leading their minds, step by step, to work out their own instruction. The transcript of our notes can give no notion of the interest of this lesson on wages; of the rapt attention of a hundred and twenty boys to what most children would shrink from as a dry and difficult subject; their eagerness to answer; their desire to answer in the clearest manner, and by the use of precise terms to avoid exhibiting what their teacher called "a sloppy state of mind." The same intelligent instructor gives a lesson on social economy twice a week, at the London University College, to elder and more advanced students than these Peckham boys. But although the course for the better-prepared pupils may embrace a wider range and include more subtle points, it must rest upon the same facts, and be developed in the same process of reasoning, as that of which we have furnished an example.

If teachers could be readily trained to the work which Mr. Shields performs with remarkable success, we should have no doubt of the rapid spread of such "elementary instruction in political economy" in schools for every class. A step has been made towards this end, in "A Course of Six Lectures on Social Science as a branch of School Instruction, especially addressed to teachers," which Mr. Ellis has just delivered in the lecture-theater, South Kensington, under the direction of the "Science and Art Department of the Committee of Council on Education." To these lectures four hundred schoolmasters, schoolmistresses, and pupils, have been admitted gratuitously. The syllabus is a very suggestive outline of what "social science" here means:—

LECTURE I.—Introductory. Necessity of Social Science as a branch of school instruction. Preparation of schoolmasters and pupil-teachers for teaching the science.

LECTURE II.—Form in which the subject should be presented to children. Method of opening and conducting the instruction. Dependence of children on parents. Condition of each generation principally determined by the conduct of preceding generations. Conduct necessary to preserve the advantages bequeathed by preceding generations, and to add to them. Industry, knowledge, skill, and economy, as sources of wealth and well-being.

LECTURE III.—Different ways of attempting to obtain possession of wealth. Which to be encouraged, and which discouraged, and why? Protection to property. Respect for property. Precautions for guarding against a diminution of the store of wealth, and arrangements for promoting its increase. The function of capital. Nature of the engagements between capitalists and laborers, employers and employed, masters and servants, and between capitalists and capitalists.

LECTURE IV.—Wages, or the share of the produce of past labor obtainable by laborers. How distributed among laborers, and by whom? Wages hitherto

inadequate, and why? Means for obtaining an increase of wages. Profit, or the increase obtainable by capitalists, and why more by some than by others. Capitalists and laborers not two entirely separate classes. The former constantly recruited from the latter. Some laborers possessed of larger capitals than many administrators of capital.

LECTURE V.—Division of labor. New responsibilities incurred by the adoption of division of labor. Interchange. How administrators of capital are warned against producing what society does not wish for, and stimulated to produce what it does wish for. Value and its fluctuations. Supply and demand, and the fluctuations in them. Cost of production.

LECTURE VI.—Contrivances for facilitating and expediting interchange. Measures and weights. Money. Prices. Causes and consequences of fluctuations of prices. Wealth, capital, wages, and profit, as estimated in money. Full advantage of these contrivances not to be enjoyed without trustworthiness and fidelity in the performance of contracts; and these and other good qualities scarcely to be expected without the schoolmasters' assistance.

We have thus indicated two modes of conveying elementary instruction in political economy. The mode pursued in the Birkbeck schools is "the indirect dialogical method which Socrates invariably adopted; and which may be considered as his method of extracting scientific truth from the mass of semblances and contradictions by which it was surrounded," ("*English Cyclopædia*," *Article*, "*Socrates*.") The other method is the more familiar one of lectures. The comparative efficiency of either method must very greatly depend upon the individual power of the teacher. But with two men of equal knowledge and equal capacity of exposition, there can be no doubt, we think, that the Socratic method would be productive of the most permanent advantage to learners—whether young or adult—whether coming to be taught with unbiased minds, or with minds choked up with the weeds of popular ignorance, which must be removed before good seed can germinate.

Of the one hundred and twenty pupils that, under the guidance of a most intelligent master, we saw at Peckham, working out their own instruction in political economy, the ages may be taken at from nine to fourteen years. Taking the whole school, the average age would be above that of our National and British schools, in which the period of education rarely extends beyond the age of twelve or at most thirteen, from three or four years of age. It is possibly from a belief that political economy can not be made intelligible in these schools, or even in the "training colleges," that in the last annual report of the council of education we find not the slightest mention of this branch of instruction. We may ascertain the number of schools in which the bulk of the pupils of both sexes are instructed in the Holy Scriptures, in reading, writing, arithmetic; and some in English grammar, geography, and history. In a few schools, modern languages, mathematics, drawing, and music, are professed to be taught. In very many of these public schools the pupils are also trained in industrial occupations. Might it not be salutary to give some instruction in a knowledge of the principles on which business transactions are conducted, and the conditions of success in industrial life? Would it not be wise, in a country where about four hundred masters and two hundred and fifty mistresses are annually prepared in training schools for the performance of their duties as teachers, that they should be trained in that knowledge which, if judiciously imparted, would go far to produce a happier and a more contented population—certainly to put an end to that chronic state of feverish hostility between capitalists and laborers which is constantly lessening the productiveness of industry by diminishing the funds for the support of labor? In the absence of any such provision for edu-

cation in our public schools that receive the assistance of the state, let us see whether there is not a large field for such teaching in those institutions where the imperfectly-educated boy or girl, grown into an adult, may continue the course of early instruction, to carry forward its benefits, or repair its deficiencies.

The number of institutions in the kingdom, whether called Mechanics' Institutions, or Literary and Scientific Institutions, has been roughly estimated at one thousand. It is not necessary to be very precise as to the number, with reference to our present purpose: we may broadly affirm that, in none of these is political economy systematically taught. No doubt in a very small number of these educational establishments a few lectures have been occasionally given, as at the Liverpool Institute—a noble foundation "for the instruction of the working classes in the principles of the arts they practice, and in the various branches of the science and useful knowledge connected therewith." No definition could more distinctly include political economy, as a science to be most especially taught where fourteen hundred such pupils are in daily attendance. At a public meeting held on the 7th of October last, "to inaugurate a greatly extended scheme of instruction in the evening-school of the institute," the Rev. Stowell Brown, in moving one of the resolutions, thus expressed himself with reference to what he considered an omission in the list of subjects to be taught under this comprehensive scheme:—

I have looked over the list, and have felt disappointed at one thing, because I rather fancy there is an omission here; I hope I may be pardoned for referring to it, and asking whether it is possible to have the omission supplied. There is a science which is of very vast importance; a science in which all classes of the community are very greatly concerned; a science which has been strangely neglected in educational institutions to a very great extent, and from which neglect the country is suffering, will continue to suffer, and must suffer, until such science meets with careful cultivation; that science is political economy. I don't think in an assembly like this, composed to a great extent of mercantile men, presided over by a merchant known every where, and honored wherever he is known, that there can be any necessity for stating, and for proving, that political economy is not politics, or that political economy is something a great deal better and higher than all politics, and is not based upon feeling, opinion, and prejudices, but upon facts, calculations, and reasoning; nor can there be any difficulty in showing the necessity of this science. I say that the social condition and the moral character of the nation is very greatly involved in the matter. All, from the lord of ten thousand acres to the tenant of a cellar—from the speculator in the funds down to the man who cries oysters in the street—all are interested in the matter. If you want proof of it, you may see it in the metropolitan building strike, in the Preston strike, and other disagreements between employers and the employed, arising in consequence of the ignorance of those great principles which must regulate the relationships of capital and labor. And, whatever may be your predilections or prejudices, gentlemen; whatever be your hopes or fears, you know this, that it is at least perfectly possible that many thousands of those men who have been manifesting such ignorance of those great principles, will shortly be put in possession of the political suffrage, and, under those circumstances, it is a matter of very great importance that those principles should be well inculcated upon the people. Is not this science as useful at least as ancient history? Is it not as important as freehand drawing? Is it not of at least as much consequence that the working man should know the philosophy of the price of the quartern loaf as the problems of spherical trigonometry? And is there no wise man amongst us, who, looking down with disdain upon all political sects, can deliver wise and weighty maxims upon this subject to those great classes of the community whom we seek to bring within the pale of this institution, whose manual skill is England's strength, but whose mental darkness threatens to be England's danger?

The speaker was told that the directors had not overlooked the necessity of

instruction in political economy; "and if they could add political economy to the present course, they would most certainly do so at the earliest opportunity." Is it the want of teachers that constitutes the difficulty? The "Science and Art Department of the Committee of Council of Education" have announced by their Minute of the 2d of June, 1859, that they "will hereafter assist the industrial classes of this country in supplying themselves with instruction in the rudiments of practical and descriptive geometry, physics, chemistry, geology and mineralogy, and natural history, by augmentation grants in aid of salary to competent teachers," &c. Not a word of the science which involves "the social condition, and the moral character of the nation." The "programme of examinations for the Society of Arts' Union of Institutes," has "political and social economy" as one of fourteen subjects, in which candidates for prizes are to be examined. May we ask if any one candidate ever appeared, and if any prize was ever awarded in that department of knowledge?

A faint notion has begun to develop itself amongst the directors and friends of "institutions," that something more than the ordinary course of rudimentary instruction requires to be provided for the "evening classes," that, in the populous manufacturing districts are now commonly attached to such institutions—something more, even, than the occasional lecturer, who has rather gone out of fashion. In the "Second Report of the East Lancashire Union of Institutions having Evening Schools," issued in August last, we find this statement:—

> The promoters of the East Lancashire Union seek to ascertain in what way not only the humble learning of the elementary school, struggling with obstacles at present insurmountable, may be completed, but habits of self-culture formed in our youth between thirteen and manhood. They found in this Union only one or two evening-schools connected with inspected day-schools. But in every considerable village existed evening-schools, unconnected with day-schools, open to the members of every religious communion, and associated with libraries and news-rooms. This group was commonly called a mechanics' or literary institution. Experience had shown that its vital parts were the night-school, the library, and the news-room. The occasional lecturer, employed as an expedient to excite the curiosity of the people as to objects of intellectual pursuit, had ceased to have any permanent attraction for those of our sagacious workmen who sought amusement less than instruction.

The promoters of the East Lancanshire Union seek to realize the original design of mechanics' institutions—that they should be "colleges for working men." To accomplish this object, they say that "there are two plans to be carried out." The first would be "to supply, or complete, a thoroughly sound course of rudimentary instruction." The second plan proposed shows that these intelligent promoters of knowledge, amongst a scattered agricultural and a dense manufacturing population, are not insensible to the necessity for the cultivation of one large plot of the field of science yet lying waste:—

> The second is to rear upon the firm basis of a solid elementary education habits of self-culture, extending through youth to manhood, and to lead the artisan to such a knowledge of the principles on which our social relations are based, and of our political history, as may give increased stability to society; to such a familiarity with the laws of health as may increase his well-being; and to such an acquaintance with the applications of science to arts and industry as may promote material wealth and prosperity.

In this report of the East Lancashire Union, we see the evidence of a more philosophical estimate of the objects and the means of popular instruction than we usually recognize in local reports. For example—nothing can be more useful, and more worthy of imitation than their prizes to naturalists.

The Council have ascertained that there are, scattered through the East Lancashire Union, a class of men supported by manual labor, more or less literate, who are humble but reverent students of nature. Some of these have been successful collectors of fossils, and have acquired a considerable knowledge of our coal measures. Others have studied the native wild flowering plants, ferns, mosses, and algæ of the district. Some are well acquainted with its purely physical features. It may be that others have explored the natural history of birds; that others are entomologists; and others meteorological observers, and keep records of rain-gauges, thermometric, hygrometric, and barometric changes, the state of the sky, the weather, &c. To none of these forms of natural observation are the Council indifferent; they may all be to no mean extent cultivated by men supported by manual labor, and in every case will tend to refine, elevate, and purify the student.

The Council, therefore, offer prizes in the first instance, to self-taught botanists for the best herbarium of native plants, growing within ten miles of Burnley; for the best collection of fossils from the coal measures within the same distance; and for the best model of the physical geography of the Burnley district. Each institution might obtain, by the labors of these local naturalists, valuable collections in natural history.

Pursuits such as these, it may be said, will have far more attractions for those pursuing their secondary education from youth to manhood, than the dry facts of political economy. Are these necessarily dry? are the lessons to be derived from them unavoidably abstruse? Let the facts of industrial occupation, in a particular neighborhood, be observed and collected, like its plants and its fossils. Let a student in one of these institutions record the ordinary rate of wages amongst agricultural laborers, the skilled and the unskilled; and compare them with the wages of the greater varieties of the employed in mines and manufactories, and the relative amount of their earnings. Let him note what are the machines in use; and learn from his elders whether they have displaced labor; and to what extent the division of labor is carried, compared with past years. Let him record the fluctuating prices of provisions, varying in different seasons of the same year. Let him, without prying into the affairs of his neighbors, observe how of two men working at the same wages, one will live upon his earnings or his savings at a dear time, and the other look to the assistance of public or private charity. Let him note the differences in price to those who pay ready money at the grocer's shop, and those who buy upon credit. Let him mark the variation in the rate of wages given to those who carry on dangerous or unwholesome employments, and those engaged in safe and healthful occupations. Let him observe the number of men who are constantly going out of the laboring class into the capitalist class, and what are the conditions of individual character which appear to contribute to this social advancement. Let him take note of the difference of rent of land in the same district, varying according to degrees of fertility; and of houses in the same town, equal in accommodation, but differing in situation. Let him observe the means of communication in his district—the canals, railways, roads—and mark how, with facility of communication, prices are equalized and supply readily follows upon demand. If a fire takes place, let him inquire if the house or furniture was insured, and mark the different results to the insured or the non-insured. If any neighbor emigrates to a foreign country, let him inquire into the reasons of his emigration—whether he goes with capital or without—whether he goes to be a shepherd and cultivator, or a digger for gold. Whenever he hears of a combination, or a strike, or a lock-out, let him endeavor to ascertain the causes of difference

between the employers and the employed; and reason upon them, in connection with the whole range of economical facts that he has accumulated. Now, we do not mean to say that if an observing youth does nothing more than observe these phenomena of industrial life, he will become a political economist. But he will have acquired valuable materials as the foundation of economical knowledge; and by the very process of observation he will be calling out the reasoning faculty, and be arriving, probably with some admixture of error, at the recognition of elementary truths. But give him an intelligent teacher in his evening class, to marshal his statistics into a system—to make his facts the stepping-stones to principles—and he will see light gathering round obscurity, and find a sure guide through the social labyrinth, in a knowledge of the real conditions upon which all the industry of the world must be carried on, if the productiveness of capital and labor is to replace the never-ceasing consumption occasioned by human wants.

In concluding this paper, we would call especial attention to the necessity for rendering "elementary instruction in political economy" a course of practical lessons on individual conduct. Our readers can not fail to have observed that this is the mode of teaching in the Birkbeck schools; that it is kept constantly in view by Mr. Ellis in his lectures. Propose to an uneducated youth to inform him on the theories which are held to regulate "The Wealth of Nations," and you appear to be leading him to a knowledge which, like a knowledge of Law, is for him to respect and obey rather than to learn and practice. But propose to him that he should obtain by your teaching a mastery of facts and principles which are the true foundations of his personal good in the industrial relations of life, and he will quickly come to perceive that in the proportion in which *all* have a knowledge of political economy, as units of society, will also result that welfare of millions which we term "The Wealth of Nations."

VII. INTELLECTUAL TRAINING IN GENERAL.

KNOWLEDGE of the nearest things should be acquired first, then that of those further and further off.

First the senses should be trained, then the memory, then the understanding, and lastly the judgment.

For knowledge begins with perception by the senses, and this is by the power of conception impressed upon the memory. Then the understanding, by an induction from these single conceptions, forms general truths, or ideas; and lastly, certain knowledge arises from the result of judgments upon what is thoroughly understood.

All studies should as far as possible constitute a whole, and spring from the same one root.

The pupil should learn nothing by rote, which he does not understand.

He should learn not merely to understand, but also to express what he understands.

It is not shadows of things, but the things themselves, which should be presented to youth. What is perceived by the senses is fixed in the mind more firmly than what is merely said over, even a hundred times.

COMENIUS.

As in all the faculties of the soul, so in the training of the knowing faculties, the most general rule is, to observe strictly the course of nature, and to adhere entirely to it throughout.

As nature carries the child out of the condition of unconsciousness, by little and little, into that of consciousness, and of clear ideas, so should education proceed.

Education can only promote the natural development of the mental powers towards the complete use of the reason; but can not alter the course of their development. It can increase the number of right ideas, and can make them clearer, but can not introduce them to the mind by any other way nor under any other laws, than those necessary by its own original constitution.

In this particular, the common error must very early be guarded against, that no training of the intellect or the judgment is conceivable without instruction, properly so called; and that in consequence, any one desiring to give it must literally open a school.

Collective instruction in the common sense of the term, is during early youth precisely the most unreliable means of awakening the knowing faculties of the child.

It has often the unfortunate result of a precociousness, which is almost always followed by a corresponding deficiency.

But in another sense, almost everything can be made a source of instruction, without allowing the object in view to be observed.

Above all, the perfection of the physical senses of the children must be cared for, since it is the intention both to maintain their natural powers and to increase them by exercise; and herein must especially be regarded the nobler senses, of sight, hearing and touch.

All such exercises must be modified according to age.

In the earliest years it will be doing much for the training of the senses, if proper care is taken to provide a sufficient number and variety

of objects, and assiduously to direct the attention to them; and if in this way the mother and first nurses of the child shall by constantly drawing his attention to actual objects, keep him in proper outward and inward activity.

This is on the whole much better than an excess of oral instruction, which is often unintelligible; for it develops the senses, awakens the desire of knowing, and promotes attention, and the endeavor after clearness of ideas.

On the contrary, the senses and mental powers of children are often kept in a continual slumber by stupid or indolent mothers or nurses, who think of nothing except keeping them quiet and still; which will result in a condition even of indifference to everything that happens around them.

At a later period actual exercises of the senses may be practiced; which is the more easily done, as most of them can be used in the form of plays and amusements.

It is also a help in teaching intuitional knowledge, to make as large as possible the number of objects which are to make impressions on the senses; doing this however gradually, so that the child shall not be overloaded and his attention too rapidly carried from one thing to another, and thus injuriously dissipated.

Nature herself affords an infinite multitude of such objects.

Children should be made as closely acquainted as possible with these treasures; not by means of innumerable names impressed upon the memory, but by examining actual objects, analyzing them, and comparing even their minutest characteristics.

There are other good opportunities for seeing in the workshops of artists and mechanics.

The knowledge thus acquired is far more valuable than all the technological instruction of common and burgher schools, or than thousands of words in foreign tongues, which leave the understanding unemployed, but which are yet strangely enough so often made the only acquisitions of children.

If the objects themselves can not be had, models and pictures may be used.

The various playthings of children are commonly considered only as means of occupying them; and as all know who use anything but books in bringing up their children, they are valuable, for this purpose, and as an antidote to the injurious wearisomeness even of moral useful occupations.

But they can also be used as a means of education. A judicious selection of them will facilitate the attainment of important ends, without lessening the pleasures of the children.

It is one of the most important points in education, to keep children so employed as to be in good humor and activity.

Those instructors who are fond of seeing their pupils, even from infancy, as seriously and usefully employed as they are themselves, entirely mistake the character of childhood, and strive against nature, who is sure to avenge herself.

This forcing-house education and graduated scale of industry destroy the freedom and pleasure of youth, and its noblest powers also.

NIEMEYER.

The understanding is not a vessel, which must be filled, but firewood, which needs to be kindled; and love of learning and love of truth are what should kindle it.

He who hears the words of another, and does not kindle his own

understanding at them as at a light, is like one who goes to his neighbor after fire, but instead of bringing it, sits down there and warms himself. He is as if reddened by the fire-light; he may have an outward appearance of learning, but the inside rust of his soul does not glow with heat, nor is the darkness driven out of it. PLUTARCH.

All education must be according to nature. But since the first law of nature generally, and of human development especially, is unity in variety, therefore education must steadily have regard to this rule; and must seek to develop variety out of unity; so that a spherical figure is the image of this requirement.

Unity and variety, in their greatest perfection, are what education should strive after.

True human training requires that man should be developed from within himself, a unity of spirit and feeling cultivated, and educated into an independent and all-sided expression of the unity of his mind and feelings.

The essence of education consists in this; that every side of human activity be developed in the individual. FRIEDRICH FROEBEL.

As the external senses must be trained, so must also the internal; that is, the faculty of considering modifications and conditions as being its own; or of becoming conscious of its own ideas, feelings, desires, passions; and in short, generally, of whatever passes within it.

This faculty afterwards develops itself, as the consciousness of exterior impressions and modifications.

Children are not capable of looking within themselves; and experience even shows that many adult men never attain to any clear consciousness of their own inward states.

But it is of the utmost importance for this intellectual development, that the power of intuitive knowledge should be thus early awakened and cultivated; for it is from the latter that the inner and higher life must proceed.

It will be in vain to expect the young to acquire a perception of the mental condition of other men, if they do not perceive their own; it will be in vain to endeavor to lead them to early self-knowledge, if they never learn to observe themselves.

Still less can it be expected that they shall become acquainted with the pleasure arising from the perception of the true, the beautiful and the good, if they do not find within their own consciousness, anything answering to all these.

With young children, indeed, little more can be done in this particular, than frequently to lead them back to themselves; to remind them how they felt on certain occasions; what went on in their minds, how they struggled with themselves, how they longed for something, hoped for it, waited for it, feared it; what were their feelings before and during and after any good or bad action; what they dreamed, and on what the dream was based; what they imagined, and how their notion differed from the reality.

One who has even a small acquaintance with children's minds—to which nothing conduces more than a frequent retrospection into his own childhood—can so accurately describe and so clearly represent to them the inmost state of their minds that they will believe he has actually seen into the deepest recesses of their nature.

But by this means they learn, however ignorant at first, to observe themselves; and become considerate and thoughtful; and gain more and more acquaintance with themselves.

It is an inexpressibly great service, to make them early masters of this most important of all attainments. NIEMEYER.

As man opens his eyes outward, and sees moving and changing forms pass before his vision, so he looks within himself, and here also there is opened to him an endless world of connected and passing phenomena. Thoughts, fancies, impressions, feelings, conclusions, impulses, pass before his mental vision in incessant succession.

But this inner power develops later than the power of external perception; and man becomes so absorbed in the exercise of his perception of what is without him, that he scarcely notices this inward sense, and may scarcely once in his whole life attain to a clear consciousness of it.

This inward sense is not however the reason; for this takes cognizance of the eternal; of the ideas of the true, the good, the beautiful.

This inward sense produces nothing, but observes, notes, apprehends the phenomena which pass before it within its own mind.

Neither is it the understanding; for it brings no ideas together, forms no judgments nor conclusions; but merely furnishes material for the operation of the understanding.

But as the faculty furnishing such material, this inward sense is of the utmost importance; and through it is rendered possible the inner and higher life, and the first act of that life, the consciousness; and therefore it is of great importance in education, to awaken, nourish and develop it.

The pupil can never understand that lofty sentiment of Socrates, "Know thyself," unless this faculty has been properly cultivated.

He can never know the far greater wonders of the inner world, without the cultivation of this sense.

The attention of even the younger pupils should sometimes be directed away from the external world inward, upon themselves.

But this should at first be done very sparingly; not in long preconcerted and wearisome lessons, but merely in passing, and cursorily.

When it is observed that they are unconsciously exercising this faculty, they should be made aware of it.

The acute and watchful educator must endeavor in this respect to exercise a true and judicious perception.

He who would instruct children in their inspecting themselves, must look often and keenly and profoundly within himself; must frequently look back even to his own childhood; must remember how he himself looked upon these inner phenomena; and thus he will be able to describe the process to children as clearly as if he had himself looked within their minds.

This will produce many good results; and thus will be laid the foundation of a true intellectual education. J. A. Fischer.

Of the utmost importance for the culture of the inward perception is the study of language; which is most closely connected with the thinking faculties, and constitutes an essential distinction between beasts and men.

As there is no thought without ideas, so there are no clear ideas without words; and every process of training men without language must be proportionately barren of results; as is the case with the deaf mute.

But in proportion as the educator observes more carefully the development of this faculty in the child, and the way in which this small number of sounds, in their innumerable combinations, becomes the means of bringing out from the inner consciousness a whole world of thoughts, and of furnishing an audible sign for the most refined ideas and their relations,—so much the more must he be astonished at these daily wonders, of which no one takes notice. Niemeyer.

A child of five understands the terms yet, indeed, only, on the other hand, truly, but:—and yet how difficult it is to define them!

It is the expression, the accent, the evident intention, that half explains, and with time these help to the other half of the meaning.

Jean Paul Richter.

Language is the expression, the reflection of the human mind; it is as it were the disembodied mind itself.

It is the indispensable vehicle of communication in human society; and of instruction.

Language is therefore properly the subject of a department of all human education.

The greater its extent, the more subtle and various its applications, the more accurate and expressive its descriptions, the more perfect is it.

The child first produces inarticulate sounds, and then gradually articulate ones, syllables and words.

The progress of a child, as soon as he gets some command of language, is very great, and plainer every day, especially during the first three years.

Language becomes more perfected, as the understanding of a nation and its culture advances; and therefore a dictionary is perhaps the most reliable standard of the culture of a nation; for we may unerringly recognize man by his speech.

Richness of language presupposes wealth in conceptions and ideas.

Therefore the earlier children become able to express clearly their conceptions and ideas, so much the more can we distinguish the progress of their minds.

We should therefore early acquaint children with the correct names of things; and if they themselves call anything by a wrong name, we should correct them.

Their company should also be selected with reference to correctness of language.

At a later period, when they have learned to read, they should often be made to state the substance of what they read.

As language is intimately connected with the understanding, exercises in language are exercises of the understanding also; and both these purposes should be regarded at the same time. J. A. FISCHER.

Children very early experience the need of separating, arranging, and singly designating by words the confused and confusing chaos of the external world that is operating on them.

Who has not observed with pleasure and even with admiration the incredible progress even of the feeblest child, as soon as he begins to learn to talk, to retain by means of words their representatives, the ideas which without them would so easily disappear again from the memory?

This progress is so great that if the mind could advance during subsequent years, as rapidly as during the first three or four, it would reach an incredible degree of attainment.

For this reason the study of language should not be put off until the latter part of the years of study, but should be practically followed from as early an age as the command of words will permit.

In this department country children, on account of the poverty and simplicity of their vocabulary, will be found to be much behind those of cities. NIEMEYER.

Language is the most universal vehicle of education; by it we learn to think correctly; and all exercises in thinking must necessarily be exercises in speaking and language.

The universally insufficient attention paid to instruction in language is the reason why a true ideal of training is not reached in our schools; and why religious instruction especially, in sermons and in schools, is listened to by the people almost without any understanding of it; and that the best books of edification, and even the Bible itself, are read unintelligently.

For these reasons, the instruction in reading and writing should be part of that in language.

Practice in writing down the thoughts, or free written composition, is for children the most important exercise in writing. J. A. FISCHER.

The innumerable pictures and impressions which stream in upon the minds of children from every direction through the senses, and which become subjects of the action of the inner intelligence, mental changes and feelings, are not mere action passively received, but promote the development and the activity of the inner powers. Thus there must be a mental action which transmutes things obscurely felt into ideas.

This faculty is called the faculty of perception.

When with it is united the endeavor to attain a clear consciousness of the ideas thus received, there is exerted attention.

This power is the life of thought. Without it all teaching and instruction, all machinery for communicating ideas to the young, are useless. They may have ears and all the other organs of sense, but will neither hear nor see nor perceive; for they will pay no attention. Their minds will either be in a constant slumber, or constantly wandering.

This makes it the more important to accustom the young to attention.

To this end it is necessary to observe:

1. To direct the attention only to such objects as are appropriate to the age and attainments of the pupil.

2. To increase the degree of attention required with the pupil's age.

3. To avoid presenting too many objects at once, with a care proportioned to the want of training of the faculties. Everything must at first be avoided which diverts the attention.

4. That the young are more attentive, in proportion as the mental effort required by any subject is analagous to their other mental action.

5. That so far as the attention results from a voluntary effort of the will, it may be stimulated by operating on the will; especially by showing that the subject of it is important.

6. That pupils who have been injured by wrong modes of instruction and by an injurious multiplicity of studies, must be taught in almost all the elementary branches, as if they were beginning.

Also, the causes of distraction of mind should be examined into, and as far as possible, removed. NIEMEYER.

§ 2. TRAINING OF THE UNDERSTANDING.

By the understanding, we mean the faculty of ideas; or what is the same thing, the faculty of thinking. It is also admitted that the understanding deals with its ideas chiefly in the realm of the senses; in time and space; and that the ideas of the objects of human knowledge are originally obtained from intuition and sensibility; or at least that they must stand in some relation with these in order to possess objective validity. Thus it follows that the development of the understanding is particularly connected with experience, from which also is derived judgment, which is a wise choice of means for an end.

The understanding is also a faculty subordinate to the reason; a lower grade of mental activity; although it is not to be undervalued any more than the reason, which without it would be unable to exert its powers.

The training of the understanding is however possible only by efforts at independent thought. All oral and written instruction should aim at this result.

For the same purpose are intended all the so-called exercises of the understanding; questions, problems, analyses of ideas, judgments, &c.

The study of language, thoroughly pursued, and that of mathematics, are the principal exercises of the understanding.

But the training of the understanding is not the highest of all educa-

tional objects, though it is of great value. We should not stop with that department, but should labor to train also the taste and the heart.

KRUG.

An unenlightened man is determined only by what he perceives with his eyes.

To think and to judge he is not competent, because his understanding is not enlightened.

He follows blindly any one who can intoxicate his feelings, and will murder his demigod with as much honesty and cordiality as he felt in lying at his feet four-and-twenty hours before.

You will find a declared enemy of enlightenment never, and nowhere; unless he is either a feeble-minded person, or a malicious opponent of civic justice and order; and if he lives in a despotic country, its prince.

This is so clear that no person, except one entirely blind, can fail to see it.

But those who are disordered in mind we ought not to hate but to pity.

MANGELSDORF.

Of what use is the cultivation of the understanding, if the will is neglected?

The whole group of the faculties must all be cultivated; and all that is taught must be not merely dogmatically apprehended, but mastered by actual practice, in order to the attainment of the desired end. HIPPEL.

Culture (*Bildung*) in its most general signification, is the modification or formation of some given material; and the culture of man is therefore a development of his original faculties, both bodily and mental, in which the man himself is to co-operate with nature, so as to become his own educator.

But the bodily and mental faculties must be cultivated in intimate connection, in order to a symmetrical or harmonious culture.

This is especially true in its application to mental training.

For although this has been correctly divided into the training of the understanding, of the heart, and of the taste, still it is evident that these are only branches of one and the same stem.

It would therefore be an exceedingly defective education, which might even be called a mis-education, to cultivate the head, or the heart, or the taste, alone.

Yet we find many persons thus ill-trained; and indeed we find in almost all educated persons a preponderance in one of these directions.

It is therefore a chief purpose of education, and the design of all educational institutions—which have for that reason been not improperly called institutions of culture (*Bildungsanstalten*)—so to train man, from his youth up, that he shall be symmetrically developed; and thus be made competent to conduct his own development after attaining his majority.

For it is precisely the advantage of men over hearts that this can be done; and it is at the same time his duty to be active in this direction.

Thus also falls down that paradox of Rousseau's and other visionaries, that culture is injurious to man, because it turns him away from his natural tendency; and that non-culture is rather the true natural condition of man, and that to which he must return in order to become happy.

But the culture of which these men were speaking was only an exceedingly imperfect one; a sort of half culture, consisting only in external polish of manners, a certain refinement in social intercourse and pleasure, such as would however not prevent a great depth of moral degradation. But this is rather miseducation than education. The latter must be made as comprehensive as possible; and thus it can injure no one. Nor will it

turn man aside from his natural direction; this will rather carry him towards such an education.

Neither is it true that uneducated or coarse men are better and happier than educated men; exactly the opposite is the case.

Let no educated person therefore desire to change places with an uneducated one. He would not only give up his own noblest and most delightful pleasures, but would lose in his own personal excellence.

And it is further evident that there must exist different grades of culture, as much as different departments of it. KRUG.

It is not only true that all enlightenment of the understanding is valuable only as it reacts upon the character, but that it is to a certain extent controlled by the character; for the way to the head is through the heart.

Development of the receptive faculties is also a pressing need of the present time; not only because it aids in retaining the perceptions, when improved, but because it stimulates us to the improvement of them. SCHILLER.

The proverb, that "Understanding does not come before years," is entirely true; and experience often completely demonstrates that even an early and successful training of the other faculties, a wealth of knowledge, a great memory and a vivid fancy, are still entirely distinct from higher faculty of thought which appears in clearness of ideas, correctness of judgment, and accuracy of conclusion.

But all endeavors after intellectual training, are nevertheless preparations for that period of developed understanding and reason, which is the ultimate object in all intellectual education.

Clearness of ideas must be cultivated by exercising the intuition; and the pupil must be educated to independent activity in the use of his own understanding.

Constantly doing children's thinking for them, is the worst possible way to make them reflective.

But that purpose will be served to the utmost possible extent, if the teacher, besides awakening and guiding their power of thought by instruction, shall accustom his pupils frequently to give opinions on subjects which lie within their proper province; to give reasons and causes for all sorts of things; and thus not to become credulous; if he shall try the strength of their faculties by increasing the difficulty of the tasks set them; teach them when they err, to discover for themselves the occasion of the error; afford them many opportunities to exercise their practical understanding; that is, to become able to apply easily their ideas and knowledge to cases that may arise; for which opportunities may be found even in their pleasures, the execution of their little plans, and in the difficulties that come in their way; and if he shall consider together with them how to set about one thing and another, and by discussing their suggestions, shall aid them in self-reliance and in the enjoyment of their own faculties.

Exercising the judgment cultivates penetration at the same time; that faculty which takes cognizance of the minutest similarities and dissimilarities between ideas, and which, when the fancy has more part in it than the understanding, is called wit.

But the culture of the judgment is, again, the business of instruction, as much as practical training is. It may be promoted in these ways:

1. By often requiring the pupils to collect numbers of visible objects, and to observe and fully describe their similarities.

2. In language, by proposing complicated constructions; by setting them to distinguish between words, sentences, maxims or actions, which are very similar but differ in some one point; by instruction in the more

delicate points of language, as, in real and apparent synonyms; by giving instances of wit, for the sake of observing whether they are appreciated, and give pleasure; by relating ridiculous occurrences, which admit of witty observations; by showing how mentally to connect things apparently similar, first in the visible world and then in the moral; and by connecting the apprehension of what is meant for wit, but is imperfect or a failure.

3. By exercising the penetration and the wit, in various games, especially those which are more properly calculated to practice the understanding, such as riddles, charades, the mingled words of a narrative to be re-composed; and by social games where something is to be found or to be queried, or which require amusing thoughts or actions; but these games should not be the ordinary vulgar games at forfeits, which result in nothing better than silly tricks. They should have some really valuable influence on the soul and the understanding. NIEMEYER.

§ 8. CULTURE OF THE IMAGINATION.

The imagination not only takes cognizance of all outer and inner intuitions, but can also by its own independent action recall them, can join things by nature separate, and separate those which are connected, thus creating something new, corresponding to nothing which actually exists.

Even the ultimate and highest ideas of the reason—the ideals—are produced by it.

It is not only in the closest connection with the other mental faculties, especially those of intuition and of feeling, but by its influence upon the latter, by exciting them to earnestness, warmth, and enthusiasm for the subject in hand, it exerts a most important influence on all the varieties of human effort.

This faculty exhibits itself in the greatest variety of ways, not only in the different degrees in which different pupils show it, but in the objects to which it is directed.

The ultimate basis of its existence is one of the distinctive individual traits of the character. External influences, from whatever operates on the body, climate, food, neighborhood, all the circumstances of the years of childhood and youth, early solitude, first company, all these have no small influence in making the imagination weak, or strong, vivid and fiery, poor or rich.

It is the problem of education to preserve, strengthen and cultivate the imagination as nature has given it; but at the same time not to forget that this faculty is useful only where the other mental powers are equally trained; and that an unregulated, extravagant and ungovernable imagination is liable to all manner of errors. It is therefore the province of education to determine whether the imagination of each pupil is in need of awakening and stimulating, or of restraint. NIEMEYER.

We men are so organized that we can not get on without poetry. The reason is trained by fictions; we can never do entirely without poetry.

In poetry it is the soul, supported by the understanding, and controlled by the reason, which affords us pleasure.

A child is never happier than when it is imagining; and thus *poetizing* itself into strange situations and persons. HERDER.

The fancy, or productive imagination lifts us, as do things great, elevated, or affecting, into a higher sphere; while the imagination proper, or merely reproductive imagination, leads us into the world of the senses.

Art might represent Fancy as a beautiful female figure throned on an air-balloon, crowned with flowers, waving her butterfly-wings up and down to amuse herself, and gazing towards a twinkling star.

But the imagination is a magic lantern, which transfers intellectual impressions into the realm of the senses, and those of the senses into that of the intellect; which magnifies or diminishes our ideas of things, and flings us into a whirlpool of the possibilities and probabilities and mysteries of the future, from which we can never find our way out without the aid of the understanding.

Upon it depends our peace or disquiet; it can make chains and bonds seem wreaths of flowers, and transform deserts into gardens of pleasure; and it can also change the heavens and the earth into the shadow of death and a horror of great darkness; into the fear of the grave and of eternity.

The imagination is the faculty by virtue of which mental culture is possible; it inspires us, by means of its ideals; but without the supervision of the understanding, it runs into mere vagueness and phantasms; just as the mere cold understanding, without imagination, is like a great forest without animals or singing birds.

Fancy is the mother of genius; and genius the mother of susceptibility, but always under the supervision of the understanding.

Deprive mortals of the pleasures of fancy, and how poor does actual life remain! Fancy regenerates the mind; it is the phœnix which preserves our feelings alive.

Like a spirit from a better world it wanders about in the night, and enlightens it as does the moon at the full. It raises us above the limits of the every-day world, makes us rich in the midst of poverty, and peaceful amongst storms. Its loveliest flowers grow along the paths of self-renunciation and of strife.

Oh wherefore dost thou not remain ever the friend of the understanding, but so often betrayed the feelings even into visionariness and delusion?

Imagination sports with men before men do with imagination. Therefore it is that poetry comes before prose; fables before history; myths before morality or religion.

Fancy can make us very happy or very unhappy; and it plays a most important part in the practical wisdom of life.

Author of "Democritus."

Youth finds happiness in its morning dreams; they should not be scared away, but only purified. Mysterious threads lead back to these youthful pictures, from the subsequent intellectual life of man. Subsequent reverence for what is holy or wonderful, the expectation of a better world, the traditional belief in a lost paradise, and the aspiration after regaining it, all have here their tender roots. Unwisely amputating and choking, instead of judiciously regulating and developing these experiences, only makes a half-man, with a one-sided mind. J. A. FISCHER.

While the wise guardian of youth will exclude from the knowledge of the young, all nurse's stories, witch stories, ghost stories and horrid stories, he will know how to train the fancy with the wonders of natural history, the marvels of human history, and the holy narrative of biblical history, in such a manner that religion and conscience can only gain by it, while the reason and the sense of truth will not lose. SAILER.

There was a period of instruction—although it passed rapidly away—during which it was required that children should be made intelligent only:—much too intelligent. Everything poetical and ideal was considered dangerous, and as only an introduction to mere dreamy enthusiasm.

Many teachers of a later period reversed this error, and would have trained up only men of fancy. The fancy was, according to them, the highest human faculty. It is quite plain where this would lead. It would afford an opportunity for the coarsest and most sensual mysticism, super-

stition and enthusiasm of all kinds. Even morality would be endangered.

Here, if anywhere, it is true that the truth lies between the two extremes.

The fancy is capable of exercising the most beneficial influence upon the whole interior culture of men. It may become a source of the purest pleasure, and greatly and unendingly elevate his enjoyment of nature and of art. But it may, also, on the other hand, lead him into a labyrinth, the clue for his escape from which even the reason may lose.

But while no art of education can supply the want of what nature either utterly prohibits or only scantily imparts, yet the fancy is both powerful and needful, in a course of culture.

The fancy is awakened and trained,

1. By the early training of the senses; which causes them to apprehend external objects more acutely, and to transmit more perfect pictures to the soul.

2. By avoiding too early to insist upon over-severe exercises of the understanding; but rather occupying it with ideas arising from the intuition; and by avoiding to stifle the fancy, while it is yet feeble, by an empty stuffing of words; and accordingly,

3. By causing the young to see, hear and experience much, to find themselves in various situations; and by causing them to exercise diligently the imagination, especially with poetry, which is a peculiarly appropriate study for the young.

4. By taking especial pains to direct the pupil's mind to a condition of resolute independent activity.

5. By making all instruction as intuitional as possible.

For the proper occupation of the youthful fancy, it will be proper,

1. To keep out of the pupil's sight, as far as possible, all disagreeable, grotesque, impure or caricaturist representations, but to furnish interesting, useful and morally excellent objects of examination, and those appropriate to his age.

2. To cultivate his appreciation for what is symbolic or representative, by presenting to him good poems, tales, and fables, especially parables; and thus requiring and leading him to seek and find what is symbolical in the objects around him.

When the imagination becomes too powerful and influential, it may be controlled and moderated,

1. By preventing too many pictures from being presented to the pupil's imagination, and by not permitting him, by reading, theatrical performances, &c., to live too much in an ideal world.

2. By occupying the other faculties, by means of exercises of the understanding and the judgment, and particularly by instruction in language.

NIEMEYER.

The theatre, especially, is a forbidden place for the tender hearts of the young. Even dramatic performances must be very delicately and cautiously managed. J. A. FISCHER.

§4. CULTURE OF THE MEMORY.

The memory, like every gift of nature, can and ought to be perfected by cultivation.

All the labors of instruction are fruitless, if they are not efficiently supported by this mechanism and treasury of the mind.

The common idea is that the mind receives impressions as if they were footsteps, and retains them as wax does the impressions of a seal.

Notwithstanding that the art of writing may be, as Plato says, an injury to the memory, the latter is still capable of infinite development; which

should be attempted the more, in proportion as it is of greater value in life.

The so-called arts of memory, or systems of mnemonics, may have some value for names and numbers, but for the substance of things there is a simpler and better way.

The most certain and efficient art of memory depends upon practice and diligence. The most valuable means of training it is, to commit much to memory, and if possible every day. Children should therefore be diligent in committing to memory; at first a little, and then more and more. It is especially at evening, in the interval between day and night, that the memory has wonderful power; either because it is relieved from the burden of the labor of the day, or because it is at that time the most busy mental faculty, or because what is then learned is retained more firmly.

It is an error to cause young people to commit to memory and repeat what they themselves have written. Although it might sometimes be well, if they have composed something uncommonly good, it is generally better to have them learn remarkable extracts from the best authors. This will better strengthen the memory, and will accustom the mind to a higher style, and supply it with a store of noble thoughts and images.

QUINTILIAN.

A careful culture and practice of the memory should early be practiced; for this is the treasury of all knowledge, in and for both itself and life. It is significant that in mythology Mnemosyne is the mother of the muses. This method will confirm those natural endowments which are plentiful in extent, and will make up for those which are deficient, as Hesiod says: "If you add little to little, and do it often, the little will soon grow."

PLUTARCH.

There is for the memory also, an intellectual talisman; it is, the stimulus of objects. RICHTER.

The memory preserves the impressions which the outer and inner senses have received. If this faculty is not developed to a certain degree, any culture of the understanding is almost out of the question; and all the other mental powers must suffer.

The prejudice that a remarkably good memory implies a weakness of the other mental powers, is all the time decreasing; and although wrong methods, by training the memory at the expense of the understanding, have made some persons too indifferent to the cultivation of it, it is still a recognized principle that its culture is of the utmost importance during the years of youth.

This process is in some cases much facilitated by nature; either in consequence of some peculiarity in the organs of the inward faculties, with which it is evident that the memory is closely connected, though in a manner inexplicable to us; or as a result of early and judicious education. Others again are so unhappily organized, that we find ourselves in some doubt whether not to deny them the faculty of memory altogether. And the most careful education can thus not bring the memory of one pupil to the degree of excellence which another can reach.

In general, however, the memory is exceedingly susceptible to cultivation; and even the weakest can be rendered strong.

Something can be accomplished in this direction by accustoming the pupil to attention. Inattentive people are usually forgetful; nothing making an impression sufficiently deep to be retained. But the most important means is practice.

To cultivate the memory it is requisite,

1. That children should very early be accustomed to remember and

repeat something; so that the faculties for that purpose may acquire a degree of power which frequent repetition may make a habit.

2. That they should be accustomed to recollect not only things themselves, but the signs of them, words especially.

3. If they very easily retain mere words, without understanding them, to take care that they shall learn to remember ideas and things also, both singly and in connection; for otherwise an indefatigable memory might be injurious to the understanding.

4. If they have on the other hand a great facility in retaining many ideas, and of repeating what they have heard or seen or read, but this without sufficient order and connection, or at least without being able to recite the words, the ability to remember them too, should not be neglected; for it is useful in many ways, to retain in the memory the very words of names, numbers, quotations, letters or books. Every day therefore, there should be given to them some words to remember; such as they can understand; at first a few, and gradually more; then longer extracts. Interest may be exerted by emulation; and what is to be learned should be selected carefully, and with a view to the mental requirements of the pupil.

5. That no day should pass by without some practice for the memory of some kind, not only by pupils who remember with difficulty, but more easily by daily practice, but also, and especially by those who have a quick but not a faithful memory; for whom it is therefore often necessary to refresh the recollection of ideas once obtained.

6. That instead of being harsh to such pupils as have a feeble memory, recourse should be had to all possible means of assisting them, by means of the laws of the association of ideas; which include those of simultaneity, similarity, continuity and contrast.

What is read aloud is better remembered than what is studied silently.

All impressions are weaker in a state of fatigue.

7. To set a high value upon the culture of the memory; especially when obtained by painstaking and indefatigable labor. NIEMEYER.

§ 5. CULTURE OF THE FEELINGS GENERALLY; AND OF THE RELIGIOUS AND MORAL FEELINGS IN PARTICULAR.

What no understanding of the intelligent can perceive, is silently perceived by the pious feelings. SCHILLER.

As soon as a man entrusts himself wholly to his feelings for the beautiful, his æsthetical refinement will almost certainly induce a corruption of the heart. Indeed, a man of refined taste is by that very means made liable to some moral dangers from which an unrefined child of nature is secured by his very coarseness.

It is true that a man of taste gladly emancipates himself from the yoke of mere animal instincts, and governs the coarser impulses of passion. But the sensibilities and the reason have often very different interests. Duty may utter a command which may offend the taste. The taste may feel itself drawn towards an object which the reason, as a moral judge, is constrained to reject.

But if the taste has too long been permitted to exercise supreme power, it will not afterwards submit to be subordinate to the reason. This however is a wrong condition of things.

An active and pure feeling of beauty, within proper limits, may however evidently exercise the happiest influence upon the moral life. Taste, if not competent to produce morality, may at least be favorable to it. True culture strengthens the reason, and weakens the tendencies towards evil. For the taste promotes moderation and decorum, and opposes what-

ever is harsh, violent and low. As soon as he is civilized, man lays a certain constraint upon himself, and thus obtains self-control. The taste has still more power to free the feelings from the power of instinct. The tendency toward what is bad, harmful or vulgar, is condemned by the tribunal of taste, even before it comes before that of the reason.

SCHILLER, (*Treatise on the Use and Danger of Cultivating the Taste.*)

The character is the tendency of the soul in respect to actions; and proceeds mostly from the feelings. As our actions depend upon it, that is to say our virtues and vices—the morality of men,—the culture of this quality of the soul is very important; indeed, the position of the individual in the scale of humanity, depends in great measure upon it.

But as it is the chief object of the school to promote humanity, the culture of the character must be one of its chief occupations, whatever the nature of the school.

Culture of character is a term which we apply to the task of directing the feelings in a manner corresponding with the good of humanity. The task is a difficult one, because the character is modified by the feelings, which depend upon the inner and outer senses, (the fancy); not upon the thinking faculties; so that it is primarily the circumstances about us that awaken the feelings within us, and by a repetition of their action determine the kind and manner of them. Thus it is the business of education to bring the feelings under the dominion of the reason, or into agreement with it.

In order that the feelings may not take a wrong direction in acquiring their habits, which may afterwards render difficult or useless the culture of the reason, the circumstances in which the child is placed should be so adjusted that his feelings may from an early age be secure from being led astray, but may by correct habits be prepared for reasonable action.

According to this principle it is evidently the home which must exercise the strongest influence upon the character; while the school can do this, for the most part, only through the development of the understanding, that is, in an indirect way. But the school should seek by all possible means, to exercise a practical influence on its part also; to work upon the feelings itself, and directly, and thus by promoting good habits, to exert a useful influence in forming the character.

For this purpose it must be the most earnest endeavor of the school to bring what pertains to actual life within the province of the school; and to make the school a home. It must here apply to the fancy, as the instrumentality which, as an inward sense, can act from within upon the feelings, and modify them; and must then present before this faculty, by the vivid description of concrete ideas, a feigned life instead of the real one; and must endeavor by this means to accustom the youthful mind to correct feeling, and to stimulate it to imitate it. Then it should proceed to exhibit the coincidence of these concrete ideas, examples and ideals, with the reason; and must in this way endeavor to base habit and imitation on principle.

Only such studies are adapted to the culture of the character, as have especially to do with man and his actions. Still, a genial and skillful teacher can discover even in those studies which are at a distance from actual life, many points which have a bearing upon the culture of the character.

A study expressly designed for this purpose in all schools is that of religion. In all the higher schools, history and the study of the ancients are intended for the same object. GREVERUS.

It is of great advantage very early to awaken and encourage in the child, a sense of pleasure in an elevated training of the mind. This object may be facilitated,

1. By presenting to the pupil, from the beginning, a knowledge of the truth, and culture, as most desirable and excellent objects; and for this purpose

2. By directing their attention to the increase of their knowledge, the consequent expansion of their views, the pleasure of overcoming difficulties, and of elevated mental activity.

3. By the utmost possible care, not to render difficult the culture of the understanding, and thus by superficiality and lack of thoroughness in instruction, to blunt the sense of the advantages which are sought, and to turn pleasure in them into disgust.

The student who often finds himself unsatisfied, becomes little by little indifferent to study. And pleasure in learning, and the desire of advancing further, are lost, if the mind does not have time enough to take pleasure in the knowledge which it has acquired. NIEMEYER.

It is easy to deceive one's self by attributing good feelings to children, when the fact may be that they are only weak. In order not to blunt the feelings, we should be careful not to accustom children to horrid or exciting scenes. Their feelings are controlled, most of all, by knowledge. For weakness or bluntness of feeling proceeds always from some false knowledge, or erroneous view. A person thus miseducated may have much feeling for many noble actions, and yet none for moral goodness.

Love awakens love; and a cold and heartless education usually produces a pupil of the same character.

A sentimentalist out of pure sympathy forgets to act; and extends his sympathy unreasonably, and often very unjustly, over all creation.

Persons of delicate sentiments narrow down the sphere of their sympathy too far, if they do not recognize the common bond of humanity, nor their duties as men and Christians.

It is individual experience which instructs best on this point; and the teacher should not neglect to supply this, so far as possible; that is, frequently to put his pupils into situations where they will feel what sympathy is. J. A. FISCHER.

The child is entitled to say to his father, educate me, because I breathe.

The first breath, like the last, connects an old world with a new. In the present case, the new world is that of light and colors.

Earthly life begins as artists do, with the eye. The ear, it is true, is before it; and hearing is the first sense to live and the last to die. It likewise belongs to the realm of the feelings; thus young birds not hatched, and silkworms, die at a sudden report.

The first sound, like the first light, falls upon the soul just born in an obscure chaos of sensations.

Thus the morning of life calls upon the delivered prisoner through two senses; as does the morning of the natural day, with light, and with song or sound.

All his first experiences remain ever permanent with the child. The first color, the first music, the first flower, constitute the foreground of his life.

But we recognize consequently upon these principles, no law for his culture, except this: To protect the child from all violent and passionate sensations, and to secure for him pleasant ones only.

Nature, so weak, unprotected and impressible, may be dislocated by one error; and ossified into a growing monster.

We need only to prepare space for their play—by removing all unpleasant things—and all the powers will develop of themselves.

The new world which the infant brings with him, and that which he

finds, are developed from within him by instruction, and from without him by knowledge; but neither of them yet requires the plough nor sowing.

Cheerfulness is the heaven under which everything prospers except poison. It is at once the ground and the blossom of virtue, and its crown. Children should live in their paradise as did our first parents, those truly first children. ROUSSEAU.

The universal moral sense appears very early in children, in that pleasure not based on any process of reasoning nor produced by instruction, at what is right and good.

It is certain that there is a profound basis for that conscientious faculty which is often exhibited so remarkably early, and which displays itself even in the countenance.

The cultivation of this faculty, which if neglected may very easily become extinct, is more important in education, in proportion as a purely moral feeling operates to promote proper morality of character; and as it is more often able to supply the place of the reason, especially during the years when it is undeveloped.

The natural tendency to sympathy and imitation silently inclines the susceptibilities and judgment of children to the tone of what is most frequent around them. The constant view of cruel and unjust actions, such as treachery, oppression and abuse of subordinates, either quite prevents the sense of injustice from being awakened, or if it is awakened, blunts it again. And the feelings of children who live from their youth up under the beneficial influence of examples of uprightness, humanity, disinterestedness, &c., will become excited—in most cases at least—against everything of an opposite character.

Opinions on moral subjects often expressed in the presence of the child, have much influence on the growth of the moral feelings. It is similarly useful to state actual occurrences, and to require the pupil to decide upon the justice and injustice of them. And they should be made to perceive by the degree of approbation and encouragement which they receive, the degree of pleasure they give and of respect due them, according to the moral excellence of their actions.

The conscience, which is nothing else than the inward judgment upon the moral quality of our own actions, should be kept active; and the pupil should, after any action, be made to be either satisfied with himself in consequence of it, or dissatisfied, ashamed and sorry, as the case may require.

Incessant violent fault-finding, daily mismanagement, and open blame, make no more impression than do excessive commendations for good actions; which cause indifference rather than encouragement.

The feelings are also awakened when ideas are presented to the children, so far as there are connected with those ideas pleasant or unpleasant sensations, by their power to recall other associated ideas, previously accompanied by pleasure or pain. NIEMEYER.

The strongest distinction between men and beasts is neither the judgment nor the moral quality of the former; for of these we see some faint sparks in the lower creatures; it is religion; which is neither an opinion nor a tendency; but the heart of the inward man, and therefore a basis for these other faculties.

The sublime is a step towards religion; as are the stars towards infinity.

Everywhere, even on the borders of the Holy Land of religion, call out the devotional and religious susceptibilities of the child. These will cover over and in the end quite conceal the object that excites them.

Real unbelief does not busy itself merely about single assertions and denials; it seeks to produce blindness towards everything.

Arouse in the child the all-powerful sense of the universe, and the man will raise himself above the world; the eternal over the changeable.

The real Jacob's ladder has no rounds.

It is not hypocrisy to permit a child to discover from his religious books and from nature's book of secrets, the nature of everything which you can not explain to him.

It is not from the didactic propositions, but from the historical portion of the Bible, that real religion proceeds. RICHTER.

The religious feelings are of the utmost importance; those mysterious aspirations and seekings after that great unknown Being who is not far off from every human soul, through whom and in whom we live and are. In these feelings reverence, humility, and consciousness of dependence are united with love and confidence, with fear of displeasing Him, and with the desire of pleasing Him.

The religious feelings invigorate, strengthen and elevate the moral feelings to a high degree; and thus become a means of education, when the will is to be influenced.

As soon as the conscience becomes active, which is usually very early, we should endeavor to awaken an interest in what is super-sensual; which can be done by leading the feelings of the child away from the visible, the finite, to the invisible, the infinite, the eternal; from the love of its parents to God, who is love itself.

Care should at the same time be taken not to blunt the religious feelings by wordy preachments, mechanical rote-learning of forms and prayers, and obligatory religious employments; and by accustoming the children to mere pious talk, by hypocritical pretences to feelings which are at their age unnatural, and by making them pray when no real devotion is felt.

But the religious character of children should be cultivated by the example of grown persons, especially of their parents and teachers, and by taking advantage of moments when their souls are open to all better impressions, and inclined to an elevated susceptibility, and above all, to the contemplation of the idea of our Savior. NIEMEYER.

§ 6. CULTURE OF THE REASON.

Reason is a spark from heaven in man. CONFUCIUS.

For your guide, take Reason. PYTHAGORAS.

The noblest and most excellent is the reason; and this have the Gods given to us freely. EPICTETUS.

There are in the mind two faculties; by means of one of which the mind can act according to reason; while the other, which acts quite without the reason, can still obey it. It is these two faculties which make it possible for a man to be good and virtuous.

If we classify the properties of the mind in this way, it will not be difficult to determine in which of them to seek the object for which man should labor; for the less is always for the sake of the better. But the better, in the soul of man is, the reason. ARISTOTLE.

Without reason there can be no virtue; without virtue, no happiness. EPICURUS.

Peaceful and yet vigorously active, joyous and yet calm, is he who follows Reason. MARCUS AURELIUS ANTONINUS.

What is the most excellent thing in man? The reason. By this does he excel the beasts; by this does he aspire after God. SENECA.

To obey reason and to obey God, are the same.

In the reason we have a divine guide, obedience to whom is the only thing worthy the name of freedom. PLUTARCH.

What is more divine, in man, in heaven or in earth, than the reason? By it, as his most excellent possession, does man connect himself with the gods; through it is all this world a moral community of gods and men. CICERO.

When the reason controls the material impulses of the mind, man is under the power of his rightful sovereign; and it is this control which nature desires, to infinity. AURELIUS AUGUSTINUS.

Reason constitutes the bond between God and ourselves.

MOSES MAIMONIDES.

The reason—not the power of apprehending what is visible, what exists in time or space, what is transitory, by means of the eye, ear, and other external organs; but that of apprehending the super-sensual, what is elevated above space and time, what is eternal, &c., by the proper power of the mind—is, whether considered alone or in its relations to the understanding and other mental faculties, the mind itself in its highest *potentia* or form of expression; the noblest jewel of humanity; the true image of God; the only means by which man can elevate himself from one grade of perfection to another, by the aid of the constant aspiration of the reason after the ideal, without ever being able to entirely attain it.

The reason, therefore, is the one most important distinction of man over the other creatures of the earth, all of whom are more or less like him in some respects, far surpass him in some points, but show no indication of reason, because they neither endeavor after any ideal, nor can improve themselves by their own powers.

Reason, like all other faculties, is at first a mere capability, and displays itself only unconsciously, instinctively, as Ovid very correctly observes: "What is now reason, was at first only an experiment."

Reason therefore requires development. The training of the reason is the highest species of culture. For it is only when the reason is developed and cultivated, that the individual can be termed a man, in the fullest sense. When this is the case, he lives within an ideal world, without becoming unfit for the practical world. He seeks to impress upon the latter the forms of the laws of the reason.

The culture of the reason includes therefore that of the moral faculty; for the reason is both theoretical and practical.

It is foolish to fear the reason, as if it were a source of error and of sin. The moral degradation of men does not consist in their reason, but in the weakness of the heart, or in want of sufficient power of will to obey the reason, when our desires happen to point in a different direction.

KRUG.

The faculty which takes cognizance of the connection of truths with each other, is properly termed the reason. This is possessed by man, to the exclusion of all other beings.

That shadowy image of reason which we observe in animals, is nothing except the expectation of a similar occurrence in a case apparently similar to a previous one; but without any knowledge whether the same reason exists. LEIBNITZ.

The basis of wisdom is nature; which means, for man, to obey the reason.

The happiness, the aim, the ultimate destiny of man, that in which consists his peace, his freedom, his enjoyment in this world, consists in his recognizing reason as his leader and governor. Integrity is a firm determination of the will, to obey the counsels of reason. P. CHARRON.

He who endeavors to control his passions by the bridle of reason, and who recognizes the fact that he is only higher than a beast in proportion as he uses his reason;—he is truly a man. PETRARCH.

To express scorn for the reason, is a folly of quite a new kind, and unknown in the past. To declaim against the reason is to set one's self in opposition to the truth; for the reason is the collection of truths. To undervalue the reason is to contemn ourselves and our most excellent possession; for the chiefest purpose for which our Creator gave it to us is, the recognition of truth and obedience to it. LEIBNITZ.

Reason is a light, and a beautiful light.

It is a very great and inestimable gift of God.

If all things have gone according to desire, and undertakings have resulted as well and fortunately as they were planned shrewdly and wisely, then the reason will surely bring to pass something great and excellent; and will have grounds for congratulating itself.

As the light of the sun is excellent and wonderful, so also is the light of the reason; and with a light far more excellent than the sun's. Yea, the reason, with its wisdom, is a heaven full of light and of stars.

What the sun can not do, that the reason can do.

What the reason is opposed to, it is certain that God is much more opposed to. For how can that fail to be opposed to the divine truth, which is opposed to reason and man's truth? (John iii; 12.)

Faith is not a knowledge which can be attained through the senses, but is for the understanding alone.

It is a matter proved beyond the need of demonstration, that the reason is of all things the most excellent; of all things in this life the best; a divine possession. LUTHER.

Can we without the exercise of the reason read in the great book of the laws of God, understand our rights and duties as laid down therein, and correctly apply its principles? J. A. EVERHARD.

The purpose at which we aim is, unlimited control by the reason, but undiminished sensitiveness of the feelings. This union is the great and yet unsolved problem of humanity. FORSTER.

O friends; man is ever feeble and variable in his actions. But whenever he does attain to some greatness, to some strength of position, he does it only by virtue of a lofty idea which rules in his mind; by acting from the reason, which is the pre-eminence and honor of his nature, and his consciousness of his own inner being, and of God. JACOBI.

At the head of all the mental faculties of man is the moral reason; which has authorized an unlimited dominion over him, by virtue of nature herself, and of the whole original organization of his own being.

While the desire of happiness seeks incessantly to establish its authority, and the senses, with ever new attractions, endeavor to employ the man in the voluptuous service of pleasure, the reason stands immovable in its legislative dignity, and commands him with an urgency that knows no rest, to govern himself only by her laws, and by strict obedience to them, to secure happiness before all things.

The more familiarly we become acquainted with the laws of the reason, the more deeply shall we be convinced of their excellence.

K. H. HEYDENREICH.

The reason is evidently the peculiar and true life of our nature, the soul of the mind, the bond of union of all our powers, the image of the eternal and unchanging source of all truth and all existence; comprehending itself, and rejoicing in itself.

Without the reason, we could do nothing except to act at variance with ourselves, and should be more under the influence of external things than of ourselves. JACOBI.

All our knowledge originates with the senses, proceeds thence to the understanding, and ends with the reason, which is subordinate to no higher authority in us, in working up intuitions and bringing them within the highest unity of thought.

We clear the way for the understanding by means of rules; and from it we distinguish the reason, by calling it the faculty of principles. KANT.

We have secured all, when we have gained the habit of employing the mental powers, and of promoting the general development of the reason; a faculty so long and so zealously denied to most of the human race, and even inhumanly taken from them.

Only that mind which thinks for itself, and investigates for itself its relations to the manifold existences around it, will fulfill its destiny. As we begin, so we end.

Through the intricacies of all possible combinations, we return, rich in ourselves, and free, to our original innocence. FORSTER.

To the reason belongs that ruling feeling, that predominating idea, with reference to which all the other ideas and feelings have their places determined and by means of which there is established in the mind a supreme and unchangeable will. From it proceeds that unconquerable faith which is founded upon unconquerable love; and with this faith, that holy obedience which is better than sacrifice.

On this point there has been but one opinion in all times and among all nations.

It is undeniable, that the practical reason has ever been the salt of the earth. JACOBI.

The highest power of thought, the faculty of ultimate reasons and laws, is the reason.

As the pupil becomes more mature, he approaches the period of reason; he compares several judgments; draws conclusions from them; and fixes for himself upon general principles.

All that has before been accomplished by education to promote the development of the knowing faculties, has had the double tendency of making his reason earlier active, and of teaching him to use it.

Education does not seek, by hastening the period of reason, to weaken the other mental faculties, but has for the ultimate object of all its efforts, to form from the pupil a reasonably thinking and acting being; and to render the future reasonable man or woman visible in the youth or maiden.

This object will be especially promoted, besides the results of instruction, in a more philosophical treatment of subjects, and an increasing habit of general opinions and conclusions, by such a sort of intercourse with the young as shall rather tend to develop themselves, than to draw attention to their youth and the unripeness of their understandings.

This last mode of treatment is appropriate only for super-subtle youths, shallow reasoners, who give themselves precociously philosophic airs; in other cases it is the surest way of keeping young people too long in a state of immaturity.

But the practice of often and carefully—but without their observing

any such design—stating general principles before them and deciding individual cases under them; of causing them from a combination of several observations, to draw conclusions for themselves respecting the result of one or another thing, and thus of training their faculty of foreseeing; or of requiring them to give the reason why a thing turned out thus and so:—this will continually increase the degree of agreement with reason of their theoretical and practical opinion, and will early accustom them to ascertain the correctness of their own thinking, and to secure themselves from the errors to which the speculative reason is liable. NIEMEYER.

That is a beautiful soul, in which reason and the senses, duty and inclination, harmonize.

It is indeed the duty of man to establish a complete agreement between his two natures; always to be in harmony with himself; and to act with the power of a complete and collectively assenting humanity. But this beauty of character, the ripe fruit of humanity, is but an idea, to attain to which he should indeed strive with constant watchfulness; but which, with all his endeavors, he can never reach. SCHILLER.

What is it that we value in all human labors, and which we require therein?

Reason; plan; and foresight.

If these are wanting, it is not human work which has been done, it is merely an exhibition of blind power. HERDER.

Man should be educated not so much for the present as for a future and better condition of the world; that is, for an ideal world.

As in the organization of a state, a society, a school, an art, something may be conceived of as the most excellent, and as attainable, so is there also in humanity, for the individual man, something which must be thought of as conceivable, and as attainable.

Can the educator contemplate any more worthy object, than to direct the minds of his pupils towards this ideal? It is reckoned a great and noble thought of the greatest Trojan hero, when, holding Astyanax in his arms, he felt that the measure of his own fame was too small for his son, and uttered his hope that

"——— When he shall return from the battle,
All must cry aloud, Far he exceeds his father!"

And shall the educator alone be condemned to represent the plane of attainment upon which he finds the present age to his pupil as the highest, and even to warn him against daring to pass beyond it? It would even be better to leave nature and circumstances to modify him as they might.

Perfectibility is the noblest trait of human nature. It constitutes the line of distinction between us and the other beings known to us; who are by their organism complete in themselves. And therefore the thoughts of men can not frequently enough be directed to this noble characteristic in their destiny, in which indeed consists the flower of their hopes of immortality. NIEMEYER.

There is no danger that the human race will not be perpetuated; but only in a very few cases is noble manhood propagated from one generation to another. The autumn scatters thousands of seeds, yet scarce one of them ripens its fruit; most of them are resolved into their elements again. Yet if a single one reaches maturity, that one disseminates a living cloud of copies. SCHILLER.

The happiness which in the obscure distance awaits the human race, our pupil will look forward to with enthusiasm; and will find his own happiness in lending his powers to aid in the conquest of this happy land.

He will not consider that when the golden time shall come, he may not

be alive; he knows that his essential humanity can not die. That will live when he is no more; and what he has done in a noble human spirit will live for the cause of humanity. WAGNER.

§7. CULTURE OF THE APPETITES AND OF THE WILL.

God has given us—as is said every day—a free will; which must be adorned with his grace. But our idea is, to make this our own individual will. For when we do according to our own pleasure, and as we will, our will is not free, it is subject to us.

A really free will is that which does not desire anything of itself, but looks to the will of God; by which means it remains truly free; dependent upon no place or thing. That can never be called free, which depends upon another.

Though I should sweat blood, and martyr myself to death, the case would come under the same rule; even death itself does not do away with the fear nor the wrath of God. What does it avail me, then, to torture myself long or to death, if I am not made better by it?

A man should accustom himself to have a superior will, contrary to his own will, and never to feel any uncertainty, except when he finds that he has but one will instead of two opposite ones. Thus he should learn to obey this superior will in opposition to his own will. For he who has and does his own will, is certainly opposed to the will of God.

When our nature is left destitute of the Holy Ghost, it comes under the influence and impulses of the evil spirit. LUTHER.

Man may be said originally to be inclined to all vices; for he has desires and instincts, which influence him, although his reason impels him in an opposite direction. KANT.

It is a generally received belief, that man, properly, can have only so great a value, as he has moral worth; that it is only moral excellence, goodness of character, holiness of thought and action, which forces respect, even from those who are far from possessing that excellence; and that all other human perfections, whether mental or bodily, have only a conditional value; the condition being the consecration of all the powers to a proper glorification of God, through a state of mind in harmony with Him.

Education has already, during the earlier years of the child, taken advantage of the first moral impulses, and by awakening, maintaining, and cultivating the moral feelings of its pupils, has prepared them for that free control of themselves which the law prescribes for all. It must now further provide that what was previously an indistinct feeling or imitation of what those about the child considered right and proper, should become a real course of action according to laws, in which moral and æsthetical education shall be distinct.

Education can not fail of its purpose, provided it does not overlook such phenomena in the world of childhood and youth as are undeniable; and in particular takes note of the following truths:

1. There are in all children tendencies to good desires, feelings, and actions; and to some, evil seems entirely a stranger. But again,

2. All children are not only capable of corruption, but have even more or less tendency to do wrong, even before the time when they can be blamed for it; and with some this disposition is so prominent that we are inclined to ascribe to them a natural tendency to evil.

3. This disposition towards evil arises, in many children, from their circumstances, or first impressions or examples; in others from bodily characteristics, such as slowness or excitability of temperament, or early

weakness or frail health; and there are others in whom all these causes are either absent, or do not reach the point of positive manifestation.

4. The influence of the knowing faculties upon the desires is so great that we can argue with considerable certainty from intellectual endowments to moral endowments. For example; a weak understanding is often united with good nature, and again, often with ungovernableness; which renders it necessary to use means of bodily compulsion. Remarkable mental capacity is often connected with frivolity, and again with obstinacy. Very moderate mental power is accompanied with a certain feebleness in liking and disliking. Great volatility and fickleness indicate want of character.

Since moral goodness and actual virtue can result only from freedom, it follows that, until the individual has attained to the free exercise of his reason, those qualities can not be ascribed to him. Of children, therefore, we can only say that they possess the seeds of good and evil.

The principal task of education is, while it has reference to peculiarities of character, to protect and strengthen early indications of goodness, so that every impulse shall gain power only as it harmonizes with the moral sense, and that the will shall be strong enough to subject the desires to the reason—to that faculty which judges of right and wrong.

Education, if it would not work in direct opposition to nature and nature's purposes, must never attempt the suppression of any of the natural faculties. NIEMEYER.

§8. CULTURE OF CHARACTER.

It is always indispensable that above all things the character should be trained by the study of practical philosophy.

Or are those to be believed who claim that character is a gift of nature, and can not gain by instruction?

What a wise notion! Instructors are employed for gaining an acquaintance with the arts of the most despised handicrafts. But virtue—that is, that by means of which man comes nearer to the immortal gods, than by everything else—can we have virtue unsought and without efforts, merely by being placed in the world? Can one be continent who does not know what continence is? or brave, if he is not in some way relieved from the fear of death? or just, if he does not know the laws of equity and justice? QUINTILIAN.

A knowledge of the temperaments is important, for the character depends upon them. Melancholy inclines to a monkish solitude; a phlegmatic temperament to coarseness and stupidity; while the sanguine are liable to variableness, and the choleric to be violent. All have their peculiar faults.

The culture and discipline of the temperament can only be successfully pursued when it is understood. Only he who is master of his temperament can claim that he possesses character; that is, a mode of thinking and acting on consistent principles.

Consistency is the essence, and strength of mind the condition, of character; and accordingly children, youth, and women have little character, and many men, when closely considered, none whatever.

The ancients evidently had more character than we have.

Character is in the moral world what the bony system is in the physical constitution.

The man of character is like Minerva; mild, cheerful, noble, but with helm and shield.

Strength of mind without greatness of mind makes the worst character. Strength of mind, together with greatness and goodness of mind, are the

only constituents of that character which Plato called virtue; of that higher grade of mental perfection which, as he expresses it, makes man like the gods.

"Thus stands a mount of God,
Its foot in storms,
Its head in sunbeams."

Only of a man of character can it be said that he is master of his home; not merely of wife, child and household, but of himself, both soul and body. He is sufficient unto himself.

To possess a firm character is a happiness, if circumstances favor it.

Author of "Democritus."

The head should think, clearly and correctly. The heart should feel warmly, and should have truth and justice for its element.

The perfect man must have within himself power to shape out his own happiness alone and independently of other men; must be active; and must do whatever he does with all his senses and strength, for the sake of good, not for the sake of other men.

He must possess enough of bodily powers to endure the nature which surrounds him, courageously to free himself from danger, and bravely and boldly to oppose whatever tends to deprive him of the use of his own head and heart. He should be full of love to other men, and to God; and inspired by views of inward truth, beauty and goodness.

SCHLOSSER.

The man of character is always the same; he becomes so through the principle "maintain yourself, and contain yourself;" and by a strengthening process of mind and body.

It is education that must fulfil the task of rendering the faculties practically useful in the world; the body, hard; the heart, soft; the head, right.

The man of character proceeds in a right line, like a sunbeam, and lives as peacefully as the sunbeams on the summits of the Alps, while storms and tempests rage below. He is the really wise man.

Author of "Democritus."

"——Though the heavens should fall,
A wise man might be covered up,
But not dismayed at all."

Virtue, as it is said in the Menon of Plato, can not be taught, like a science or an art, like medicine for instance, or horse-taming; or otherwise Themistocles and Pericles would have educated their sons to be good men; which with all their pains they could not do.

This is true; and proves itself, in this; that virtue is not an external influence but a personal self-directed endeavor, in which are met difficulties of a kind entirely different from those which attend other efforts.

A pupil does not believe what his teacher tells him, but insists on becoming wise by his own experience.

Even Socrates was obliged to confess that even the godlike man must first learn what truth and virtue are, before he can trust himself to the guidance of his Genius.

Therefore, next to religion, which includes the first and loftiest truths of all human knowledge, ethics is the most excellent of all departments of knowledge. Upon it depends all culture, and the real perfection and personal dignity of man, and every one who lays claim to the nobility of our nature, needs to obtain a thorough knowledge of it.

Ethics develops within us the more elevated properties of humanity. Almost all other sciences exercise only the memory or reason; but ethics

transmutes truth, through uncontrolled action, into goodness; makes the wisdom which is within us alive; and through it, produces godlike actions. Through it, man becomes a heavenly spirit in an earthly form. (Acts, xvii; 23.) It breaks down the dominion of the passions, which so often degrade men below the level of beasts; replaces the authority of the affections by that of prudence and self-control; and keeps the feelings and the fancy within wise bounds.

Ethics lays open the true source of pure pleasure (John xiv; 27, xvi; 22. Rom. v; 5,); and gives dignity and unity to the character. It removes that difference between thinking and acting which is so troublesome to men, places its proper value on every action, does away with the non-morality of actions, removes the pain of the conscience and the contemptible spirit of false piety.

Where the general direction of the whole will is reasonable and wise, all the steps of the journey along the pathway of life of themselves assume a harmony with each other.

Popular morals may, like the decalogue, be expressed in single commands or prohibitions; but a more perfect system comprehends the whole man, and inspires unity and consistency into all his actions.

VON AMMON.

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IX. SUBJECTS AND MEANS OF INSTRUCTION.

§1. LANGUAGE.

THE true writing, of which writing by the letters of the alphabet is only a shadow—is, vivid, living speech. PLATO.

One can learn German, or anything else, much better from oral discourse at home, in the market, in a sermon, than out of books.

The letters make dead words; speech is living words, which have not that character and force when written, that they receive when spoken from the mind and soul of the man.

Where is there a single language which any one has learned to speak well and correctly, from a grammar?

Is it not true that even those languages which have the most certain rules, such as the Latin and Greek, have been learned rather by practice and habit than from the rules?

The art of grammar teaches or points out what words signify.

But first it must be known and understood what the thing represented is.

Knowledge is two-fold; of words, and of things.

But he who has no knowledge of things, will not be helped by having a knowledge of words.

There is an old proverb which says, "What one does not comprehend well, of that he can not talk well."

Our own times have furnished abundant instances of this; for very many learned and eloquent persons have put forth things utterly foolish and ridiculous, by reason of having undertaken to treat of what they do not understand.

But one who is really master of his subject will teach well, and will reach the heart, although he may be homely and unready of speech.

Thus Cato surpassed Cicero when he spoke in the senate; for no one considered whether he uttered his opinions elegantly, or without any ornament.

And accordingly the understanding of words, or of the grammar, will be easy, if the knowledge of the things is thorough, as says Horace: "Words follow easily, if things are rightly conceived, understood and treated."

But where the understanding of these things is not present, a knowledge of words is useless.

Yet I must not be understood to reject grammar, which is quite necessary; but only to assert, that to study grammar only, without things themselves, is useless.

Of all God's gifts, speech is the most beautiful and magnificent, and by this alone is man distinguished above other creatures, although some of these are his superiors in some endowments, one in seeing, another in hearing, another in smelling, &c.

But no one of them can speak; which is a token that speech pertains to a higher grade of intellect.

Language is the sheath in which is kept the sword of the mind· the

casket in which we preserve our jewel; the vessel in which we secure our drink; the storehouse where we lay up our food.

If we neglect to study languages, (which may God forbid!) we shall not only lose the gospel, but shall in the end become unable to read or write correctly either Latin or German. LUTHER.

Language, that exclusive possession of reasoning beings, that first-born evidence of the immortal, the super-human and of the Supreme Being, in us, is the greeting of spirit to spirit, by which the likeness of our various natures and destinies is mutually revealed.

Yet we can not express in words the thousandth part of that which we actually think, but only a few points of the rapid stream of thought, from the crests of its highest waves.

For the operation of thinking is wonderfully rapid in movement, comparable to no material motion.

And as the earthly body in many respects cripples and fetters the spirit, and in like manner language is only a wearisome, difficult and imperfect means of setting forth its rapid movements.

But the natural difficulty of speaking is an excellent counterbalance to the rapid activity of the mind; for the latter is thus obliged to consider each object more closely and longer, and thus obtains a fuller knowledge of it, and becomes itself more intelligent in its action.

Although therefore thought is possible without language, as we see in the case of deaf and dumb persons not otherwise deficient, and of young children, and although thought is not the result of words, but words of thoughts, still language renders our ideas more various, clear, vivid, and definite. And language is moreover the medium of the reciprocal communication and expansion of our ideas and our knowledge.

Thus arises the duty of using much effort to perfect ourselves in language; in part that we may be better able to hold intercourse with other minds, and in part for the sake of greater intelligibility to ourselves.

He who can think clearly, will be able to express himself clearly; and *vice versa*, he who can make himself understood by others, shows that he himself thinks and comprehends clearly.

As words may be considered the garment of thoughts, so may language collectively be considered a picture of the soul.

And since therefore thou findest pleasure in adorning thy body, do thou not bestow less care upon thy speech, which is the body of thy mind.

ZSCHOKKE.

If any one should propose to us the question: How can our perceptions by our eyes and by all our other senses, not only be embodied in sounds, but so communicated by them, that they shall express thoughts and call up thoughts? no doubt this problem would be taken to be the notion of an insane mind; substituting the most dissimilar things for each other; color for sounds, sounds for thoughts, and thoughts for a sound that can represent.

But God has in fact solved this problem.

A breath of our mouth becomes a picture of the world, and the type in another soul of our thoughts and feelings.

Upon the motion of a breath of air depends all that man has ever thought or willed or done or will do; for we should all be yet wandering in the woods, had not this divine breath breathed upon us, and passed over our lips like a magic sound.

The whole history of humanity with all the treasures of its traditions and its culture, are nothing but a result of this divinely solved riddle.

Where would be the use of all our instruments, our brain, our senses,

our hands, our erect attitude, unless the Creator had given us a moving spring to set them all in action—the divine gift of speech?

Only by speech is the slumbering reason awakened.

Only by speech is it that the eye and the ear and all the other senses become one in action; and unite themselves with the creative thought, which the hands and other members only obey.

The boy born deaf and dumb, who killed his brother in mere imitation, when he saw him kill an animal, showed strikingly how little capable is man, without speech, of attaining to reasonable ideas even while living amongst men; and in what a barbarous condition all his impulses remain.

Man's organs of speech are the rudder of his reason; and speech is a heavenly spark which kindles into a flame our senses and our thoughts.

A people has no idea for which it has no word.

The most vivid intuition must remain a dim feeling, until the soul apprehends some characteristic of the object, and by means of a word preserves it in the memory, the recollection, the understanding, and tradition.

Only language has made man human, by inclosing as by a dam, the monstrous flood of his passions.

Language is the great companion of man.

By it men combine, greet each other, and conclude a loving alliance.

I still see the Homeric heroes, and feel the complaints of Ossian, though the shadows of the singers and of their heroes fled away from earth so long ago.

The motion of a breath has made them immortal and has brought up their forms before me; the voices of the dead sound in my ears; and I know their long silent thoughts.

Whatever the human mind has ever conceived, what the wise men of the past have thought, comes to me by speech alone.

By it, my thinking soul is connected with that of the first man, and perhaps with the last.

Language is the mode of expression of the reason; by which alone it assumes a tangible form, and can be communicated. HERDER.

Poets in all ages have in a simple loving way praised speech as the most joyful gift of heaven; and cultivated men of every clime have deeply felt what a wondrous gift was that of communicating thought.

What light and air are to the silent vegetable world, that is language to the human race.

In it, it breathes forth its pleasures and sorrows; and only in the moments of the highest pleasure and deepest sorrow is expression wanting to human lips.

What color, or still coarser materials, are to the artist, that are winged words to the poet. DIPPOLT.

I willingly grant that in the present condition of the world, much education, and even much real learning, is possible without the knowledge of the learned languages.

That body of ideas which constituted the culture of the ancients, has gradually become fused into the general mass of thought. We are living upon the capital which has been amassed during the past ages. Human culture is a lengthening chain.

One generation is the heir of another.

But this inheritance is of substance only.

The form of what is inherited must always depend upon the time and its attendant circumstances.

We know at the present day not only what the ancients knew, but in many cases infinitely more.

But with no nation in the world is the form of the inheritance they

have left us so closely connected with the substance, as with the ancients, especially the Greeks.

The idea, indeed, was with them only one portion of their culture. The other, and one thought quite as important, was, expression, and presentation to the senses in accordance with the laws of beauty.

Therefore it is that the Greek taste has among all cultivated people been accepted as in more than one sense the standard of taste.

And it is precisely this beauty of form, which renders indispensable to every one desirous of comprehending it, the knowledge of the classical languages. TEGNER.

A knowledge of the mother tongue is entirely sufficient for most of the lower classes and for women.

A knowledge of one or another foreign language is necessary to many of the middle and higher ranks.

But a higher purpose is contemplated by those who consider the knowledge of language a formal means of intellectual training, or who seek by means of it to attain the possession and enjoyment of all the ideas and feelings and knowledge which the human mind has communicated, at the most various periods and among the most nations, either to cotemporaries or to posterity.

Considered in themselves, the living languages, especially the European, are of the most immediate interest to us; and among these the French, English, and Italian.

The first has in the course of a long period, become almost a universal language, though perhaps as accidentally as the Latin became the universal language of the learned world.

Otherwise, the English language is incontestably not only that which is most nearly related to our own, but its spirit and literature are most nearly related to ours; and that spirit has perhaps had still more influence upon our æsthetic culture—an influence which that preference for French works which at one time rose into a folly, could never equally attain—than even the diligent reading of the British classics.

The Italian language earliest reached its perfection in prose and verse.

Its master-pieces surpass the cotemporary French and English ones.

It has from the first been, more than any other, connected with music.

NIEMEYER.

Concerning speech and words, the consideration of them hath produced the science of grammar: for man still striveth to reintegrate himself in those benedictions from which by his fault he hath been deprived; and as he hath striven against the first general curse by the invention of all other arts, so hath he sought to come forth of the second general curse, which was the confusion of tongues, by the art of grammar: whereof the use in a mother tongue is small, in a foreign tongue more; but most in such foreign tongues as have ceased to be vulgar tongues, and are turned only to learned tongues. The duty of it is of two natures; the one popular, which is for the speedy and perfect attaining languages, as well for intercourse of speech as for understanding of authors; the other philosophical, examining the power and nature of words, as they are the footsteps and prints of reason; which kind of analogy between words and reason is handled *sparsim*, brokenly, though not entirely; and therefore I can not report it deficient, though I think it very worthy to be reduced into a science by itself. BACON.

§ 2. NATURAL SCIENCES GENERALLY.

Nobly does Aristotle observe, that if there were beings who had always lived under ground, in convenient, nay, in magnificent dwellings, adorned with statues and pictures, and everything which belongs to prosperous life; but who had never come above ground; who had heard, however, by fame and report, of the being and power of the gods; if at a certain time the portals of the earth being thrown open, they had been able to emerge from those hidden abodes to the regions inhabited by us; when suddenly they had seen the earth, the seas, and the sky; had perceived the vastness of the clouds and the force of the winds; had contemplated the sun, his magnitude and his beauty, and still more his effectual power, that it is he who makes the day by the diffusion of his light through the whole sky; and when night had darkened the earth, should then behold the whole heavens studded and adorned with stars, and the various lights of the waxing and waning moon, the risings and the settings of all these heavenly bodies, and the courses fixed and immutable in all eternity; when, I say, they should see these things, truly they would believe that there were gods, and these, so great things, are their works.

ARISTOTLE, *quoted by Cicero "de Natura Deorum,"* 11, § 30.

Man is led, by his elevated nature, to recognize the power of God, and to direct his life in accordance with this knowledge.

But he can only investigate the operation of the eternal Creator, Lawgiver and Upholder of the universe, only just so far as he penetrates into the interior of nature.

Wisdom consists in this; in not deviating from the clearly recognized laws of nature, but in regulating our conduct, of our own free will, according to our conviction of its order and its example.

But this can only be accomplished by keeping the mind sound, active, strong, pure and peaceful; by neglecting nothing that pertains to life; by setting upon nothing a higher value than it deserves, &c.

Toward this end the higher studies of nature conduct us. SENECA.

In philosophy, Aristotle ought not to be taken as our master, but we should philosophize freely, according to the indication of our senses, our reason, and books.

For do we not live within the garden of nature, as much as the ancient philosophers? Why should we not use our eyes and ears as much as they did? Why should we study the works of nature under other teachers than our own senses? Why should we not, instead of dead books, open the living book of nature, in which there is to be seen far more than any one person can ever tell? And their mode of examination is far superior, both in pleasure and profit.

We are, moreover, advanced far beyond the ancient philosophers, by the experiences of so many centuries.

To instruct youth rightly, is not to pour into them a mish-mash of words, phrases, sentences and opinions, gathered together out of the old authors, but to open their understandings to things themselves; so that from this source, shall flow many little books, as from a living fountain.

Hitherto, the schools have not labored to cause children like young trees, to gain strength and growth through their own roots, but have only sought to decorate them with things picked elsewhere.

Thus they teach the young to deck themselves like Æsop's jackdaw, with borrowed plumes.

They do not exhibit these things themselves, as they are, but tell them what one and another and another have thought and written about them; so that it is taken to be evidence of the greatest learning, if a man knows many discordant opinions of many people about many things.

Therefore it has happened that most persons do nothing except to make extracts of phrases and sentences and opinions from authors, and to construct their own learning from them, in this way, like a cento.

Where is the use of occupying yourself with the opinions of another, when the question is about your knowledge of the thing itself?

To recapitulate: man must be led, as far as possible, not to draw his wisdom from books, but from the study of heaven and earth, of oaks and beeches. That is, they must know and investigate things themselves; not merely other men's observations of them and testimonies of such observations.

In this way we shall be treading in the footsteps of the ancients.

COMENIUS.

True knowledge leads to God. HUMBOLDT.

Although we can not completely comprehend the nature of things; and although we shall never be able to understand the origin of this wonderful world, until we comprehend the counsels of the eternal Father, Son and Holy Ghost, yet, in our darkness, every view and every examination of the order of this beautiful creation, is an approach towards the knowledge of God and of virtue, because we thereby learn to love and observe order and moderation in our own actions.

As men were evidently endowed by God with powers fitted for the observation of nature, we ought to like and to study the knowledge of nature, the laws, the movements and the properties of bodies.

The fact that there are so many things in nature which we can not understand, should not discourage us from investigating; for it is evidently God's will that we should follow his footsteps in the creation.

Let us prepare ourselves for that everlasting academy where we shall be able to become fully acquainted with nature; because the Master of nature will there explain to us its ideas themselves.

The regular order of the starry heavens proclaims God.

MELANCTHON.

My library shall consist of the threefold book of God.

My philanthropy shall be to observe and wonder, with David, at the heavens and the works of God; and that God, the Lord of so vast a universe, will condescend to look upon so weak a worm as I.

My medicine shall be, frugal food and frequent fasting.

My jurisprudence, to do to others as I would that they should do to me.

My theology, to take the Bible as did the dying Thomas Aquinas, and press it to my heart and say, I believe what is written in this book.

COMENIUS.

Philosophy superficially studied leads away from God; profoundly studied, back again to him. BACON.

We are yet in the very dawn of our future life; because we are beginning again to acquire that knowledge of God's creatures which we lost in Adam's fall.

Even now we understand them more correctly than under the papacy.

We begin, by God's grace, to comprehend his magnificent works and wonders, even from the bud, as soon as we reflect how all-powerful is the good God.

Therefore we praise and glorify him and thank him.

In his creatures we see the power of his word, how mighty it is.

When he spoke, it was done.

Consider a peach-stone. Though its shell is extremely hard, yet it is forced to open when the time comes, by the soft kernel within.

Adam needed no book, for he had the book of nature. All the patri-

archs and prophets, Christ and the apostles, cite very much from that book. LUTHER.

But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee.

Or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee.

Who knoweth not in all these that the hand of the Lord hath wrought this? BIBLE. *Job*, xii; 7–9.

The heavens declare the glory of God; and the firmament showeth his handy work. BIBLE. *Ps.* xix; 1.

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead. BIBLE. *Rom.* i; 20.

We are atoning for the sins of our first parents, and we imitate them.

They desired to be like God.

We, their posterity, desire it still more earnestly; for we form worlds, prescribe to nature, and require that all things should be, not as they actually are, and as will harmonize with things as they are, but in accordance with our own folly.

We proceed at once to impress the seal of our own image upon the works of God, instead of diligently studying the seal of the Creator.

Therefore is it that we have deservedly and for the second time lost our dominion over the creatures.

Man ought, however, humbly and reverently to open the book of creation, to study it constantly; and having freed himself from prejudices, chastely and with his soul to endeavor to live according to that book.

That book is written in the speech of those disciples who went forth to the ends of the earth; it is untouched by the confusion at Babel; and men may study it and become as little children; and ought not to be ashamed to study even its very alphabet.

It treats not only of a contemplative pleasure, but of the concerns and of the happiness of man; and of their active faculties. For man, a servant and expounder of nature, can attain to results and to knowledge, only in proportion as he comprehends the order of nature either by experiment or by observation.

He can not know or produce effects, beyond that limit.

For no powers can either dissolve or break the chain of cause and effect; nor will nature be overcome, except by obedience to her laws.

God forbid that we should set up a vision of our own imaginations, for a picture of the world. May he rather be gracious unto us, grant us his blessing, so that we may be enabled to accomplish a discovery and right observation of the signs and the seal which He has impressed upon His creatures.

Of the kingdom of natural science, as of the kingdom of heaven, it is true that we must become as little children in order to enter it.

The immediate and direct spiritual intercourse between man and the creation must be re-established.

Knowledge is a pyramid, whose basis is history and experience.

Upon these rests physics; on this, metaphysics.

The summit of the pyramid, is God's creative power.

To be correct, ancient history should be called new; and the newer, old; for the former treats of the youth of the human race, the latter of the subsequent periods, down to the present time. BACON.

§2. NATURAL SCIENCES.

In the construction of the world, in that ever wise and ever consistent order of things which is maintained both in its greatest and smallest parts, we may most clearly recognize the infinite wisdom and love of the unchanging Creative Spirit.

This is the only path by which we can reach a knowledge of the Creator in his power, in his existence; and it is from such a knowledge that we can gain real and unprejudiced religion. ROBBELEN.

Astronomy is, more than any other science, valuable as a study for youth. None will seize so strongly and fully upon the youthful mind. It hardens the body, sharpens the senses, practices the memory, nourishes the fancy with the noblest images, developes the power of thinking, destroys all narrow-mindedness, and lays an immovable foundation for faith in God. If it should be attempted to use astronomy as a means of training the mental powers, as the ancient languages are used, how strongly would the young be interested in it, and how valuable would be the results! For, often, "the letter killeth."

Here, the unadorned truth of astronomy would awaken the youthful mind; then, he will wonder that great minds could have devoted themselves to penetrating the sanctuary of antiquity, instead of studying the works of the Eternal.

Astronomy, moreover, forms a noble entrance-way to geography.

F. G. L. GRESZLER.

I daily praise God for the great progress that is made in chemistry, natural science and astronomy; but not for the mode in which man pursues those studies. For if nothing is sought in them except mere knowledge, they will certainly not operate favorably on the religious feelings.

Consider Socrates, with his ideas of heaven and earth. He thought the earth a fixed plane with the heavens stretched above it like a canopy, in which were hung the sun, moon and stars. All the heavenly bodies were thus placed there for the sake of the earth, and the earth with all its productions, for the sake of man. What a sense of the dignity of man must this theory have inspired! and how must he have believed himself loved and preferred by the gods! But now we have better knowledge. We know that the earth is a little ball, rolling onward among so many thousands of thousands of greater worlds. It is but a point, in the universe; a little heap of dust; and men upon it are like ants, lost in infinity. What a humiliating suggestion of nothingness! If this were all, farewell to peace and self-esteem.

But when I go further, and consider that the mental power within me is something far greater and more wonderful than the dead forces of nature which keep the heavenly bodies in motion; that the laws of nature are no mere independent, eternal clock weight, but are according to God's will, and are made for me; then only it is that I arrive at the real sense of my greatness, and comprehend the love of God, and the high distinction of man.

Therefore the text "Seek first the kingdom of God and his righteousness," should not be reversed in practice as is at present done by so many teachers. They would first furnish their pupils with knowledge; make him acquainted with the visible world; and they think the invisible will come along after it of itself; that eternity is included in time.

Even the things said by many educators are bad, and how evil must be the result of the condition of their feelings, and of their mode of giving religious instruction! I would not be such a teacher. He will often educate boys who will come out of school so full of tricks and cunning devices, that we would cry out with Klopstock,

"Seed sown by Satan, to ripen one day for the gallows!"

If the instrument is wrongly tuned, what hand can evolve harmony from its dissonances? This much is certain; that the vital sap of the mind is dried up by mere practice in knowledge and acquired skill. Such discipline may perhaps secure a certain apparent uprightness, a certain punctiliousness; but no self-sacrifice; no heroism of soul; no virtue, stretching every pinion of the soul; nothing except such feeble characteristics as are liable by excess and overdoing to become faults.

Where is the use of all the discoveries in physics and chemistry? They have no influence on morals. Is there less stealing in consequence of them, or less deceit? Do they improve the envious, the hard-hearted, the slanderer? But good morals are more useful to the human race than all the computations of Newton.

Cultivate the understanding, therefore, but the reason also. And love also, "what God hath joined together, let not man put asunder."

The rightly constituted school struggles, within the world, against it.

Even though all things suffer from over-stimulation; though all things tend to a culmination of delusions, and seem in danger of complete overturning, yet the rightly constituted school can regain the peaceful simplicity and just proportion of affairs, which the times have lost.

Moral excellence must be made to return; and must free itself, like a seed, from its concealing envelopes. TISCHER.

The instruction of the young should, in all that relates to the national sciences and to the study of man, give a correct and clear account,

1. Of the universe, or material creation, in its whole extent.
2. Of all natural productions accessible to human observation.
3. Of man, considered both corporeally and mentally.

The universe in all its immeasurable extent, lies open before the eye of every child, daily, and particularly during every clear night. Astronomy was one of the first sciences studied in the childhood of the race. And every mind is capable, not perhaps of mastering its scientific portion, not only of receiving the impression of an astonishing magnitude, but of convincing itself from the regular returns, and visible phenomena of the heavenly bodies, that all their movements and changes take place under general laws.

In this department the most intelligible knowledge can be communicated, in connection with very many admirable extracts from the Bible.

The instruction of the young should extend its sphere, as the faculties expand. The material world lies nearest to us; that in which we live; and no one of its three realms should be neglected. Here also the Bible should early be made a guide, and a special effort made to display nature as the work of the highest wisdom, and to lead to prayer to its Creator.

The rudiments of instruction in the general laws of nature may be given together with the description of natural objects, or even before; and for this purpose may be employed the numerous phenomena of the heavens and the earth, of the elementary forces, storms, air, fire, &c. Subsequently should be used a proper course in elementary physics.

It is a chief object of instruction in natural science, that man should not remain a stranger in his own dwelling; and with it is connected the second and higher one, that he respect himself, appreciate his own nature, and learn to understand the germs of perfection which exist within him. Occasional instruction on these subjects will suffice for most persons; for those more advanced, and for educated persons, a course of popular anthropology and psychology should follow. There might also be added the more important elements of hygiene, dietetics and macrobiotics.

NIEMEYER.

§8. GEOGRAPHY.

I know of few branches of learning so rich in useful and appropriate knowledge, so necessary, at the present day, so suitable for youth, as geography.

What wealth of beautiful and useful knowledge is included in the study of our earth!

When the youth ascends in thought yonder lofty mountain range, learns its various phenomena, when he wanders down the valleys with its streams, and at last reaches the shore of the sea, and finds every where a new creation, new minerals, plants, animals and trees, when he learns that what appeared to him a chaos, had its own laws and regulated order, and how according to these, climates, color, manners, customs and religions change and vary, and that notwithstanding all these variations the human race is everywhere one, and striving in so many different ways after one object—happiness—how elevated will his thoughts become, how expanded his soul!

When he learns how numerous are the productions of the earth, how numerous the different species of created things in one and another zone, how numerous the modes of thought, the manners and the ways of living, of his brother men, all enjoying the same sunlight with himself, and subject to the same laws of eternal destiny, geography must to him become a most affecting picture, full of lovely landscapes, of all manner of changes, of lessons of wisdom, humanity and religion.

He may become without leaving his home a Ulysses, traveling over the earth. Without leaving home, he can become acquainted with man, nations and countries, with wise and foolish customs; and if when he has become acquainted with all these, he does not receive many ideas, and does not find great and enlightened sentiments arising in his heart, he must be a stupid abortion of a man.

In this way do geography and history prepare for philosophy its most valuable materials. HERDER.

Geographical and historical knowledge are intimately associated with an education appropriate for man.

For whom does not the land where he first became conscious of his existence, and where his faculties first developed, as well as everything immediately concerning the race to which he belongs, possess a deep interest?

Of what does the child and even the man even in the lower stages of his education, hear with more pleasure than of what his ancestors have seen or have done; of what happened before his own days, either near at hand or at a distance?

And the further his education advances, the more do a fuller knowledge of his great abode, of its original forms, or of those which it has assumed in the course of ages, and the peculiarities, the climatic varieties, and the fates of its inhabitants, excite his sympathy. NIEMEYER.

The rudimentary points of geography are long intermingled, for the child, with those of zoology, mineralogy, and botany; and in like manner are the first rudiments of history, the knowledge of human and civic relations, mingled in with the great mass of his general intuitional knowledge.

Within the church are to be found the first traces of ecclesiastical relations; in the bailiff's or judge's house, or in the nobleman's castle, those of civic order; in the village police, those of military power; and it is well that clear conceptions should be attained on each of these separate points.

It is not until after this actual acquaintance with affairs is gained, that geography—that is, the artificial mode of obtaining a knowledge of the world—should be studied. PESTALOZZI.

§ 4. HISTORY.

This it is which is particularly salutary and profitable in the study of history, that you behold instances of every variety of conduct displayed on a conspicuous monument: that from thence you may select for yourself and your country that which you may imitate; thence note what is shameful in the undertaking, and shameful in the result, which you may avoid. LIVY.

For enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers:

Shall not they teach thee, and tell thee, and utter words out of their heart? BIBLE. *Job*, viii; 8, 10.

Nothing is more useful for mental nourishment and training, than a knowledge of the vicissitudes of time; which, however painful to those who feel the changes of fortune, furnish to later generations a subject of contemplation more delightful by the sympathy which they excite for the misfortunes of others.

And the contemplation of great examples, moreover, elevates and cultivates the mind, ennobles the heart, invigorates the will, and incites it to noble aims. CICERO.

Nothing can be conceived more useful and entertaining, than to sit peacefully and safely within that great theatre of human life which history opens to us, and to learn foresight and wisdom from the fates of others. DIODORUS SICULUS.

The usefulness of history is great.

For what can be more profitable to the human mind, than to study not merely what others have done, but whatever worthy deeds have been done; to bring up before the mind the counsels which a long life of wisdom taught to the ancients; to contemplate examples which far outlast the duration of human life; to study in youth the wisdom of age; to train one's self to fitness for governing; and to observe the succession of events by which human happiness has been established, and to become animated to noble deeds.

History is the preserver of good deeds, and the avenger of bad. PLINY.

The teacher can infinitely facilitate the progress of his pupils, by making them acquainted with the reading of history. QUINTILIAN.

By a knowledge of history, man adds to his own life the lives of all who have lived before him. SENECA.

History makes us acquainted with the occurrences of the past, its deeds and sayings, with all that is worthy of being known; with the science of the mind of man, his noblest part; it adorns us with virtue, leads us to self command, justice, piety, mildness, equity, prudence, and love of the beautiful; and animates us to strive after all that is ennobling; in which consists the truest and purest ornament of the soul. LUCIAN.

A knowledge of the succession of the years from the beginning onwards, and especially of history, is necessary to all men.

As long as men's knowledge did not extend backwards to the beginning of the world and to divine revelation, men lived in fearful darkness and ignorance.

Whoever is not entirely reckless and godless, ought to take pleasure in following up the course of history, and in becoming acquainted with whatever reliable testimony has come down from antiquity, on this elevated and important subject.

Contempt of historical writings, and of a knowledge of history, is not merely a Tartarian and Cyclopean barbarism, but a devilish folly, by means of which the devil would gladly destroy more and more a right knowledge of God.

Examples are given in order to teach rules; and judicious teachers can almost always quote examples from history, which will teach prudence and moderation, and will warn from following useless and dishonest enterprises, presumption, anger and vice.

Such examples render it much easier to understand precepts, and to follow them. Otherwise, where precepts are given without example, however correct and excellent they are, they do not become impressed so strongly upon the heart.

In history we find, both how those have acted and lived who did piously and wisely, and how it happened to them; and how they did foolishly, and how they got paid for it.

And upon thorough examination it will be found that from history, as from a living spring, flow out to us almost all laws, arts, good counsel, warning threats, terrors, encouragements, strength, instruction, foresight, wisdom, prudence, and all the virtues.

This is the cause that histories are nothing else except a representation, memorial and monument of God's works and judgments; how he sustains the world, and especially men; governs, hinders, promotes, punishes, honors, according as each man deserves good or evil.

And although there are many who do not recognize God, nor honor him, yet they must be brought to a stand, at the examples of history, and must fear lest it should happen to them as to this one or that one who is described in history; and thus they are more influenced than when they are addressed or admonished with mere words of justice or instruction.

Therefore the historical writers are the most useful and best of all teachers. LUTHER.

Although examples, judiciously selected, are of themselves and alone of great use in the teaching of men, yet when set forth in connection, as in history, they acquire an especial richness and value as incitements to goodness.

It promotes piety to consider and contemplate the beginnings, the progress, and the end, of various religions; and how the kingdoms of the earth were originally founded, not by human wisdom or power, but by God; how a nation is upheld and strengthened by just government and virtue, but at last perishes, from tyranny, godlessness and vice.

Nor is it less useful to observe the often trifling causes and occasions, in consequence of which the power of one nation passes over to another.

Finally, it is both most worthy to be known, and conducive to a knowledge of God and to his glory, to possess a general view of the origin, increase, and most important changes, of our race. MELANCHTHON.

By means of history, the pupil enjoys intercourse with the great men of the best periods; a most useful practice.

But he must not so much learn the year and the day of the destruction of one or another city, as noble traits of character; not so much occurrences, as to form a correct judgment upon them. MONTAIGNE.

Man is an object of earnest investigation to man, as respects the development of his bodily and mental powers, his spread over the whole earth, his efforts to elevate himself by enlightenment and cultivation, and his innumerable departures from the object of his existence.

Next to the laws of that reason which is so deeply founded within our being, nothing can inspire us with a profounder sympathy, than the career of the human race upon the earth.

While it is the task of philosophy to represent man in the unlimited extent of his powers, and in his capacity of perfection, according to the unlimited ideal which it strives to approach, it is that of history to represent him as he actually exists, in the infinitely varied expressions of his free activity.

Time destroys, and renovates.

History is intended to follow the varying phenomena of time, and to fix, in permanent forms, what has happened of old, and what happens now.

Thus, history has something important and instructive to say to all of us.

We find all our own individual virtues and vices displayed there.

And we are repeating the same activity of our free mental activity.

But history should not induce us to the misuse of this freedom, to a departure from the important aims of our existence; but to wisdom, prudence, and efficient activity.

It is our own fault if we do not, through the elevating examples which history sets before us, become better, wiser, and more penetrating.

If this does not take place, we have read in vain in the book of the past; and posterity must add to the list of the follies and errors of the world, the account of ours also.

But no; this must not, shall not be.

The more susceptible the ripening powers of youth show themselves, to a higher cultivation of the mind, and to pure morals, the more truly they receive and preserve the impressions made upon their yet uncorrupted feelings, by so much the more elevating and powerful will the influence of those models be which history sets before them, and the deeper will be the sympathy excited in their minds.

The vices which no moral teacher could display in stronger colors, will, in a mind thus cultivated, excite no feeling but repugnance.

POLEITZ.

The world's history is the world's tribunal. SCHILLER.

History, a faithful and truthful painter, lies open before us.

Centuries and generations, abstracted from the stream of time, pass anew before our eyes; and by a skillful and impartial uncovering of the influence upon human affairs of virtue and justice, or of their violation, the most salutary lessons are impressed upon us.

The pencil of history represents, not only entire groups of men, but brings prominently forward single remarkable individuals, shows them in their just proportions, inspires them with animation, and thus places before us for our instruction a gallery of portraits drawn from the life. Thus we seem to be passing through a great picture-gallery.

HAUTERS.

History is philosophy teaching by example, how we ought to conduct ourselves in all the relations of public and private life.

DIONYSIUS OF HALICARNASSUS, *and* BOLINGBROKE.

History is a true representation of all that has happened upon the great theater of the world, and a faithful picture of the characters of those who have there played their part.

We should accustom ourselves to examine carefully the characters of whole nations and of single individuals, as represented to us by the historian, and the connection of events as related by him.

It is by pursuing the study of history in this way, and not otherwise, that we can make it of real value. THOMSON.

Every man, unless he believes that he fell from the clouds, or that the beginning of the world dates at the day of his own birth, should take pains to become acquainted with what has taken place at other times and in other countries.

Or if the fate of those many other nations which have been the sport of fortune is indifferent to him, he should still at least find pleasure in reading the history of the country in which he lives, and the succession of events which has befallen his ancestors. FREDERICK THE GREAT.

History, like religion, unites all instruction and all the mental powers.

Especially ancient history; that is, the history of the youth of nations.

As the epic and the romance may be made the ships, or floating vehicles, of all knowledge, so may their mother, history, be still more easily made the permanent rostrum for all moral and religious views; and every theory of morals, moral theology, moral philosophy, and system of casuistry, many find in ancient history not only their representative man, but also their guiding spirit.

The youthful heart lives a life like that of the lofty youthful period of past history; and by means of poetry, which deals with that period, the buried centuries, in the course of a few school lessons, shine again before it.

The devil, in his historic form, offends us less, and injures us less, than if he stood before us; while the angels, freed from their obscuring darkness by the same distance, glance and flame as much more brightly.

And they assure us that what is to come will be worthy of what is past.

History—if it is not made a biography of the devil—is a third Bible; the book of nature being the second: and only ancient history can convert modern. JEAN PAUL RICHTER.

The history of man is an unbroken continual contradiction of the laws of reason; it is chiefly made up of the unreasonable things of which the world is full, and of the unhappiness of human life.

In every phenomenon of nature we can recognize a law, and also an aspiration towards some higher order of things, not yet understood. But in human affairs there is everywhere a departure from recognized laws, and an equally invariable want of a happy life.

The history of states is one testimony, continuing throughout the whole life of the human race, of the incapacity of man for managing his public life on reasonable principles.

History succeeds best, in its account of science and art; but yet, as a comparison of the number of laborers with the sum of valuable results, and even of results which are not entire failures in respect to attainment or knowledge—will show, with a monstrous disproportion between endeavor and attainment, between failure and success.

Still, it is an illustrious quality of history, that the loftiest efforts of the human mind in science and arts, belong to its materials.

History, with which are connected the knowledge of countries and nations, is the theory of the human race in its phenomena; it includes a knowledge of the nature of the human race from its phenomena; it is the natural history of the character of the human race; the science of the revelations of the idea of man in its phenomena.

Thus history has a claim to an important place, not only in the education of learned men, but also in a general education; for nothing can be of closer interest to man, than man.

It is only from this point that history has a scientific value and character; and that it has any real inner purpose.

But in the presentation of history, we seldom see any effort made to separate wheat from chaff; to consider each object from its higher point of view.

Thus the study of history is not without danger of falling into a certain thoughtless inquisitiveness, which does not distinguish between higher substantial scientific purposes, and that which is studied only from custom, or casual admiration or carelessness.

It has been objected to the study of the ancient languages, that they are so much concerned with minutiæ. But in that study, minutiæ are essential to correctness and thoroughness.

But this is not the case in history.

History can boast two especial advantages, as a means of education, in connection with the study of languages and of the literature of the Greeks and Romans; provided it is studied intelligently, and from the proper point of view; first, that it disciplines alike the various mental powers, judgment, memory and imagination; and second, that it gives practice in forming opinions upon the affairs of men; a ripe judgment in which is an especially important object of education. E. W. TITTEMANN.

In the lives of the nations also, in the history of humanity, seek after God.

You will find him.

But do not seek for him in one single nation, in one separate race, fancying that all other nations are neglected and forgotten by God; nor at any special time, when he may have made himself openly visible.

God has revealed himself in history, from the moment of its beginning down to the present hour; and will continue to reveal himself therein, until this earth shall be scattered to the four winds.

God reveals himself, and lives and moves in history, whether the nation lies encamped about Sinai, or lives upon the Ganges; whether its eyes rest upon the diamond glaciers of the Polar Sea, or the sun of the equator has darkened their skins; whether they proudly reckon themselves among enlightened nations, or are treated by them as savages.

We shall find noble forms, and lofty deeds, among all nations.

Only roll up the curtain of history, and you will perceive the spirit of God ruling in the actions of the nations.

How clearly can we recognize in this self-revelation of God, the origin and the working of all occurrences; of all those great phenomena before which we have so often stood in silence!

Here is God.

Here we see that light and justice are immortal; and that even their apparent failure is a step towards their victory.

All the hindrances placed by deluded men in the way of the continued development of humanity, will now appear powerless, ridiculous, childish.

And how terrific appears the fearful retribution which we so often find in history.

How often does a fabric seemingly built for hundreds and thousands of years, fly into fragments at a single breath!

Here also is God. And thus we see that his spirit dwells among men.

Evangel of Nature.

History is the instructress of the young and ignorant.

In all human affairs it is often seen that an invisible power rules over all; that a providence governs the world; by which means youth are necessarily led to religious views.

Moreover, history is the best school for a knowledge of man; and indeed for practical wisdom.

And it also points in the most impressive manner, by innumerable examples, to the prevailing power of an everlasting justice, which rewards the good and punishes the evil.

History likewise affords us a knowledge of the progress of the human mind in art, science, &c., and promotes every attempt at improvement.

Such an extent of usefulness shows sufficiently how necessary and indispensable the study of it is, for every man who desires to obtain a knowledge of himself, of other men, and of the world which he would benefit.

It is equally a storehouse of counsels and decisions, of daily use.

Since we see by it that nothing essentially new happens in the world, it protects us from weak-minded wonder, from mere stupid astonishment and confusion, and thus secures to us quietness of mind and life.

SCHROCK.

Whoever undertakes to instruct youth in History, as the value of that science requires, must regard equally the memory, the understanding and the feelings.

In order that the facts of history must first be observed before they are made a subject of reflection, the teacher may impress them upon his memory and imagination, both by chronological and synchronistical tables, and by good pictures, and frequent repetition.

It is only when the understanding can deal clearly with occurrences, their origin and their consequences, deduce the general from the particular, and comprehend the spirit of the nations in every period, that history becomes anything more than mere memorizing, and is a real training for the mind.

The extent and character of the instruction to be given, must depend upon the capacity of the pupil.

Parallels between similar occurrences, characters and results, train the memory and the judgment.

The study of history is capable of exercising a beneficial influence upon the youthful feelings, and upon the whole development of the character.

To seize this opportunity, by means of oral instruction and other proper means, should by no means be omitted, especially in the years when the moral sense, not yet blunted and perverted by evil, is susceptible of good impressions.

If history does not communicate a knowledge of that which alone, amidst all the changes of humanity, is entitled to honor and imitation, and of the truth that evil, however much it may prosper for a little time, ultimately perishes, or, even if it endures to posterity, may last for centuries as a warning, branded with contempt;—if this knowledge does not produce a pure condition of the moral nature, including in itself all that humanity honors and ennobles, and realizing it, whenever possible, in deeds;—and if, lastly, practical acuteness is not, from this knowledge of previous experience, joined with the wisdom gained, so far as is consistent with that wisdom:—then all historical learning, even the profoundest, must remain mere dead knowledge.

Such persons can write annals; but they never will understand the true spirit of history; and in their own thinking and writing no trace of that spirit will be discernible.

The most simple and powerful descriptions are, according to the example of the greatest masters of the historical art, the most efficient.

Short and terse explanations, appeals to the moral sense and feelings, not too frequent and on proper occasions, and sometimes a serious and meaning silent pause, after an account of something frightful, or ennobling, will make deeper impressions than the most eloquent appeals and admonitions.

NIEMEYER.

§ 5. MATHEMATICS.

Mathematics, geometry and astronomy lead us from the varying scene of created life to that of pure existence; and teach us to discover the eternal laws of life; which is possible by means of gymnastics and of music, only in smaller measure.

These sciences lead to the intuition of the essence of things; and thus from the sensible to the spiritual.

By the idea of number, followed out to its furthest corollaries, we are enabled to acquire a knowledge of the truth itself. PLATO.

Though mathematics may not directly aid in the study of the beautiful and the good, yet the beautiful is subject to the laws of order and of proportion. ARISTOTLE.

How important soever mathematics and their related sciences may be in reference to their practical value in life, and further development and sharpening of the understanding, it is a great error to think that mathematics and philosophy are sisters.

Except Leibnitz, who was strong everywhere, the great mathematicians, like Euler, d'Alembert, even Newton, have been feeble philosophers.

A mathematician *sees* magnitudes, while a philosopher reflects on them.

Malebranche says with correctness, that geometers love not truth, but the recognition of it; not existence, but relations.

Philosophy, on the contrary, investigates existence; and arrays before its tribunal the mathematicians themselves—who can not return the compliment;—and the whole inner, outer and supernatural world.

Therefore religion and poetry have much to do with philosophy; but mere dead geometry has not. RICHTER.

Arithmetic and mathematics are in part formal means of training the understanding, and in part practically indispensable in life.

Their deepest basis is in the reason; and therefore it is not difficult to bring men, no matter to what degree of education they have attained, to a knowledge of these, which are departments belonging purely to the reason; and thus to train the thinking faculties and to kindle up a lively interest in them.

But it should not be forgotten that not all have equal natural capacities for these studies; and also, that the excessive pursuit of a merely formal training must be injurious to the harmonious development of the mental powers. NIEMEYER.

§ 6. PHILOSOPHY.

While the mathematical sciences have to do only with sensible perceptible relations in space and time, philosophy seeks to penetrate into the essential nature of things themselves.

Nothing is more appropriate for the consideration and reflection of every man, than nature in general, and that of himself in particular.

To become more and more acquainted with the universe, of which he is a part, with the earth, on which he lives, and with himself, will become more and more a necessity, in proportion as he attains more and more to a truly human development.

The educator can even in the earlier years, and before the time comes for any regular plan of instruction, find numerous opportunities for directing children's attention to nature around them, as well as to their own nature.

As to the study of philosophy, in the higher sense of the word, this lies entirely without the sphere of the earlier part of education, and belongs entirely to the university.

But many of the departments of the earlier education of youth lay the foundation for the study of philosophy, in its broader sense.

Languages, mathematics, natural science, even the higher religious instruction, assist very frequently in this purpose; partly by accustoming to thought, partly by teaching how to find the universal in the particular, and how to seek and to discover the laws of individual phenomena. NIEMEYER.

§ 7. BOOKS.

The profit of reading, like that of all intellectual employments, depends upon the manner in which it is pursued.

The rule not to dissipate the mental exertions, is especially applicable here.

He who is everywhere, is nowhere.

Reading must not be too extensive, if its fruits are to remain permanently fixed in the mind.

Nothing is more unfavorable to the health than too frequent a change of medicaments. It prevents a wound from healing, as much as too frequent transplanting prevents a plant from growing strongly.

Those are much mistaken, who think to promote their progress in learning by merely reading as much as possible.

Such efforts will fail in their design, exactly in proportion as the mind is dissipated among books.

For these reasons, it is best to devote one's self only to the best writers; and to learn every day from them some one useful lesson. SENECA.

It is not enough to prevent young people from intemperance in eating and drinking; they must be still more carefully accustomed to be temperate and cautious, and to select only what is good and useful, in listening and reading, than when placed before savory food.

A city is not secure from enemies, if one gate is left open, though all the rest are shut; and in like manner a youth will reap little advantage from his temperate habits, if he is not equally on his guard while listening or reading.

The more such material influences the mind and understanding, the greater is the harm which it may do to him who admits it without sufficient caution.

But since it is neither possible nor desirable to entirely prohibit the young from reading the poets, we must supply them during this occupation, more carefully than while they are learning to walk, with a guide who will give them all possible care.

It is only fools and simpletons who have nothing to fear from the illusions of poetry. Thus Simonides says of the Thessalians, "They are too stupid to be deceived."

We can not stop up the ears of our young people with wax, as Ulysses did those of his Ithacans, and force them to hasten by upon Epicurus' boat, (which poetry wholly rejects); and therefore we must give them reason for a guide to their judgment, and seek, by careful guidance, to prevent them from being introduced by what is proper to what is harmful.

Dryas certainly did not show good judgment when, because many persons were disorderly in their drunkenness, instead of furnishing convenient fountains and causing them to use them, and thus, as Plato says, restraining the frantic god by means of the decorous one, he caused all the vines to be cut down.

And in like manner, neither ought we to root up and destroy poetry, the grape-vine of the muses, but only wherever any fabulous and merely theatrical portion of it becomes wantonly and wickedly prominent, to cut off the over-luxuriant shoots, and prevent their further growth.

Where, on the other hand, poetry devotes its beauties to the advance-

ment of wisdom, and its expressions are appropriate and forcible, instead of being empty and unfruitful, then the wisdom contained in it should be made useful, and that and the poetry both be employed in connection.

The youthful pupil should lay down as his first principle, that "the poets tell many falsehoods." This they do in part purposely, because they think that unadorned truth will not so well attain their design—that of pleasing—so well as poetic amplifications; and in without knowing it, because they receive many things as true which are not so.

Next, the pupil must not forget that poetry is an imitative art; as it were a speaking painting; just as painting is a silent poetry; and thus he should remember that he should not admire bad characters and actions in it, but only the mode of representing them, as expressive, able and correct.

Further, he must be accustomed not to approve anything immoral which poets may say; not to admire, as graceful or witty, any lascivious lines, nor to laugh at them; but to avoid evil speeches even more than evil actions.

It is not a sufficient reason, to read the poets to nourish and cultivate a feeling for the beautiful; what is principally to be sought is, what may lead to virtue, and may improve the character.

The attention, while directed to the beautiful in expression, should also be directed to admonitions to virtue, and warnings from vice.

As bees gather the most beautiful honey from the most acid and prickly thistles, so ought the young to gather even from improper and corrupting passages, in the poets, not the poisonous, but the elevating sentiments.

PLUTARCH.

It is not the multitude of books that are read which is important, so much as their excellence.

Change is pleasant; but it is useful to preserve some regular order in reading, and not to turn into by-ways, or wander about.

Even the best books should be read, not as if their authors had discovered the truth, but as if they were seeking it.

There are three classes of men. Some seek virtue of themselves; some need a guide to it; and others must be forced to it. But only such persons should be employed as guides, as have proved their lives by their actions.

SENECA.

In times when there were no books except such as were written by hand or copied in the same way, it was usually only distinguished men who could cause their thoughts to be disseminated in writing.

It is otherwise in our own days, when the press enables the worst as well as the best books to be multiplied a thousand-fold with wonderful speed, and scattered about the world.

But the bad books maintain themselves longer, and increase more, than heretofore.

This is in part caused by the innumerable flood of publications which may be at once seen to be evil, and which are intended to communicate to others the faults of the souls and hearts of their authors.

The evil is increased by the fact that so few know how to read with good choice, judgment and profit.

They take up alike the bad and good; read without examination, and throw aside the book without asking or knowing whether the reading of it has been of any use to their mind or heart.

This desire for mere reading is an immoderate passion for a superficial satisfaction of an inactive mind, with the ideas and descriptions of others.

Such persons read, not to enrich themselves with knowledge, but only to read. They read promiscuously the false and the true, without love of knowledge, but only with curiosity. They read, and forget.

The pleasure taken in this easy busy sort of leisure occupation of the mind is like that of dreaming.

Mere reading, without any serious intention of gaining knowledge or improvement, is a wretched mental dissipation.

The mind is passive only, in such reading.

Such a course renders inactivity a necessary condition to the mind, which permits others to think for it, and undergoes the unavoidable result of a disuse of its own powers.

Those who have a good memory, in this way amass a monstrous heap of knowledge, useful and useless, at the expense of their powers of thought.

What they read remains undigested and dead, like food in the stomach of a surfeited person. The health is injured far more than promoted by such an excess.

Others, whose imaginations are naturally susceptible, develop this faculty, by such a course of reading, to the injury of the other powers of the mind, to a monstrous and unnatural degree, by using everything only for the support of their fancy.

But the worst effect of this passion for reading, upon youth, results partly from the susceptibility of their inexperienced hearts to impressions of every nature, and partly from the fact that their imaginations are the most active of all their mental faculties.

If now the neglect of the educator, or the carelessness of parents, should permit one of the sensual and corrupting works of those authors who desire to destroy the morals, to fall into the hands of the young, who should rescue the unprotected heart from its poisonous imaginations?

Parents and teachers should direct as watchful an eye to the reading of young persons, as to their games; with the design of training their hearts and understandings aright, and of protecting their virtue by religion. They should early accustom them to read the best books, in order that they may acquire the more lively dislike for all bad ones.

Let youth therefore, after leaving school, beware of excessive reading.

This was what made the ancients more powerful men.

They read less, and did more.

The following rules must be observed, even in reading the best books:

1. Read not much, nor promiscuously.
2. Read not much, but what little you do, with care and reflection.
3. Read not much, and most seldom for pleasure. ZSCHOKKE.

Books are certainly not indispensable in training the heart and understanding of the young.

Innumerable men become what they are without books; and no one can say that the lack of them rendered them less.

Next after improving company and actual living instruction, rightly conducted reading can do very much in training and developing the natural capacities and powers.

But early care must be taken against the early passion for reading that seizes some pupils; and to endeavor to arrange it in every way, by occupying them in more serious studies, and in manual labor.

These will prove the best possible means of preventing the imaginations of the young from becoming filled with a disorderly multitude of ideas, of keeping out of their hearts feelings which may so early destroy their lovely, child-like simplicity and innocence, and of saving many things which may in after years afford them a much higher and purer pleasure, from losing their freshness by premature acquaintance.

It should be a permanent educational maxim, during the early years to read rather too little than too much. NIEMEYER.

§ 8. POETRY.

I know not what reason a father can have to wish his son a poet, who does not desire to have him bid defiance to all other callings and business.

It is very seldom seen that any one discovers mines of gold or silver in Parnassus. It is a pleasant air, but a barren soil.

Poetry and gaming usually go together.

If therefore you would not have your son the fiddle to every jovial company, I do not think you will much care he should be a poet.

LOCKE.

Fate has set the poet, like a god, high above all that makes men restless.

He watches the aimless confusion of passions, families, riches, the insoluble puzzle of delusions; he sympathizes with the sorrow and the joy of every individual fate.

When the common man falls into a consuming melancholy at some great loss, or in excessive joy rushes upon his fate, the susceptible and sensitive soul of the poet moves, like the moving sun from night to day, and with easy mutation he tunes his harp either to joy or sorrow.

A natural product of the soil, the beautiful flower of wisdom springs up within his heart. While others are dreaming while they are awake, he lives like a waking man amidst dreams; and the strangest thing that happens is to him an every-day affair, or already anticipated.

And thus the poet is at once teacher, seer, friend of gods and men.

The gift to communicate beautiful conceptions and noble portraitures, in sweet words and melodies, adapted to every subject, has always enchanted the world, and has been a rich inheritance for him so gifted.

GOETHE.

As all things are impure to the impure, so to the pure all things are pure.

Authority over the reason is both the hardest and the highest human attainment; and must therefore be the first and last aim of all instruction.

An aesthetical culture of the right kind, and which is therefore injurious neither to the intellectual nor the moral nature, is of special importance for the educated classes, and the more so, in proportion as it secures for the pupil purer and wider sources of enjoyment; and is a sure means of delaying or preventing the approach of ennui or dissatisfaction with life.

Even the most justifiable material pleasures gradually lose their stimulating power. We become at last weary of a business life, which often becomes a sort of slavery, from which we long for some occasional relief. The study of the severer sciences demands occasional recreation. Even those men with whom we have become most closely connected, often die unexpectedly to us.

The liberal arts, however, and a taste for their immortal works—including poetry—never leave us; nor is there any more elegant relaxation for a wise man, than that which he can find in studying them.

Old age is as a general rule peevish and unsympathetic. An aesthetical education will very often prevent it however from becoming thus rigid at too early an age, because it preserves the youthfulness of the spirit.

Age often falls into follies and tediousness; but this could scarcely happen where the sense of the true, the good and the beautiful has been harmoniously developed.

NIEMEYER.

History should make us wiser, and romances better. The former should instruct, the latter should elevate, affect, and stimulate.

But most romances are like the angel's little book in the Apocalypse. They are "sweet in the mouth, but in the belly, bitter."

Romances belong to the secret sins of the young, especially of girls.

Author of "Demoeritus."

§ 9. MUSIC

I command you to watch over music.

Proclaim your thoughts in songs, and clothe your words in music, according to the laws and rules of harmony, that your music may sound harmoniously.

So long as the rules of music are consistent and do not transgress their laws, so long will there be harmony between men and spirits.

The Chinese emperor SCHUN.

As in the universe, so in man, who is a microcosm, there should be harmony.

The harmony of the spheres should be echoed back from the minds of educated men.

Self-knowledge, and prayer, lead towards this end.

As it is thus that man will attain to the comprehension of the ultimate relations of things, of the divine order, of heavenly beauty, he thus comes into an actual intercourse with God; and in this he will find his highest good.

Purity of soul will hence, by outward manifestation appear as a strictly regulated mode of life, as well in thought as in action.

For the animal lusts render impure.

Man must search out the will of God, must do what is well pleasing to him; must become like him by truth and purity, and must always seek to approach him more nearly.

Prayer, a righteous life, and at last death, will bring us thus towards Him.

The divine government is the original type for the human, both in the state and the family.

As God sees all our actions, and thinks nothing too small for his observation, so must man watch over himself with the closest care.

And it is the character of music, to attune the soul to the harmony of the universe. PYTHAGORAS.

There are as nearly as possible four things which it is usual to teach children: reading, gymnastic exercises, and music, to which some add painting. Reading and painting they teach as being both of them of great and various use in life, and gymnastic exercises, as tending to produce courage. As to music, some persons may entertain a doubt, since most persons now use it for the sake of pleasure, but those who originally made it a part of education, did so because nature requires not only that we should be properly employed, but that we should be able to enjoy leisure honorably. ARISTOTLE. *Politics.*

Both merry songs and good shooting delighteth Apollo.

CALLIMACHUS.

Those who devote their whole lives zealously to gymnastics, but neglect music, are rough, coarse, ignorant and ungraceful; while those who apply themselves exclusively to music, contract an unmanly, weakly, strengthless and timid character.

Only good music should be studied. PLATO.

Music is the one most beautiful and excellent gift of God; and is very hateful to Satan, because it drives out of men many temptations and evil thoughts.

The devil will not stay in company with it.

He who knows this art which I have always loved, is to a good extent fitted for anything.

The young should be instructed in this art always, and constantly; for it makes people polished and skillful.

Music was at the beginning given to all created beings; for there is

nothing that has not some definite tone or sound, even the invisible and otherwise unheard air itself.

But compared with the human voice, everything else is unmusical.

Music is, according to the word of God a mistress and ruler of the passions; and forcibly carries them hither and thither.

And finally, to man only is given the power of language together with that of song; that he may know that it is his duty to praise God both with words and music.

Singing is the best art and practice of music.

It has nothing to do with the world, and comes not before the courts, nor into quarrels.

There is no doubt that the seeds of many excellent virtues are to be found in devotion to music.

Those who are not affected by it, I hold similar to stocks and stones.

I earnestly wish that there were some means by which youth, who should be and must be trained in music and other good arts, could be kept from knowing wanton and fleshly songs, and taught profitable ones instead. LUTHER.

The rain-flood, from the clefts of the rocks, plunges downward with thundering sound. Fragments of the mountains come down with it, and the oaks fall before it. Astonished, in delicious terror, the wanderer listens; he hears the flood roaring down the rocks, but knows not whither it goes. The floods of songs pour forth from undiscovered fountains.

Allied to the fearful Being who silently handles the threads of our existence, who can dissolve the incantation of the singer, or withstand the power of his song? As with the wand of divine authority, he rules over the excited heart; plunges it into the realms of death; lifts it heavenwards; or balances it, between jest and earnest, by the slender cords of feeling. SCHILLER. (*Poem.*)

Music, seemingly the oldest of all the fine arts, has of all of them the strongest influence upon men.

Nature has evidently established the closest connection between the ear and the heart.

Music operates as immediately upon the heart as does grace; and of all aspirations towards eternal life, those excited by music are the most natural.

Musical sounds awaken softly and soothingly every slumbering sensibility.

Music works upon the heart, painting and sculpture more upon the fancy.

Music is the most universal human language.

When the nurse sings, the child laughs and is quiet.

More can be accomplished with the help of music than by words.

Harmony of musical sounds causes harmony of the nerves.

Plato understands, by "music," the whole of intellectual training, in opposition to bodily training. AUTHOR OF "DEMOCRITUS."

The highest human attainments, according to the Greeks, are reached by philosophy; which they therefore also called the highest music.

Plato praises music, because it teaches children excellent songs, and trains their souls to regularity and harmony, so that they become milder in disposition, observe a measure and tone in everything, and become more skillful both in speaking and acting.

Therefore it is that he requires that the soul should be *rythmicized* for virtue.

According to the conception of the ancients, the "music" innate in man was that aspiration which rises from the lowest depths of our nature,

after the true, the beautiful, and the good; after a harmony between the inner and the outer world; and thus it means the order of the whole universe.

If gymnastics alone would barbarize men down to the level of beasts, music alone would make them effeminate.

But where both proceed, like sisters, hand in hand, led by their mother, universal harmony, they perfect the training both of the body and of the soul, and thus the educated man, we see man as he should be.

We may observe the power of music, even in its physical effects upon elephants, dolphins and snakes.

Like them, it tames the savage element in man. Its physical power becomes a psychical one; it quells emotions, calms the tempests of the soul, and commands peace.

Then the spirit of reflection rises above the waveless surface, and elevates the feelings, which have obtained the quiet command of themselves, to the power of contemplating the absolute relations of things. The idea of universal order becomes clearer; a higher world appears amid the harmonies of sound, toward which the hearer finds himself drawn by his enthusiasm for the beautiful and noble.

Thus music has its special sphere of influence in the soul, upon whose inmost being it seizes, in order to elevate it to its loftiest plane of existence, and to purify the mental powers.

The life of the world exhibits itself by light and sound.

Sounds come from within and without; they penetrate into the soul, and that much more deeply than does light with its rays and colors.

Sound has the deepest influence on man in music and in speech; through the former on the senses, through the latter on the intellect; and both together they are the two principal means of educating the child, who grows up amidst the hearing of both of them. SCHWARZ.

The interval of unsweating themselves regularly, and convenient rest before meat, may both with profit and delight be taken up in recreating and composing their travailed spirits with the solemn and divine harmonies of music heard or learned, either whilst the skillful organist plies his grave and fancied descant in lofty fugues, or the whole symphony with artful and unimaginable touches adorn and grace the well studied chords of some choice composer; sometimes the lute or soft organ-stop waiting on elegant voices, either to religious, martial, or civil ditties, which, if wise men and prophets be not extremely out, have a great power over dispositions and manners to smooth and make them gentle from rustic harshness and distempered passions. MILTON. *Tractate on Education.*

The organs of speech are improved by singing; the ear is formed and rendered more acute, and the well-known power of music even upon savages proves that we should least of all neglect a branch of instruction which exerts so important an influence in softening the passions, in elevating the social and finer feelings, in aiding the moral cultivation, and cherishing the spirit of devotion. NIEMEYER.

We have learned from experience how much musical exercises contribute not merely to the pleasures of society, and to the formation of the taste, (which often affords more assistance to human weakness, in resisting evil, than cold principles of morals,) but also to religious elevation and the spirit of devotion. FELLENBERG.

We can not imagine a complete education of man without music. It is the gymnastic of the affections. In suitable connection with exercise, it is necessary to keep body and soul in health. RICHTER.

§ 10. NATURE AND ART.

In looking at our nature we discover among its admirable endowments, the sense of perception of Beauty. We see the germ of this in every human being, and there is no power which admits greater cultivation; and why should it not be cherished in all? * * * Beauty is an all-pervading presence. It unfolds in the numberless flowers of the spring. It waves in the branches of the trees and the green blades of grass. It haunts the depths of the earth and sea, and gleams out in the hues of the shell and the precious stone. And not only these minute objects, but the ocean, the mountains, the clouds, the heavens, the stars, the rising and setting sun, all overflow with beauty. The universe is its temple; and those men who are alive to it can not lift their eyes without feeling themselves encompassed with it on every side. An infinite joy is lost to the world by the want of culture of this spiritual endowment. Suppose that I were to visit a cottage, and to see its walls lined with the choicest pictures of Raphael, and every spare nook filled with statues of the most exquisite workmanship, and that I were to learn that neither man, woman, nor child ever cast an eye at these miracles of art, how should I feel their privation! how should I want to open their eyes, and to help them to comprehend and feel the loveliness and grandeur which in vain courted their notice! But every husbandman is living in sight of the works of a divine artist; and how much would his existence be elevated could he see the glory which shines forth in their forms, hues, proportion, and moral expression! I have spoken only of the beauty of nature, but how much of this mysterious charm is found in the elegant arts and especially in literature? The best books have the most beauty. The greatest truths are wronged if not linked with beauty, and they win their way most surely and deeply into the soul when arrayed in this their natural and fit attire. W. E. CHANNING. *Self-Culture*

Beauty—a living presence of the earth,
Surpassing the most fair ideal forms
Which craft of delicate spirit hast composed
From earth's materials, waits upon my steps;
Pitches her tents before me as I move,
An hourly neighbor. WORDSWORTH.

Nature never did betray
The heart that loved her; 'tis her privilege
Through all the years of this our life, to lead
From joy to joy; for she can so inform
The mind that is within us, so impress
With quietness and beauty, and so feed
With lofty thoughts, that neither evil tongues,
Rash judgments, nor the sneers of selfish men
Shall e'er prevail against us, or distrust
Our cheerful faith that all which we behold
Is full of blessings. * *
* * When thy mind
Shall be a mansion for all lovely forms,
Thy memory be as a dwelling-place
For all sweet sounds and harmonics; oh! then
If solitude, or fear, or pain, or grief
Should be thy portion, with what healing thoughts
Of tender joy, will thou remember me
And these my exhortations.
WORDSWORTH. *On revisiting the Wye.*



IX. RELIGIOUS AND MORAL TRAINING.

Love of our neighbors and fear of God are the essence of a noble soul. To those who are destitute of these virtues, annihilation would be better than such an idle existence. SAADI.

Many of the wicked are rich, and many of the righteous are poor; but no manly wish will point to an exchange of virtue for gold; for virtue alone is permanent, while unstable gold passes rapidly from hand to hand. PYTHAGORAS.

The man who makes his reason complete mistress of his desires, almost unites himself with God. PYTHAGORAS.

Hear, O Israel: The Lord our God is one Lord.

And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might.

And these words which I command thee this day, shall be in thine heart:

And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

And thou shalt write them upon the posts of thy house, and on thy gates. BIBLE. *Deut.* vi; 4–9.

Out of the mouth of babes and sucklings hast thou perfected praise. BIBLE. *Matt.* xxi; 16.

And the Lord said, Shall I hide from Abraham the thing which I do;

Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment. BIBLE. *Gen.* xviii; 17–19.

Give ear, O my people, *to* my law: incline your ears to the words of my mouth.

I will open my mouth in a parable: I will utter dark sayings of old;

Which we have heard and known, and our fathers have told us.

We will not hide *them* from their children, showing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done.

That the generation to come might know *them*, *even* the children *which* should be born; *who* should arise and declare *them* to their children.

That they might set their hope in God, and not forget the works of God, but keep his commandments. BIBLE. *Ps.* lxxviii; 1–7.

Come, ye children, hearken unto me: I will teach you the fear of the Lord.

What man *is he that* desireth life, *and* loveth *many* days, that he may see good?

Keep thy tongue from evil, and thy lips from speaking guile.
Depart from evil, and do good; seek peace, and pursue it.
The eyes of the Lord *are* upon the righteous, and his ears *are open* unto their cry.
The face of the Lord is against them that do evil.

BIBLE. *Ps.* xxxiv; 11–16.

Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God. BIBLE. *Mark*, x; 14.

Let him be pure who steps over the threshold of the fragrant temple.
But purity is, to be pious.

Inscription on the Temple of Epidaurus.

Man should act worthily of heaven.
In this world he should do good, out of a pure heart.
He should be pure in thought, word and action.
He should strive only after what is morally good.
He should be holy, speak truth, and do no wickedness.

ZOROASTER.

A righteous man obeys strictly the voice within him, and in all his actions regulates his will by it.
He who is deaf to the heavenly voice of his conscience, gives a loose rein to his passions, and calls to arms all the vices.
Oh, how is it possible for him to be a good and wise man, who misunderstands the ray of light which heaven sends down to him in his conscience and his reason?
How can he escape evil and do good?
No: he will do what is inconsistent with the dignity of man, and thus will incur the evils from which he seeks to escape. CONFUCIUS.

Every man should preserve his heart pure and clean from all wickedness; for a bad man can not reverence God.
Neither can God be gained over like a sinful man, by gifts and costly ceremonies; but by virtue, and the free choice of noble and right actions.
Therefore every one who would be pleasing to God, must be good, according to his ability, in word and in action, and must flee what is shameful, more even than injury to his goods. ZALEUCUS.

Belief in God prevents men from doing godless actions, and from using unlawful language.
But such things are done by those who hold either that there is no God at all, or that He does not trouble himself about man, or that He can be appeased and gained over by mere sacrificing and praying. PLATO.

Since the state rests upon religion as its ultimate basis, its members must early be brought to the conviction that the gods are the masters and disposers of all things, and know the inmost hearts of men.
Therefore should men be kept both from foolish presumptions, and from wickedness.
Thus they will be kept more chaste; as if they were in a most holy temple.
Virtue is the highest perfection of the nobler natural endowments, upon the basis of religious faith, by means of endeavoring after similarity to the gods. Religion, however, is a holy fear of the gods, from which proceeds the virtue of modesty, as well as filial piety; and at the same time the fundamental law of all laws, and obedience to it. CICERO.

It would not be seemly for the gods to be better pleased with large sacrifices than with small ones.

Men could not wish to be men, if the rich sacrifices of the wicked were more pleasing to the gods than the poor ones of the righteous.

Purity of heart is more regarded by the gods than the splendor of the offerings that are made. SOCRATES.

Seek thy happiness in virtue alone; otherwise you will lose all religion whatever.

Only by so doing can you be at peace with the gods and the world. EPICTETUS.

The Highest of all beings requires of men nothing except a heart full of innocence; and this truth can not be early enough impressed upon the mind.

He who brings this offering to God, worships him aright and with true piety.

The despisers of righteousness, after they have polluted themselves with all manner of vices and evil deeds, believe that they shall be religious merely by defiling the temples and altars with burnt-offerings.

Man should consecrate his heart as an abiding place for God, for man is a temple of God.

And if he serves God, his Father and Lord, with so much devotion and reverence as this, his righteousness is complete; he has obeyed the laws of God, and has satisfied religion, and his duty. LACTANTIUS.

True religion and true happiness consist in that enlightened love of God in which zeal and intelligence are united.

This love is the source of good actions; which give to virtue its real splendor. LEIBNITZ.

Let him who would approach so near as to see and recognize the Highest, seek the road in the prayers of his feelings and in the humility of his heart.

This is the only road to that illuminated height where God reveals himself to the soul. ABELARD.

The object of true religion should be, to impress the principles of morality deeply upon the soul.

I know not how it has happened that men generally, and especially religious teachers, could have withdrawn themselves so far from that object. LEIBNITZ.

There is one God, who has created and maintains all that exists.

To him we should offer our worship, not merely by rich offerings, but more especially by noble actions.

Not all the good things of the earth can make men truly happy.

Only virtue can do this. Virtue only is the highest good.

But to the attainment of this highest good, the only road for man is by self-knowledge, self-examination, cultivation of the mind, dominion of the mind over the senses, and incessant activity.

If the body is a wonderful work of God, we must needs be still more astonished at the soul, for which the body serves as a dwelling.

The soul operates, and makes use of the body, by its own power; and while the body perishes, as does everything which is animated and upheld by a foreign power, the soul is destined to an immortal existence.

In this present life, the soul is always feeble in respect to knowledge, because it is constantly drawn down to the earth, by the body which is so closely united with it, and is not capable even of enduring the full light of truth.

But when we are once free from the fetters of our earthly bodies, we shall discern directly the light of truth, while our present life will lie

behind us as an obscure recollection, a condition into which we shall never desire to return; as Euripides says:

"Who knows whether life is not death,
And to be dead, life?"

But of all which the soul knows in this life, the highest is, knowing, and praying to, that God to whom we owe our existence.

As we can neither see our own souls nor those of others, with the bodily eye, but must judge of their existence from their actions, so we can not see God himself with the senses, but must recognize Him in his works.

The best service of God is an upright and pious course of life.

In every man there are two wills: one of the reason, and one of the senses.

When the reason possesses the authority over a mind, there results that reasonable course of life which we call virtue.

But most men live as it were in a dream, so that they do not know what they do.

But reasonable men, on the other hand, strive after virtue, and find in it their highest good.

Do right morally, and you will be truly happy. SOCRATES.

It is not that we despise the various enjoyments of life—no, they were given to us by God. But as wise men and as Christians, we should attribute to them no higher value than they possess. They are fleeting, transitory, to be enjoyed for a moment only. But they are not the worthiest and highest object which we should aim at. They are passing incitements, stimuli to our activity, but not the highest good. This is only what is divine—virtue.

The Creator has laid open to all his creatures the road to this excellence. Here, the prince has no preference over the tenant of the meanest hut; the rich no more ability than the needy. To win the palm of victory in this race, all have equal means, equal power. It may be reached by all.

Consider all the pleasures of social life—have they an enduring value? Songs of joy are silent at last, and the sigh of dissatisfaction follows.

A funeral wreath is woven for the flower-crowned dancer; and the fiery youth, bent with age, goes leaning on a staff.

"And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."

All things vanish, and nothing remains to the immortal soul except whatever it has acquired of the divine perfections, of virtue.

Knowest thou that peace of the soul, that rest, in which, at peace both with heaven and earth, thou feelest thyself lifted above all danger? That is the highest good, the work of virtue. ZSCHOKKE.

The problem of school training is three-fold: to teach piety, knowledge and the art of speech.

If it is the duty of all men to be pious, still the educated should be distinguished from the uneducated by their scientific training. STURM.

I'm but a little child to see
That at the last would blessed be;
But weak indeed is all my might.
Then, Jesus, reach me down thy hand,
And lead me to that heavenly land,
From out this world of sinful night.

Ancient Prayer for Children.

Religion secures to man two invaluable advantages; untroubled peace during life, and a blessed hope in the hour of death.

It has sometimes happened that when the thoughts of death have come suddenly and forcibly upon one, he has felt painful solicitude about matters which previously did not even come into his mind; and that thus he has become at once more careful to hold himself to an account, and to inquire circumspectly whether he has been unjust to any person.

One whose life is full of vice, often cries out in sleep, as children do; and trembles and quakes, and torments himself with painful fears. But he whose life is free from such blots, sees sweet Hope standing at his side, as Pindar says: "Those who are full of a pure heart and full of holy susceptibilities, are accompanied by sweet and invigorating hope, the protectress of their age."

Let us hold fast to the belief that the soul is immortal, and capable of all good and evil. And therefore let us strive to follow the road to heaven, and exert all our powers to attain to justice and wisdom, that we may live in friendship with ourselves and with the gods; so that even in this world, crowned as victors, we may receive the prize of virtue, and hereafter look back with pleasure upon our present wanderings.

God is the wise man's law; his own will, the law of a fool.

Virtue is to be gained neither by instruction nor by nature. It is a gift of heaven, for him who strives after it.

How great a happiness is it, to gaze upon the primeval beauty of virtue itself, pure, real, unmingled, unconnected with material substance or color or any other finite imperfection, but in its own divine glory, in the whole purity of its form!

Dost thou not believe that such a view, where man looks upon his own proper ideal, as it were face to face, and becomes closely united with it, must secure to him an enviable life?

Dost thou not believe that when such a sight of primeval beauty is vouchsafed to him, he must needs perform great deeds, which are not mere shadows of virtues, because they do not owe their existence to a union with an illusive form; but true and actual virtues, the offspring of a union with the real primeval form.

By such a supernatural vision are real virtues produced in men, and brought to maturity; and thus does he become beloved by the gods, and an heir of immortality.

Many persons have exhibited energy, strength, courage; but to act in the spirit of truth, with uprightness and magnanimity and modesty—it is this in which those whose souls have striven after those virtues will distinguish themselves beyond all others. PLATO.

The ignorant think propriety is morality. External morals supply him with the distinction between right and wrong; an indistinct feeling makes morality sacred to him; he finds it proper to conduct according to its rules, and when he has become accustomed to such a mode of action he will maintain it. And to him, right, and morality, and propriety, are nothing more than not to vary from the example of the multitude; to conform to the general rules for acting and refraining.

Only when he begins to reflect upon the principles of morality, does he review his rules of right and wrong by principles; and to endeavor after perfection in applying them to practice; and thus his moral sense will little by little, correct itself, while it will always experience a shock at any step which is unusual or disapproved by others.

In the same way is the moral sense developed in youth. What is usual, and generally practice, is to them proper and decorous. Thus they learn good manners; but it is only with education, more properly so called, that they obtain the idea of a personal morality.

Religion is the foundation stone, the corner-stone, of human society; the salvation and asylum of the soul. It protects man's best possession, his ideal faculty. It stimulates enthusiasm for duty and right; the provision of a higher world, and the aspiration after what is unchanging and eternal; and governs the fundamental impulses of the soul. It is destined to prepare a level path for humanity; to fit for true freedom those already politically free; to confirm the doubting, and to unite the discordant.

It is true, as an ancient writer says: that you can more easily build a house in the air, than a state without religion. Without this foundation there neither is nor can be any human society. The altar of the Lord is the one thing that was, is and is to come.

What would the earth be, without God's sun? A cold bog, where no living being could exist. What the sun is to the earth, that is religion to man. TISCHER.

In my opinion the first lesson which should quicken the understanding of the young should be intended to form their morals and their perceptions; to teach them to know themselves, to live well and to die well. MONTAIGNE.

Direct teaching on moral ideas and principles is an important part of instruction.

It is a wrong belief that such ideas, and religious instruction, should not be early given to children, because they can not understand them. For upon careful consideration it will easily be perceived that they can competently understand moral ideas, according to the measure of their age; for our whole life is nothing more than a continual advance in the comprehension of the meaning and scope of such ideas, in the clearness of our perceptions of examples of their operations, and thus in the completeness of our recognition of the extent of their comprehensiveness, and the closeness of their application.

In fact, if we should wait, before communicating a knowledge of moral ideas, until men were completely capable of comprehending them in their full extent, only very few would arrive at the necessary point, and those scarcely before the end of their lives. The very lack of moral thought would retard the culture of this faculty, and of the moral feelings. It would be like preventing a commander from learning the word "battle" until he should know what the thing itself was.

Moral and religious ideas ought not merely to be understood, but to acquire a firmly established place in the feelings. And therefore they should be early taught. They contain the outlines and the foundations of an inner higher world; and if firmly established in youth, they constitute a treasure which has life within itself, which establishes itself and grows of itself, enriches itself from experience, and exercises an increasing power for the development of insight and conviction. HEGEL.

Taught? Can religion be *taught?*

If we would only confess it, the religious instruction in our schools is, whatever we may say about it, much too mechanical.

Religion is not a thing to be forced upon us from without; it is something rooted within the man himself. For God is not far from any one of us.

We can not explain to a child what piety and devotion are, if this knowledge is not the result of his own mental action. We should not inform him that there is one God; we should so conduct him that he will himself discover it.

A teacher does not lend his pupils his own feet and eyes to go with and see with, but sets them to using their own. Nor should he lend them his

own reflective faculties or feelings, in order to make them religious. This should be done not by instructing them, but after the manner of Socrates, by assisting them to a healthy birth; that is, by awakening their religious feelings.

The school should be a church for children.

A religious life is only kindled into being by another's religious life; and best, by that of a pious father and mother. The capacity of such an effect is in every soul, and only needs that the spark from another should fall upon it. Only thus is it that a religious character grows up within the individual, as the scion grows upon the tree, and becomes identical with it, one and the same in sap and in life. The diamond is best polished with diamond dust.

We wish three things for our children: we desire to see them happy; to see them happy by means of their own actions; and to see them useful to their country. But to the accomplishment of either of these, religious culture is necessary. TISCHER.

Our children's religion should be like that of our first parents in paradise; who were themselves children in understanding. The first consciousness of duty is the first perception of religion in their breasts. Their first love to their mother, father, and playfellows, is religion; and the pleasant smile of the infant to its mother is the first spark, the first word, of its religious feelings; although the child does not dream of the greatness and wondrousness of the world, nor does it know anything of the existence of God.

But he knows his beloved parents; and his feelings of love, gratitude, and trust are the origin of his religion. He is to learn from them, and to transfer to God, a higher love, gratitude and confidence. The holy feelings kindled within him at his mother's breast, will afterwards flame up in devotion before the altars of God. ZSCHOKKE.

Children who are early impressed with the simplest fundamental truths of religion, who as it were draw in good sentiments with their mother's milk, who are led towards a union with God from the first awakening of their understandings, who learn to love God in their parents, who are made acquainted with the existence of a future life, even before becoming fully aware of the importance and destiny of their earthly one, will thus receive a decisive influence upon their whole lives.

For there are some ideas which necessarily grow up with us; from which we can no more escape than from ourselves; at least if they have exerted their full force upon us. Among them is religion.

What we gather up in after life, what we discover by our own reflection, is in a certain sense only a loan; a possession that always remains foreign to us. If we need such ideas, we do not always find them at hand; we are not always in that state of mind that enables us to recall them. ZSCHOKKE.

In itself, the proposition can not be denied, that even errors, follies and vices, may be exceedingly instructive to men, and may, by means of the many painful experiences which they occasion, gradually train the character to independence and firmness.

But such ordeals are always perilous, and very many fail to pass them. Follies and vices become a second nature; and the discipline of even the severest misfortunes fails to bring them back. Even those who seem cured of their moral infirmities, do not easily recover complete health, and weaknesses and seeds of disease often remain within them.

Thus, no doctrine can be more dangerous than that which parents so often assert; that youth must be permitted to satiate their youthful appetite for excitement; that the wildest of them turn out the best.

The reason why this maxim is current with so many parents seems to be, the favorable view which they take of their own youth; and also, that system of morals, so agreeable to many, which makes the road to virtue a broad and easy one.

It would be far better to oppose this theory as strongly as possible; and to devote all our eloquence to show what excellent possessions for men are a delicate moral sense, pure and noble manners, a virginity of soul, even during the turbulent years of youth, a blameless conscience, early virtue, unconsciousness of evil, freedom from those thoughts which raise a blush; and what unspeakable pleasures these things procure; pleasures which the debauchee, grown wise too late, must needs renounce.

NIEMEYER.

Can it be true that the experience of vice makes him who passes undestroyed through it, a better and wiser man?

I believe that I have observed the fact that the unmixed horror which innocence feels at vice, departs with that innocence, never to return; and so does the perfect love of what is good and beautiful.

The witching charm of vice corrupts the imagination, by this means confuses the understanding, and brings incurable weakness upon the heart which yields to it.

It is the purest soul, where there is not too great a disproportion of the other faculties, which will always show itself the strongest.

Neither do I know of any case where a vicious person has been so taught by his experience as of his own accord to return to a better state of mind; he always has his variation from virtue to thank for an unpleasant experience, as often as he meets innocence in his path, whenever it looks upon him, or addresses him with its unspotted lips.

It is certain that he will most love goodness for itself, who has never departed from it.

No light shines so clearly as that of a soul all innocent, and whose peace from on high exceeds all the power of reason and experience.

FR. H. JACOBI.

The religious ideas impressed upon us in early childhood are never erased from memory or heart; they shine clearly out when all else seems dark to our souls, and often become an anchor of rescue to the soul, when the ships of its happiness and life seem about to be wrecked for ever. Simple thoughts of God, Christian virtue, eternity, have rescued more than one youth from the whirlpool of corruption, when all other lessons of wisdom have been washed away by the waves of passion, and when the hour of temptation has been powerful upon him.

Religion wrests the knife of despair from the hand of the unfortunate in the wretched moment of sorrow, when all the precepts of the wise have been forgotten, and glory and shame have alike become indifferent to him.

The religious ideas which are summoned back from the days of childhood encourage the mourner, and even in case of the loss of his property, his honor, or those he loves, will raise him from the depth even of an insensible grief, when the consolations of friends, no matter how well considered or judicious and well grounded, are administered in vain.

Such are the effects of religious habits of thought in which we grow up from childhood.

As man enters into life without knowing whence he comes, so should he also carry elevating thoughts of God, virtue and eternity with him, out of the twilight of childhood, into the storms of the world, without knowing where he received them, or how it is that they have become so intimately bound up with his nature.

ZSCHOKKE.

A most important reason for instructing children early in the principal and simplest truths of religion is this: that it will be a lasting protection to them in after years, against that most terrible of all mental diseases, a despair amounting even to frenzy.

If these truths, received with confiding belief from the lips of parents, shall once be fully appropriated by the mind, they will receive, when the child's reasoning powers have become fully matured, very much confirmation from the history of humanity, the wondrous book of nature, and the laws of his own being. He will thus become possessed of a healthy mind; like those of the wisest men who have lived before him. Neither the teachings of half-learned fools, the reading of silly books, nor the forward curiosity with which he himself is impelled to the verge of the inscrutable, can shake him in his peaceful convictions. He believes in one God; and to him, doubt of the existence of an infinite and perfect being, is only insanity. He believes in Christian virtue, and has no doubts on the subject of immortality; while without these beliefs, God and virtue are an empty phantom conjured up by the brain, life an aimless riddle, and the universe a contradiction to itself. ZSCHOKKE.

Erring humanity wanders, afar off.

God is the nearest resource for humanity.

Even thy family, O man, and the wisest of thy pleasures, will not last thee forever.

To suffer pain and death and the grave, without God, is what thy nature, educated to mildness, goodness, and feeling, has no power to do.

Faith in God is a tendency of human feeling in its highest condition; it is the confiding childlike trust of humanity in the fatherhood of God.

Faith in God is the source of peace in life; peace in life is the source of inward order; inward order is the source of the unerring application of our powers, and this again is the source of the growth of those powers, and of their training in wisdom; wisdom is the spring of all human blessings.

Thus, faith in God is the source of all wisdom and all blessings; and is nature's road to the pure education of man.

Faith in God, thou art not a sequel and result of educated wisdom; thou art a pure endowment of simplicity; the hearkening ear of innocence to the voice of nature, whose father is God.

Childlikeness and obedience are not the result and invariable consequence of a complete education; they must be the primitive and spontaneous first principles of human culture.

The wonder of wise men at the depth of creation, and their searches into the abysses of the Creator, are not an education to this faith. In the abysses of creation, the searcher can lose himself, and in its waters he can wander ignorantly, far from the fountains of the bottomless ocean.

Simplicity and innocence, pure human feelings of thankfulness and love, are the source of faith.

On the pure childlike nature of men is based the hope of everlasting life; and a pure human faith in God is not possible for it without this hope.

God is not the father of men, or else death is not the completion of our life.

Man, thy inward sense is a sure guide to truth and to thy duty; and dost thou doubt, when this sense summons thee to immortality?

Believe in thyself, O man; believe in the inward intelligence of thine own soul; thus shalt thou believe in God and immortality.

God is the father of humanity; God's children are immortal.

Within thine inmost being, O man, lies that which with faith and reverence recognizes truth, innocence and simplicity.

O humanity in thy loftiness!

I am touching strings unused, and not accordant with fashionable tones. Despise the sound, dance-music, trilling calumnies, and drown my voice; leave pure humanity and truth, unnoticed.

All the powers of humanity only accomplish blessings through faith in God;

Thy power, consecrated one, is enlightenment from God.

A proneness to degrading shadows, an impulse to make sport with the faculties and powers, and to hide its own weakness, are marks of the lowest and weakest humanity, turned aside from the natural order of development.

Forgetfulness of God, neglect of the filial relation of humanity to God, is the source of the destruction of all the power of morality, enlightenment and wisdom, to enlighten humanity. Therefore is this loss of filial feeling towards God the greatest of human misfortunes, since it renders all paternal instruction from God impossible; while the restoration of this lost filial feeling is the salvation of the lost children of God on earth.

The man of God who through the sorrows and death of a human being re-establishes this universally lost filial feeling towards God, is the Savior of the world, the Mediator between God and man. His teachings are pure justice, an instructive philosophy for all, and the revelation of God the Father to the lost race of his children. PESTALOZZI.

Without religion, humanity is impossible.

That very infinity which surrounds us both before and behind, which we can as little comprehend with our thoughts as with our hands, in which nevertheless we everywhere recognize laws and an organization, which puts us into the sweetest astonishment—this very infinite wisdom and beneficence, exacts from us religion; that is, reverence, fear, gratitude, and confidence in that great and nameless being, who erected this organization, and established these laws. To Him, the rule of right will join us still more closely; for it is His law, the law of the moral universe.

The thought that, as we are, we belong wholly and eternally to Him, and that what we are now, is only a pledge of what we shall be able to do and to know by advancing under His guidance—this strengthening thought renders us inseparable from worshipping Him.

Thus, it is better to believe than to know. When we see that we can not comprehend the infinity which lies before us, and why we can not, we shall, if we proceed rightly, go on with confidence, loving and believing. HERDER.

"The fear of the Lord is the beginning of wisdom." (Ps. cxi; 10.)

O that all might be penetrated with the thought that those desires which we possess in common with beasts are not so wise as that reason which constitutes us men; and that man sinks into the grade of an animal, when he despises that truth and that justice which should be his guiding stars.

Let us therefore be obedient unto this divine guiding star; and not only make reverence for God and for his truth and justice powerful within our souls, but also be careful, in training up the next generation, both to render them prudent, and to make them strictly conscientious.

Only in knowing and reverencing the will of God, shall we find what will make us, and humanity, happy. BRETSCHNEIDER.

Where knowing is sufficient, we do not need faith; but where knowing does not use its power, or loses it, we should not contest the rights of faith. The two should not neutralize but strengthen each other. GOETHE.

Even though your children, my excellent friends the teachers, knew the

whole of geography and history by heart, could name every city, every remarkable occurrence, every date, knew the whole of the animal, vegetable and mineral kingdoms without a mistake, without knowing the most important truths respecting God and duty, providence and immortality; without knowing the difference between virtue and vice, the words of Scripture would be applicable to them; "Ever learning, and never able to come to the knowledge of the truth." (2 Tim., iii; 7.)

The principal thing must ever continue to be Christianity and religion. For however important may be the relation of man to the external world, still his relation to himself is much more important; and his relation to God, the Highest, is the most important of all.

Of what value is all knowledge of nature, if we do not know its Creator? Of what value are all kinds of practical skill, if we have not the first of all—skill in doing right?

Give your children a God; or they will seek out one for themselves, having strange caprices, but not a friendly face.

Under God's authority, the world has a fixed zenith and nadir; a determinate right and left. At present, everything is in continual movement, going, as the earth itself does, round and round, so that right seems to be left, and the contrary. TISCHER.

Religious character is the completion of moral development.

Where a truly pious mental condition has penetrated all the feelings, an inclination to everything right and good is certain.

The religious character should be early developed in the young, by means of family life; although, in the family circle, many hindrances arise, from diversion of attention, pressure of poverty, unskillfulness of parents, defective religious instruction, tendencies to doubt and to reason about things, &c. But as much should be done in this direction as possible, and the rest must be left to Providence.

The most important duty of parents and teachers, is in this particular, to set an example of reverence to God, efficiency and self-control, patience in case of ill success, and calmness under misfortune.

Remarkable days or changes in life, enjoyment of the pleasures of nature together with religious conversation, listening to affecting sermons, and religious music, are of especial value in this department of education.

Where the character shows a tendency to visionariness, the cultivation of the reason is the proper antidote, not derision.

Hypocrisy can not be too strongly opposed; for it is destructive not only of all true piety, but of all rectitude of character. NIEMEYER.

What is religion?

Let the answer be prayerfully given—it is faith in God. For it is not only a sense of the supernatural, and a faith in the invisible, but an aspiration after that without which no realm of the incomprehensible and supernatural—in short, no second universe—would be conceivable.

Expel God from the heart, and all that is above or under the earth, is only a repetition or enlargement of the same thing: everything supernatural only a higher stage of a mechanism.

Where religion abides in the heart, the Highest and Holiest converses with it, and is like a sun close at hand, behind which the eternal world lies in darkness.

When my Great Friend, God, requires something of me, heaven and earth become bright to me; and I become happy like him. When He conceals himself from me, storms conceal the ocean, but the rainbow is above them, and I recognize above them the cheerful sun, which has no stormy phase.

A loving view of the Great Friend of the soul banishes not only such

evil thoughts as conquer, but such as tempt. All earthly things clarify and sun themselves in the thoughts of Him.

But when we have arrived at the power of thinking without incorrectness of the infinite universe, how wilt thou, O God, appear, in the monotonous and dull hour of death, to him who is victorious over many-voiced life! He who brings God into his darkest hour can not experience what it is to die, while he gazes upon the eternal stars in the abyss of heaven.

But how shall the child be introduced into the new world of religion?

Not by precept. As the rainbow, which hangs on high, a glowing circle in the heavens, is by the same sun formed in the dewdrop as the smallest flower, so does divine providence rule, in the history of the world, and also in that of every family.

In man, the ideal is older than the actual. The lofty lies nearer the child than the debased. We measure time by the stars, and reckon by the clock of the sun, before we do by the city clock.

God, as at first in Paradise, has given man, in the desert of life, his image, until it fades away; and man can neither do without it or lose it.

Holiness is always earlier than unholiness. Sin presupposes innocence. It was not fallen angels that were created.

If there were not already existing in children a whole dormant system of metaphysics, how could they receive those inward ideas of infinity, God, eternity, holiness, &c., which we have no means of explaining by any outward appearance but only by mere empty words; which can not create, but only explain.

The dying or fainting hear music with their inner being, when there is none without them. Ideas are analogous inward sounds.

Even children of four years old search after what is within the hidden world, after the nature of the existence of God, &c.

Rousseau, who represents God, and consequently religion, as the late inheritance of mature age, can no more expect religion to produce enthusiasm or love, than could a Parisian father expect filial love from a son to whom he only appears when he no longer needs a father.

For when could the knowledge of the Holiest be better implanted than during that sacred time of innocence that never forgets?

JEAN PAUL RICHTER.

Religious instruction which is too late, or neglected in early childhood, loses its holy power over the soul.

Without the strength of truths become habitual and united with the being, man easily falls under the first attack of a resolutely urged doubt, and wanders into the thorny by-paths of delusions. Such are the grievous consequences of neglect of religious instruction in early youth.

What is the destitution of religious susceptibilities, except actual barbarism? A child without religion is only a shrewder and more cunning animal than others; unacquainted with the holiness of the spiritual world, with God and virtue and eternity.

But religion renders even a child a nobler and more elevated being, and gives him a clearer view of his sphere of action. Religion beautifies the morning dream of life; the child loves it without knowing whence his pleasure comes, just as it loses its parents, without knowing whence it has them. And shall we endeavor to rob the child of such a blessing, to rob its future life of courage, happiness and fortitude? ZSCHOKKE.

But as he who would give must first have, so no one can teach religion without possessing it.

The younger a child is, the less should he hear of things inexpressible, and the more should he be familiarized with their symbols.

Elevated thoughts are the steps to the temple of religion as are the stars

to immensity. When looking at any great natural phenomena, storm, thunder, the starry sky, death, &c., pronounce the name of God to the child. A great misfortune, a great crime, a noble deed, are the stones of a migratory temple for the child.

Let the children always see evidence of prayerful and holy susceptibilities, such as Newton, who was accustomed to uncover his head whenever he heard the name of God. Such things will in the end translate and reveal to him their object.

When you permit your children to go to church, consecrate them by elevating them to a capacity for partaking in the sentiments of their parents. And introduce them at the same time into the temple of nature.

Let no fear aid in delineating the God of childhood. Shall the devil be God's grandfather?

Put the Holy Scriptures into the child's hands; but let the explanation precede the reading, not come after it. Why should misunderstanding precede understanding?

Without wonder there is no faith.

It is not the precepts, but the narratives of the Bible, that are the seeds of true religion.

The best instruction in religion is the life of Christ; and next to it, the sufferings and deaths of his disciples, both in and out of the Scriptures.

In the earliest childhood, reasons are least of all the foundation of religion or good morals; for the reasons are only comprehended when the man has become mature. A multitude of pillars narrows and darkens the church.

Faith, like innate morality, man's letter of nobility from Heaven, opens the youthful breast immediately to the great ancient heart of the universe. Faith is the commemorative festival of the supernatural music of the spheres.

When in your last hour, all things are fading and disappearing from your vision, then does the nocturnal blossom of faith bloom out and exhale its fragrance amidst the final darkness. J. P. RICHTER.

Children have a presentiment of God's presence; and of their own accord will overwhelm you with inquiries after the Creator of heaven and earth. How is it possible for parents to conceal from their children the names of the Highest and of his Son, Jesus Christ; not to satisfy their pious curiosity; and not to desire to impress early upon their minds the sacred mark of the cross!

Religion is the angel which should make divine every child's soul, in the paradisiac portion of its life.

Say to him, We are your father and mother; but God is the father of us, and of all. He is invisible, but everywhere. Without Him there would be nothing; not a blade of grass, no bread, no fruit, no flowers. Without his will nothing can happen to us, either good or evil. God is better than parents, however good they are; and knows more and does more, than they. Speak thus to your children. They will listen with curiosity, wonder and reverence, to hear you speak about God; and thus the labor of instruction will be made infinitely easier to you.

But the spirit of the Christian religion, the Holy Spirit, must penetrate the child's heart. Next to simple and earnest exhortations addressed to the heart the strongest influence for this purpose will be your own pious conduct and God-fearing example.

Parents usually lay out the path for their children's faults, and the latter follow blindly in their footsteps.

The child should also be present at your prayers. The mother should rather than any one else be the chief instructor in prayer.

Christian mother, take your child apart with you, alone, as often as

once a week. Tell him first, how much good you and he have already received from the Benevolent Father; and how much may yet be expected from him; using the simple language which is best calculated to reach the heart.

When you have thus prepared the feelings of your child, kneel and let your child kneel with you, and repeat to him a short prayer; not anything learned by rote, but words that spring from your heart; such as you would have to come forth from your child's heart to God. Then the child will repeat after you, and will understand the meaning of the prayer; and will ask, and thank, with childish earnestness.

That is teaching a child to commune with God.

It will be well not too early to constrain the child to attend public worship, where it becomes wearied without understanding what is said, and may contract a dislike to it which will last a life-time. It was not until Jesus was twelve years old and had been prepared for it, that he was seen in the Temple. (Luke ii; 46.)

By so doing the day on which you introduce your child for the first time to the sacred assembly should be and will be one of the happiest days of his life; and the recollection of it will always be a beautiful and affecting one to him. Up to this time, the whole world should be his temple; and the most important occurrences of his life should be connected with religion.

At the graves of their playmates and dear friends, give them their first views of eternity; show them the mouldering dust that sinks into the sepulchre, and teach them of the existence of an undying soul which is not dust, but born for eternity.

However imperfect children's conceptions of eternity may be, it will be sufficient if the idea of immortality is early and deeply rooted in their soul, and if the belief in a retributive future grows up with them.

In a Christian family there should be no domestic festival not in some way connected and consecrated by religion.

Lastly, the child should hear of Jesus, his good deeds and his sufferings. But the child's religion should not be made a mere matter of sensibility, mere material for the operation of the feelings. ZSCHOKKE.

Your child should be more sacred to you than your leisure. Grudge no time nor exertion to his moral development and intellectual instruction. Thus you set a polar star in his heaven, which shall guide him and perhaps lead him to new worlds; and a child thus taught would be a heavenly soul-aurora. J. P. RICHTER.

Basedow erected a prayer-house for children, whose roof was a symbol of heaven, or the happiness of the good beyond the grave; the black and white stripes on the wall represented the conflict of good and evil, and a coffin in the middle reminded of death and of true wisdom; a chest behind the preacher's seat drew attention to the law and to the incitements of religion, a mirror to the necessity of conscientious self-examination and confession, two candles to the knowledge of God, and the statues of the four cardinal virtues (discretion, moderation, justice and beneficence), of the endeavor to attain to virtue. VON RAUMER.

The best trained head, along with a corrupt heart, is like a temple built over a den of robbers.

The more the youth preserves the morals of the child, the better; and the more he precociously assumes those of a man, the worse. TEGNER.

Is it through knowledge alone, as has been asserted, that we acquire sound understanding, the quickness of perception necessary in practical

life, promptitude in action, courage for great undertakings, and bravery in danger?

Providence seems, when I consider its operations, to have arranged all things with a view rather to the ennobling of our will, than to the increase of our knowledge; for what in nature is once veiled is always veiled.

Not that I consider knowledge unnecessary. But laboring for it when it is to lead to nothing further, seems to me like the equipping of a ship in a harbor, where she may swing hither and thither, floating away from the shore perhaps, but always coming back to it. But the ship must sail out on the high seas; or, to speak without a figure, man must plunge into actual life; and for this purpose there is necessary a fair share of efficiency, spirit and enterprise.

But are these to be derived from a man of acquired knowledge, or from some idea which shall penetrate the whole being? Knowledge readily influences the understanding, but less easily the morals.

Every one likes to gain clear knowledge; but how few have the courage to lay aside bad habits! On all sides we hear the cry, "Nothing but real-schools; nothing but industrial activity and manufacturing!" These are looked to to bring about the golden age. But did our Creator give us our reason only to gain wealth, and to eat and drink? Man should be man, before he becomes merchant, or manufacturer, or architect, or mechanic. It is in vain to commence any other improvement with man, unless he is first elevated out of his degrading absorption in earthly things. A spiritual life must be shown to him, such as he can attain. He must become conscious that he is not only a body, but a soul also. Give a man the whole world, and if his soul knows not how to use it, of what value is it to him?

But that which is to elevate him must itself be elevated. And is there anything more elevated than religious ideas? There is, were it not that man is a spirit.

But where spirits are acting, it is a spirit that must guide them. Religion should overshadow the whole edifice of the state, as does the dome of heaven the earth. But religious ideas do not come from without into the child's mind; they are already within it, asleep; and only need to be awakened.

The teacher is much pleased when the children know the evidence of the existence of God. But there is a difference between knowing and believing. He whose knowing does not exert any influence on his life, has no profit from his knowing; and the coldness with which his head receives knowledge, may at once chill the feelings of his heart.

The head and heart should be one. The work of the school should be directed towards the purpose of producing their unity, and of training to the highest grade of humanity.

The process of enlightening the mind should not be like lightning in the night, giving a strong light for a moment, but only blinding by it, and then leaving everything dark again, but like daybreak, which renders everything gradually light. FISCHER.

The natural man within the child must be changed to a spiritual man, in the highest sense of the word. In this is the most important significance of education. But this alteration is not to be understood as an estrangement of the child from nature. Education should not lead the child away from nature, but towards it; the only truly useful method.

The natural must be explained by the spiritual.

Christianity has no other purpose—speaking generally—than the new birth of man. It aims to form the natural man into a pious, moral being, living in God and in Christ.

True education can be founded only upon the spirit of Christianity.

GRAFE.

Man is a citizen of two worlds; and his final destiny is not within the natural world, but the kingdom of God.

The school must also labor towards this object, by instruction in the Bible, the catechism, and in language; for these studies, through improved insight, and pious training, lead to the fear of God and to virtue.

The Bible is certainly the best school-book.

Head and heart constitute together the being of man; and he who is sound in only one of these is a cripple. The school, and education, must influence both of them.

The idea of education requires that the family should work in conjunction with the school, for the same objects. STOY.

God is the father of mon; God's children are immortal.

In thy inmost nature, O man, lies that which listens with faith and prayer, to truth, innocence and simplicity.

With many, the inner sense is only a vision; and faith in God and in immortality, which depend upon this inner sense, are the contempt of their learning.

God, who teachest within my being a belief in immortality, with force, power, truth, wisdom and happiness, God, to whom all the children of God listen, God, who understandest equally all that is soft, sensitive, pure and loving in humanity, God, shall I not listen to the lessons which, within my inmost nature, are true to that nature and must be true to it—shall I not believe what I am and what I do?

O humanity in thy loftiness!

Is this awakening of humanity a dream?

Is your childlike hope only a picture in sleep, and of the depth of your sleep?

Faith in God, thou art the power of this hope.

The people's faith in God is the source of all pure national virtue, of all popular happiness and power.

Sin is the source and consequence of unbelief. It is the action of men against the inward testimony of their nature to right and wrong.

Sin, source of the confusion of our first fundamental ideas and pure natural feelings!

Sin, thou loss of man's faith in himself and in his inward sense: of his faith in God, of his childlike feelings towards Him!

Public sin: man's defiance of God.

Abhorrence of sin: the child's feelings towards a man who derides his father and mother.

National abhorrence of sin: pledge and seal of national faith, and of the childlike feeling of a people to its supreme God.

Unbelief, source of the dissolution of all the bands of society!

The consequences of unbelief are, daily increase of vice, daily decrease of parental goodness, arbitrary force without any good design, strange unnatural governmental problems, oppressive sub-government, sucking out of the marrow of the people, and decrease of the popular power.

Truth and pure humanity are uncared for.

Pure blessing of humanity, thou art the power and consequence of faith!

O my cell! Delight be around thee!

Thou also art the result of this faith.

The source of uprightness and of all worldly blessings, the source of love and of the brotherly feelings of humanity, this is based upon the great conceptions of religion.

The man of God, who by his suffering and death restored to humanity the universally lost sense of childlike feeling towards God, is the Savior

of the world, the sacrificed priest of the Lord, the mediator between God, and God forgetting humanity.

His teachings are, pure righteousness, instructive popular philosophy, the revelation of God, the Father, to the lost race of his children.

PESTALOZZI.

An early introduction of children to the fear of God facilitates education by means of the instilling of religious principles.

Rules are forgotten; commands and prescriptions either do not penetrate deeply, or fall upon obstinate hearts. But the fear of God has a powerful influence upon the young. They can not free themselves from it even if they would. Its influence accompanies them along their paths, modifies their determinations, preserves them from evil, leads them towards good, and inclines their hearts towards doing right without being forced, and with pleasure and joy.

Parents have accomplished an infinite benefit for their children, when they have brought them under the dominion of such a state of mind. They can now be trained with the utmost certainty into intelligent and high-minded men, honest and useful citizens. (Ephesians, vi; 4.) This result is powerfully aided by the setting of a good example to the children. Nothing makes the discipline of the young more difficult than bad examples (1 Cor., xv; 33); which easily make a deep and destructive impression upon the hearts of children. But good examples prevent this evil from the beginning. They make the child feel more easily and vividly the shame which is connected with vice. He shrinks from troubling those whose respect and love is valuable to him. This praise-worthy shame also fills him with fear of corrupting enticements, and retains him in the paths of virtue. (Sirach, i; 26).

When parents themselves follow those religious precepts which they set before their children, they show in a perceptible manner the power of the teachings which they communicate.

Thus they increase in the children the respect and love which they have already awakened in them for religion, and strengthen their pious feelings. (Matt., v; 16). If parents always exhibit a wise, moderate, upright, beneficent Christian character, their children will constantly have a good impression before their eyes, upon which to form themselves. Thus they will be enabled to acquire noble sentiments, to detect more easily their own faults, and to endeavor to deny themselves, and to obey, in all things, their parents, whom they will respect the more for their integrity. Where such sentiments prevail with children, it will be very easy for their parents to train them into pious and noble men. JOHN.

Children should be instructed in the knowledge of God, which consists in this: that the children learn to confess their Lord Christ, to remember constantly how He has suffered for us, and what He has done and promised. Thus were the Israelites commanded by God to relate to their children and posterity the wonders which God had done for their fathers in Egypt. (Ps. lxxviii; 4.) And if they know this, and yet do not learn to love God, to thank him and pray to him, and to be obedient to Christ, then must the punishments of the Lord be held up to them; that is, the fearful justice of God, and his anger at the wicked. If one learns this from youth up, namely, God's benefits and promises, from which he learns to love God, and God's punishments and threatenings, from which he learns to fear God, he will know these things when he is old.

For God chooses to be known in two things; he will be loved as a father, for the benefits which he has conferred and will still confer, and he will be feared as a judge, for the punishments which he has inflicted and will inflict. (Mal. i; 6. Ps. ci; 1.)

It is part of instruction to tell the child how God has created all things, has given us senses, life and soul; how he daily provides all manner of good things for us, &c.; also how he has suffered all things for us, has done miracles for us, preached unto us, promised us still greater things, &c. By such means should we teach children to be grateful to God, and to recognize and love him as a father.

It is part of discipline, to tell him how God, in old times, smote the Egyptians with great plagues; how he has punished the heathen, the Sodomites, the children of Israel, and all men, in Adam; how he is even now daily punishing men with pestilence, gallows, sword, water, fire, wild beasts, and sickness; and how he threatens us with the devil and hell in the future.

Paul does not say that we ought not to be angry with children and to punish them, but that we ought to punish out of love; not merely to gratify passion, without inquiring how the faults of the children may be corrected. It is this latter object, God would have the children made to understand, that is sought; not mere punishment, for itself. Nor is this without a reason; for thus they will learn to look above themselves, to God; and to fear not men, but God. For if they are accustomed to fear their parents only, the result will be that even in the things of God, they will still fear men.

Paul teaches, that children should be trained up in the nurture and admonition of the Lord; that is, that they should be taught what is proper to be learned, and that if they do not act according to what is taught them, they shall be punished. For both of these are necessary.

See therefore, above all things, that you cause your children to be instructed in divine things; that you make them acquainted with God first, and afterwards with worldly occupations.

If its youth are neglected, the Christian Church will become like a garden which is neglected in the spring. Therefore must we instruct children in the knowledge of God. LUTHER.

As religion is a universal human want, so is it undeniable that it is one of their original innate faculties; and that it is the capacity for religious training which both affords the basis and constitutes the requirement of education. In at least very many children may be observed at a very early age, a tendency to religious impressions and susceptibilities, usually connected with the earliest movements or awakening of the conscience. The latter, however, commonly becomes active first. Children feel approbation and disapprobation, accusations or acquittals, within themselves. At a later period they feel the necessity of seeking after the ultimate cause of this constitution; the hand which has inscribed this law within their breasts.

As soon as the years of mere and almost animal existence are passed, the understanding and reason, though slowly and weakly, begin to develop in an observable manner, and the child shows signs of good susceptibilities, tendencies and feelings, and especially of having an awakened conscience. It is at this time that the first endeavor should be made to awaken an interest in the super-sensual.

This may be done by frequently leading the mind from what is visible, limited, and variable, to what is invisible, infinite, eternal, from the love of parents to that of God, who is himself love. They should be told, in terms intelligible at their age, that all good comes from God; that he loves only those who are good; and that they only are permanently happy; that his holy law speaks to us through our consciences, and demands and deserves an unconditional obedience.

There is in the nature of children a natural aspiration after the supersensual; and the reason, when awakened, and curious to learn the causes

of things, will find in these instructions the easiest solution of whatever it can not otherwise explain; and thus children, penetrated by the love and goodness that are all around them and that rule over them, accept with pleasure the idea of a highest and infinite God. Surrounded by all the greatness and magnificence of nature, they will, without any doubt, receive the idea of a creator of the world; and the more they become acquainted with the laws of nature and with second causes, the more willingly will they seek and find in his infinite power the origin of whatever remains incomprehensible to them, and—what is most important of all—will recognize, in the voice which they hear so loud within them when they do right or wrong, the voice of a holy God.

The maturer age of those thus taught will be peculiarly capable of receiving the beautiful religious characteristics of a self-sacrificing faith, a profound love, and a confiding hope. NIEMEYER.

Religious feeling—which is a mysterious longing and seeking for a great unknown Being, in which reverence, humility, consciousness of dependence, are mingled with love, confidence, fear of displeasing him, and desire to please him, enlivens, strengthens and elevates the moral feelings, and thus becomes a valuable means of instruction, as a mode of influencing the will.

However childlike and imperfect the conception of God may be, this fact is not in the least injurious to the purity or strength of religious feeling; for a pure and childlike character is a prominent trait of a religious man, who is in the noblest sense like a child. (Matt., xviii; 8.) Only, care should be taken not to try to invigorate and nourish the religious feelings by precocious wordy preachments, mere mechanical memorizing of formulas and prayers. Such instruction only blunts the feelings; and children brought up in this manner, so injurious to religion, are often the most irreligious.

Religious inclinations in the young are promoted, above all (besides the means heretofore mentioned,) by seeing the examples of adults, especially of their parents and teachers; by taking advantage of moments when their souls are open to all impressions and inclined to elevated susceptibilities. For a clear view of the Savior, in all his loftiness, holiness and goodness, is more efficient in early awakening the religious feelings, than all possible instruction confined to mere forms. The teacher should himself exhibit the deepest reverence before God; and whenever God is named, the children should be made to feel that it is the Holiest who is spoken of.

"Newton," says Jean Paul, "who uncovered his head whenever he heard the greatest name, would have been a teacher of religion to youth, even without speaking."

His name should be often mentioned; every good should be traced to him, he should be mentioned as the origin of every pleasure, every enjoyment; all evils should be mentioned as sent by him for wise purposes, and every hope for the future as depending upon him; and in particular, everything bad should be considered and represented as displeasing to the eye of God, and as opposed to his laws.

It is in this way that religious feelings were kept alive in so many families in time past; not by long sermons, nor by incessant devotional exercises, but by constantly connecting daily occurrences with the recollection of God, who is to be thanked for them, who sends them, to whom we must submit, who can have no evil purpose; in whom we should trust in all undertakings; from whom we must await aid where human powers fail; who is displeased at wickedness, and sees into the hearts of the liar and the deceiver; who will finally give the victory to the good, &c.

In this manner should children be accustomed to hear willingly of God; and they should especially be spoken to of him when their minds are

awakened by the pleasures of nature, and is open to all impressions, either by some peculiarly complete consciousness of their powers, or by some emotion stronger than usual; and accustomed to connect the thought of God with every pleasant or unpleasant experience.

This w.' be found the best and almost the only efficient mode of teaching childrei. 'o pray. NIEMEYER.

Religious culture is the highest gift that youth can receive from education.

Religion demands them. What! Will you shut out children from the Lord, who says to them so tenderly, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of God?" (Mark, x; 14.) Will you prevent the blessing which he would confer upon them? and forget that they are consecrated to him and bear his name? Do you not know the express command, "Bring up your children in the nurture and admonition of the Lord?" What! Will you not endeavor to enable them to learn to know, revere and love their Creator and Savior as early as possible?

You must consecrate them to the Lord, who positively requires the faith and obedience of your children; and who can not be indifferent to the fact whether you devote them to his service or give them over to vanity, error and vice; and to whom you must one day render a strict account of their religious training. Upon this care of yours depends the welfare of your children.

Say not, O parents, that you love your children, so long as you neglect their religious culture. In vain will you refer to the prudence which you exercise in averting threatening dangers; in vain to the zeal which you display in endeavoring to make them capable citizens of the world. If you are truly penetrated with love for your dear children, you will above all things seek to avert the dangers to which their souls are exposed; above all things to lead them to heaven.

For what greater benefit can you confer upon them, than to oppose the natural conception of their hearts, to inspire them with reverential love towards God and Christ, to fill them with sacred abhorrence of evil, and vivid susceptibility to truth and right; and thus to prepare them in a Christian manner for the efforts, perils and sufferings of their mature age? You can protect them, by religious instruction, from innumerable faults and errors; can instil into them thoughts which will remain fruitful in them all their lives long; and can thus lay the best foundation for their temporal and eternal welfare, we owe to society so much care. It is the duty of every good citizen to contribute, according to his best ability, to the common good, and to refrain from whatever may hinder or injure it. But can one do the state a greater service than by the religious education of our children to contend against the dominion of vanity and immorality, and to promote wisdom and piety in all the relations and connections of civic life? To this end it must be the care of all parents to awaken early their children's susceptibility to religion. Even before they can clearly conceive what religion is, and what it requires of us, let your own whole conduct show that you yourself possess religion; that you recognize your dependence upon one highest invisible being; that all the good which you enjoy comes from him; that you await all benefits from him, with childlike confidence; that your relation to him is a most welcome and highly valued one; that you submit with joy to his will, and expect after death from his love an infinite salvation.

For this purpose, parents must acquaint their children as soon as the latter are capable of it, with the truths of religion. It is a prejudice which resists the result of innumerable experiences, that early instruction in religion is not fitted to the capacities and needs of the young.

But our divine religion is adapted even to those; and can be taught with a comprehensibility and clearness which makes it intelligible and useful even to the just awakening reason of the child. Have no fears therefore that your endeavors will be premature and useless, when you introduce your child even in his earliest youth, to the sacred revelation. Do not be satisfied with merely calling his attention in a general manner to the existence, greatness and providence of God. Tell him what we are required to believe and know, as Christians. Explain to them only the inexpressible mercy of God in his Son. Tell them the story of Christ, and direct their attention to the infinite salvation which we owe to him.

The stronger their understanding and the more mature their judgment, the more may you extend and fill out your instructions, and the more zealously should you labor that they may grow in the knowledge of Jesus Christ.

If you instruct them in religion in this manner, without constraint and harshness, and with love, they will not only become continually richer in Christian knowledge and wisdom, but they will learn to value an acquisition for which the natural youthful heart is so well adapted, and in which the child will find life, and the fullness of pleasure.

Lastly, care should be taken to make religion early concerned with actual life. Of what use would it be to the children to comprehend the letter of religion with their memories, or to occupy themselves only with the public and family devotional exercises? Such a training might make them blind zealots, or unthinking formal Christians, or pretendedly holy hypocrites; but it would certainly not secure them real religious culture. (2 Cor. iii; 6.)

Accustom them thus in good season, by your admonitions and especially by your example, to counsel with religion in all their doings. (Ps. cxix; 9.)

JOHN.

X. DISCIPLINE.

A WISE son heareth his father's instruction; but a scorner heareth not rebuke.

Hear, ye children, the instruction of a father, and attend, to know understanding. BIBLE. *Prov.*, xiii; 1: iv; 1.

Deal gently with the young man. BIBLE. *Sam.*, xviii; 5.

And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord. BIBLE. *Eph.*, vi; 4.

Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul. BIBLE. *Prov.* xxix; 17.

A wise son maketh a glad father; but a foolish son is the heaviness of his mother. BIBLE. *Prov.*, x; 1.

My son, hear the instruction of thy father, and forsake not the law of thy mother. BIBLE. *Prov.* i; 8.

If words make no impression the stick will make none. SOCRATES.

Obedience is necessary in education.

At every age certain restrictions must be recognized and observed, in order that freedom may not degenerate into license;—that is, obedience must be practiced. This is much more the case with youth, because in them the reason is not yet developed to proportions which render them masters of their tendencies to vice, and the greater their natural endowments, the greater the risk to which they are exposed.

Disobedience is more destructive than the mistake of a physician.

Therefore should children be early accustomed to obey those commands of their parents and teachers whose reasons they do not perceive, as fully as those of whose propriety they are entirely convinced.

ARISTOTLE.

Punishment, whether by words or actions, should not be of a disgraceful character. It should therefore be proportioned to the fault, and should be the same in similar cases; not omitted in one and harshly aggravated in another.

To this end no punishment should be inflicted in anger; for in that condition it is impossible to preserve the right proportion between too much and too little.

Even in administering the keenest reproofs, it must be kept in mind that they are not given from anger, but as surgeons perform the most painful operations, though unwilling, because no other means will serve.

In anger, nothing can be done judiciously; and therefore no ill will should be mingled with reproof.

It will commonly be possible to show all the necessary earnestness, without anything irritating.

The recipient of a reproof should be made to perceive that its harshness and unpleasantness costs an effort which is bestowed only for the sake of his good.

And even the necessary harshness must be mingled with kindness, in

order to the better attainment of the improvement which is the proposed end. CICERO.

Youth requires far more watchfulness and prudent care, than childhood.

The faults of children, such as disrespect or disobedience to teachers, are usually small and easily cured.

But those of youth, such as extravagance, wasting their parents' goods, gambling, drinking, &c., have far worse consequences.

Therefore limits must be set to the impulses of youth.

The preceptor who does not use earnest efforts at this period, unbars the doors to vice.

Parent and teacher must both come to the aid of youth, with instructions, threats, promises, requests, advice, and examples.

Desire of honor and fear of punishment are the principal supports of virtue at this period.

The one stimulates, the other terrifies.

The father who desires to train up his children well, must keep far from them the hateful herd of flatterers.

They should be no less carefully guarded against contracting the failings of their fellow-scholars, which often corrupt the most virtuous dispositions.

Associating with bad and immoral people infects the young, as the proverb says—He who dwells with the lame learns to limp. PLUTARCH.

Blows are not to keep children good, but to punish them for failing to be so.

But when the child has been driven by blows, what shall be done to him when a youth, and no longer to be influenced by fear. Blows destroy shame. QUINTILIAN.

He who does wrong through ignorance or error, should have sympathy, help, and advice.

Such admonitions should not be given in a heated manner, not with jeering, not in a tone of superiority, and not so as to attract the attention of others, but at an appropriate time, and where possible in a quiet place and with affection. ANTONINUS PIUS.

Parents commonly err in one of two ways; either by too much pampering and indulgence, or by too much strictness and harshness.

A middle course between the two should be followed.

The apple must be shown with the rod.

For it is an evil thing for children to become irritated at their parents, or pupils enemies to their preceptors. LUTHER.

Even on account of his very obstinacy, man must be treated with more forbearance than any other living being.

What is more foolish than for a man to be ashamed to indulge his anger upon animals, but to indulge it upon men?

We cure diseases without getting angry. But we have here an unhealthy condition of the mind.

And this condition requires a physician, who is not ill-tempered to the sick.

To give up hope is not a mark of a skillful physician.

As noble horses are better driven with a light yoke, so does the well-disposed scholar go on of his own free will and accord, under a discipline which does not punish.

He must be considered but a bad father, who corrects his children with incessant blows for the smallest faults.

It is wrong that a human being should be governed more severely and harshly than an unreasoning animal.

A rider who knows how to break a horse, does not keep him in constant pain by blows. For he would become shy and obstinate, if not prevailed upon by mild treatment.

No reasonable man would disinherit his son for his first fault.

Unless many and great misdemeanors have worn out his patience, unless there is more to fear than to punish, he does not proceed at once to inflict the extremest punishment. He uses many means to bring back the endangered and corrupted nature to the right path. Only when all hope is lost, does he proceed to the last resort.

No father inflicts his severest punishment, until he has tried all other means.

The mind will grow if it is not confined. Treating it like a slave weakens it.

It raises itself up on being encouraged, and learns confidence in itself.

But this is also the means of its contracting presumption and anger.

The management of it should therefore be between the one and the other, the bridle being sometimes applied and sometimes the spur.

The mind should never endure anything slavish or degrading.

It should never be forced to beg anything in a degrading manner, nor should such conduct ever obtain it anything.

In competition with equals, it should neither be permitted to be overcome, nor to get angry.

Children should be allowed a certain proportion of recreation; but should not be permitted to get into habits of indolence nor loitering about.

It is better to make allowance, sometimes, for their condition; for their first efforts; and for their promises for the future.

They should be trained not to try to injure those with whom they are contending, but only to overcome them.

When a pupil has conquered, and accomplished something deserving of praise, he should be permitted to feel pleasure in it, but not to boast.

For ostentatious delight easily follows after pleasure, and is followed in turn by arrogance, and too high an opinion of one's self.

Nothing makes people so passionate, as an effeminate and self indulgent education.

Therefore it is that only sons and favorite children, become worse the more they are indulged.

A child will never learn how to act in case of misfortune, if nothing is ever refused to him; if his careful mother always wipes away his tears.

Great worldly prosperity tends to increase a disposition to anger.

Therefore children should be kept far from flatterers.

They should hear the truth; and should be retiring, modest and respectful to their elders.

They should never be permitted to obtain anything by plaguing people for it.

What has been denied to the tears of children, may perhaps be given to them when they have become quiet.

Children may be permitted to see their parents' wealth, but not to handle it. SENECA.

Self-denial and self-control must be easily learned.

Children's faults must not be overlooked, for they grow up into men's faults.

Animals are trained to good habits when young, and why not children?

The whims of children are not to be attended to; they must first be taught implicit obedience, and accustomed to freedom as they grow up, so that from obedient children they may become friends.

Parents should learn not to be too indulgent to their children, but to discipline them, just as they themselves were kept under discipline and constraint by their fathers. But this is the right measure and final cause of all punishments and painful inflictions; that parents should punish their children in order to make them good, and to improve them, but not to destroy and disinherit them. For such a purpose would be entirely opposed to the natural love and impulses which God has given them.

And this punishment should be such, that the children shall retain their childish love and respect for their parents and schoolmasters, but that they shall understand that their punishment is not inflicted with a view to their destruction, but rather in order that they may execute the duties of their stations, and that they may not through wickedness give their parents occasion to disinherit them. My own mother once whipped me so severely on account of one little nut, that my blood ran down; and the severe and strict life which she led me, made me afterwards enter a monastery and became a monk. She meant well by me, but had not sufficient judgment of what would be the result of her punishment.

We should faithfully instruct those youth who are entrusted to our care; should teach, discipline and admonish them, in the hope that they will thereafter govern themselves and keep themselves in the right way.

LUTHER.

The rod is the best ghost for intimidating children and frightening them away from evil; but it should be used not too often, and only on important occasions.

Parents, and mothers especially, should be careful that their children do not suffer any bodily harm. Many children have, by some injury inflicted in a moment of passion, been rendered silly or consumptive for their whole lives.

That is also a foolish mode of disciplining children, and often an injurious one which some mothers practice, namely, when a child has done something wrong, not to punish it on the spot, but to say, "Wait, you young rascal; I'll tell your father when he comes home," or the like. If the child has done wrong why not punish him? Why wait, or threaten him in useless words? Is he not your child also? Must not you, as well as his father, render an account for him?

But such threats are usually quite empty, and never come at all to the father's ears; so that the result is that children otherwise sufficiently good, fall into vicious ways, and become so bad and ungoverned that at last they deride their mothers, and regard neither their blows nor their threats.

MOSCHEROSCH.

Dr. Martin refused to see his son for three days, nor would he forgive him, until he wrote to him, humbled himself, and asked his pardon.

And when his mother, Doctor Jonas and Doctor Teutleben interceded for the boy, he answered them, "I would rather have a dead son than an ill conducted one. St. Paul has not said in vain (1 Tim. iii; 4) that a bishop must rule his own house and must have well trained children, so that others may be edified thereby, and follow so good an example. The preachers are set in so prominent a place that we are bound to set a good example to others; and the example of our ungoverned children would injure others; and then the boys would do an injury to our privileges. And even if they should often do wrong and play all manner of tricks, I should hear nothing of it; no man would tell me of it, but he would secretly lay it up against me. Let us remember the proverb, "We are the very last to know the evil that happens in our own households. When everybody is talking about it all through the streets, then we find it out. Therefore it is that we must punish them, and not wink at their faults."

LUTHER, *Table Talk.*

It is impossible for a scholar to love a master who is harsh with him. For how can he love a person who keeps him as if in a prison, by forcing him to do what he does not wish to do, and preventing him from doing what he likes, and whipping him when he does what he is told not to, and then making him kiss the rod? A most remarkable obedience and devotion is that, truly, which is yielded to such a taskmaster as this! Is such duty done with pleasure? What will the scholar do when the taskmaster is not by? Will he not take the rod and break it up into small fragments and throw it into the fire? And if he should ever have power over the taskmaster, and should get hold of him, would he not—I do not say let himself be beaten by him again—but would he not have him thoroughly beaten, not merely with rods, but with clubs?

At the same time, a child can not do without a taskmaster, but must needs be under him, for punishment, instruction, and for his own good; for otherwise he would not turn out well, but would go to destruction. But what sort of taskmaster would he be who could do nothing except to torment and whip his pupils all the time, but could not teach them anything, such as the schoolmasters used to be, insomuch that the schools were mere prisons and hells, and the teachers tyrants and executioners! For in those schools the poor children were whipped beyond all measure and incessantly, and learned with great labor and excessive application, and yet to little purpose.

On the other hand, a capable and faithful schoolmaster will discipline his scholars, instruct them, and make them study industriously, all in order that they may thus become acquainted with all good arts, honor and virtue, and that they may afterwards do with love and pleasure what they did at first under the constraint of the schoolmaster, unwillingly and without pleasure. Enjoyment and amusement are as necessary for the young as eating and drinking. LUTHER.

At first, the child must obey blindly. It is unnatural that his cries should serve as commands, and that the strong should obey the weak.

Children become spoiled if permitted to have their own way. This is however usually allowed them as long as they are their parents' playthings, and especially when they begin to talk. But this species of injury causes far greater harm, which lasts through the whole life.

Above all things, obedience is a trait which is proper for a child. This may be procured by disciplinary means, when it is absolute, or by means of confidence, when it is voluntary. To gain the latter is very important; but the former also is extremely necessary, because it prepares the child to be obedient to the laws which he must obey in future as a citizen, although they may not please him. Therefore children must find themselves under a certain necessary law; violation of which is a defect of obedience, which must bring punishment after it. KANT.

What is more disgusting or utterly inconsistent with all good order than to see a domineering obstinate child? And what is more repulsive than to see blinded parents approve of this obstinacy, and encourage the child to become the tyrant of its nurse, until he becomes the tyrant by themselves?

The most important part of education consists in making children feel their helplessness and weakness, and their dependency; and in accustoming them to the severe yoke of necessity which nature imposes upon men; and this in order that they may better understand how much is done for them, and that they may early learn in what position Providence has placed them, and may avoid endeavoring to escape from it; and that they may feel all the varieties of human weakness.

A child should no more obtain any favor by noisy begging, than by tears or coaxing. ROUSSEAU.

A principal point in education is discipline; which is intended to break the self-will of children, in order to the rooting out of their natural low tendencies.

And here it must not be expected to succeed by fair means alone. For the mere will acts according to its immediate accidents and desires; not according to reasons and considerations. If reasons are submitted to children, it is left to them whether the reasons are sufficient; and thus everything is left to depend upon their liking.

It is in order that the parents may be able to instruct sufficiently in general principles and actual truths, that obedience must be required of children.

If that sense of subordination is not cultivated in children, which develops aspirations after greatness, the result is forwardness and pretension to wisdom. HEGEL.

Since man experiences the necessity of the connection between fulfillment of duty and well-being, it must be a valuable means of influencing the pupil to submit his will to a higher law, if he can experience in a particularly clear manner the fact that man only finds happiness by fully doing his duty; and that on the other hand, violation of law revenges itself sensibly upon the well-being of the delinquent.

While the adult may gather from considering human life on a large scale, the conviction that the world's history is the world's tribunal, the youth on the other hand has even during his youth, the power even within his limited sphere, of gathering the same truth from his own general experience.

The educator therefore supplies to him the place of that actual experience of life which he yet lacks, and which he could afterwards only gain by very harmful means; and does it by rewards and punishments, which are intended to secure to him an early conviction that only a well-regulated will can bring enduring happiness, while rude arbitrariness can only lead to destruction.

Rewards and punishments have a pedagogical value, therefore, only when, instead of outwardly buying or forcing the child's obedience, they teach him an actual consciousness of the law, and develop a free subjection to it. BAUR.

The first of all things in education is orderliness in everything; for order is the soul of all life. Nothing in life can succeed, with disorder or irregularity; and least of all, the education and culture of a human being. But on the other hand every life will be prosperous if orderly and punctual, in a manner like the regular and peaceful operations of nature.

If a child grows up surrounded by an irregular and confused condition of things, a similar condition will be so firmly fixed upon him, that his mind will get into a condition of disorder; and the consequence will be that he will become a disorderly, variable, characterless and fickle man. It is evident therefore that children should be brought up to order and punctuality in all things, according to the principle, All things at the right time, in the right place, and in the right way. The example of the teacher is the best means to this end. HERMANUZ.

All children need a training in obedience, in which they may learn a right subordination to the will of God, just as they learn to decline or conjugate. Wo unto those who are so deceived in regard to this treasure, that even when children, they have learned to oppose all authority at home or at school, in secret or open contest.

Let us use every means to cause our children to grow up into obedience to law.

Where the spirit of the Lord is, there is freedom.

But all things should be done in a spirit of mingled seriousness and love; yet without harshness, which destroys the openness of children.

Pedagogical punishments are medicines, sometimes against an outside and sometimes an inside ailment. But the wisdom of the physician appears chiefly in this; that he apply the proper quantity of medicine.

If the source of those bad habits, rudeness, coarse ways, whose name is legion, is error, it must be corrected; if light-mindedness, the power of application must be strengthened; if presumptuousness, it must be checked, &c.

Lying, mischievousness, brutality, require severe punishment and strict admonitions.

Father, mother, teacher, may be reckoned embodied consciences; as substitutes for God.

But no one should be punished so that he will be broken down; or so that from his deepest fears he can not recover himself. STOY.

If the results of the zeal with which the civilized world generally has during the present age applied itself to the business of instruction, have not been so great as the power expended might have been expected to produce, the reason is chiefly this: that that zeal took a wrong direction, and afforded a defective intellectual training, instead of the moral habitudes which are and must be the chief object of all instruction. In this respect two things are to be complained of, namely: that knowing has been raised to a higher dignity than action; and, that the natural vivid feelings have been suppressed, and mere refinements taught.

While in the learned schools the over-valuing of dead learning, particularly that of the dead languages, has become remarkably general, there may be observed throughout the common schools a predominant cultivation of the thinking faculties, and a neglect of all the other powers of the mind. At the same time, religious instruction is in an unprosperous condition in both classes of institutions; or at least is without any efficiency, because it leaves the heart empty, and has no influence upon the life. But so much the more effort should be made on every side to remedy the errors which hitherto have weakened the influence of our schools, and to raise them to a position of greater and more beneficial activity.

This object may be gained by placing education, as well as instruction, in its right place, and causing both to advance hand in hand. But neither can it be denied that education is primarily the work of the family; and that those are wrong who leave it exclusively to the school.

Habituation to industry, order, piety towards God, kindly demeanor towards men, cultivation of godliness by praying, singing, &c., and the awakening and maintenance of a love to Jesus and his religion, which is better than all knowledge, (notwithstanding that many persons apprehend that such views savor of mysticism,) are certainly as valuable, and much more so, than even the completest development of the conceptive faculties, or the solving of an arithmetical problem, upon which so high a value is now-a-days set. It is to give an education including these departments, that our schools should now apply themselves. SCHWABE.

XI. EXAMPLE.

Evil is learned with ease; good with difficulty. *Chinese Proverb.*

Infinite good comes from good habits; which must result from the common influence of example, intercourse, knowledge and actual experience; morality, taught by good morals. Plato.

Among the Persians, the boys were especially trained to temperance, by seeing how their elders lived always temperately.

In like manner was taught obedience to rulers; the example of their elders being continually before them. Xenophon.

Legislators should be solicitous to prevent scandalous speeches; for they lead to scandalous actions.

Wanton sports by adult persons should be severely punished.

The sense of modesty must be most carefully protected.

The young should not be admitted to see immodest pictures or plays. Aristotle.

Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

Bible. *Matt.*, xviii; 7.

That was an excellent saying of the Spartan instructor, "I will accustom the boys to take pleasure in what is good, and to abhor what is evil."

Truly the most excellent and proper purpose which education could aim at. Plutarch.

It is astonishing how rapid is the poison of a bad example at home, reinforced by great influence in him who sets it. It may be that here and there some young man will escape its influence; but most children will follow even the evil footsteps of their parents. The path long pointed out by the sins of their elders, entices them.

Nothing improper either to say or to do, should be seen in the home where children are.

The greatest reverence is due to the young.

If you have any evil thing in mind, do not despise the youth of boys. Let the presence of a child prevent your evil deed. Juvenal.

Two things have an especially powerful influence: similitudes and examples. Cicero.

Youth should avoid all intercourse with immoral men.

For it is those who instruct in vice, and propagate it, from one place to another.

As those who have heard a concert are hindered from thinking by the melodies and sweet sounds which they still hear, so do vicious men's words endure longer than merely while we are hearing them, and it is not so easy to drive a sweet sound out of the feelings.

Therefore the ears must be closed to evil speeches.

For when these have once been heard and an entrance is gained, they become bolder and bolder, and at last the opinion is established, that "Virtue is nothing but an empty sound." Seneca.

Intimate friendships between children should be permitted only with noble minds and hearts.

Parents deserve great blame, whose own immorality is made an excuse for that of their children.

The years of youth require much more care and prudence than those of childhood.

Young men must always be prevented from any intercourse with immoral men, for under any circumstances, some bad influence of their vices will always remain. PLUTARCH.

As the perfume will always remain in the newly filled cask, (Hor. Ep. I, 2, 69), and as dyed wool can never regain the lost original whiteness, so do the first examples which are presented to the child make an indelible impression.

What is good may easily lead to what is evil.

But when will vice ever be made to lead to virtue? QUINTILIAN.

Parents show and teach their children the most shameful things.

The boy in his infant's clothing, plays with dice, as his father does, whose heir he is; and before he is seven years old, he lusts after the banquet and the kitchen.

Daughters can name all their mothers' lovers, and write love-letters, which their mothers dictate to them.

Give your country not sons merely, but good sons.

But now, one father is teaching his son the ways of degrading avarice, another how to compose safe calumnies, &c., &c.

Show me a pupil who is better than his teacher.

The sources of this corruption of which parents are complaining, lies in themselves. JUVENAL.

It is no longer as it was with the ancients.

Parents and teachers are both worse.

With the ancients, their discipline was in earnest.

The child was born of chaste parents; and to take care of him was the pleasure of his mother.

The good natural endowments of their sons were assisted with a good education.

But now, the child is put into the hands of slaves, who are good almost for nothing whatever; who fill up the child's sensitive mind with stories and all sorts of delusions, and permit themselves to do all manner of things which make a bad impression on him.

Even parents themselves teach their children wickedness and wantonness; and it even seems as if the vices of the city were born in the children.

Where is there a place remaining in the soul for a liberal art or science?

The children know of nothing to talk about except vicious subjects. QUINTILIAN.

Above all are we instructed in the life and morals of the teacher who is selected for us by our parents. CICERO.

Only friendship between good men tends to good morals, and grows more and more strict by daily intercourse.

They ennoble each other from day to day; each all the time developing his good qualities more and more perfectly, and each guiding the other.

Each receives from the other only what he can approve of.

Goodness is learned of the good, says Theognis. ARISTOTLE.

It is proper for young people to respect the old, and to choose the best and most honored of them in order to trust to their advice and guidance.

The inexperience of youth should find support and direction in the experience of age. Especially however must youth be kept far from sensual pleasures, and their minds and bodies be trained to fatigue and endurance. Parents and teachers should in this respect set the young a good example.

It would be well if some older person were present at all diversions of youth.

Old persons must fail in enduring fatigue, but their minds should be stronger, by exercise. The old should avoid nothing more than lethargy and indolence. Wantonness, which is improper at any age, is most repulsively so in the old. And if intemperance in material pleasures is added to this, the evil is doubled. Age becomes shameful, and youth more shameless. CICERO.

Modesty is a good sign in the young.

No wisdom can eradicate inborn faults of mind or body. They can be modified by education, but can never be entirely overcome. Until the youthful character is sufficiently confirmed in virtue, it should not be exposed to intercourse with the world; for men are all more or less affected with faults and vices, and infect the inexperienced with them.

It is well for a young person to select some noble man for a model, and to keep the idea of him before his mind, as if he were continually listening to him.

Great part of our transgressions would be avoided if there had been any witnesses present.

One who does not follow any model will find much difficulty in the pursuit of perfection. He who selects a noble model, will himself soon become worthy of respect. Great men should be chosen for models. What others have done must be possible to us. SENECA.

When a father sends his son to the university, that he may acquire some good learning, he acquires instead wantonness, pride, cunning. The more advanced practice the greater vices, and teach them to the younger.

Thinkest thou, blind man, that your wickedness and falsehood are ordered by God? Wait for a time; and you will see.

Even the little boy at play among the children, is full of poison and of the wickedness of the devil. He is already a ribald and blasphemer, a curser and swearer and liar; abundantly fitted for the service of Satan. Older boys see this and find their pleasure in helping him forward; and consider it an excellent discipline in life; a desirable art.

Therefore, ye parents and children, ye of high rank and low, attend! Ye have done a thing abhorrent to all. When your children's understanding begins to appear and be active, you say, I see not but that things are as they have heretofore been. And the world is just as good and just as bad as the histories tell. And therefore, also, a man must do as heretofore, or else be the fool and owl of all the world, or die of hunger. And if I do not let my children have a chance to learn the manners and luxurious ways of the world, they will be despised; and if I do not bear myself in a proud and haughty manner, I shall not be treated with respect.

Excellent reasoning! You go wisely enough along the world's paths, in all matters that pertain to the outside of the body. But in what condition is your poor soul? That is not at home in this life. This is not its own native land. Of what use will it be to enjoy your pleasures for a little while, and to suffer from them an eternal injury? And how is it useful to let your children go prancing magnificently through the world for a little while, and to take pleasure in their doing so, while they despise the miserable, and at last to destroy them for ever?

You think you love them, and are doing well by them. When the world praises their folly, wantonness and falsehood, this pleases you. But the devil is busy in the work, and you are your children's murderer. For children imitate their parents. And if their parents praise their foolish tricks, they play them off more diligently than ever; but at the judgment day they will cry out against their parents for not having kept them from wickedness and a godless life, and trained them in good discipline and the fear of God. JACOB BOHME.

The most important means of education is example.

What children see constantly done by those whom they respect and love, they very soon come to think is what ought to be done. Thus it is that the morals and manners of nations, as well as of smaller societies, and families, are perpetuated. Innumerable persons would have remained good, or would have become far more capable of lofty and noble labors, had they lived in more favorable circumstances.

Even the neighborhood of the good, as well as that of the bad, has its influence. Ideas awaken that were never awakened before; impulses spring up that had always slumbered; and desires become active that would never have been known. NIEMEYER.

When one is bringing up young people, he must bestow pains and labor to see that they do not see many bad and harmful examples and get injured by them. Reason itself suggests that the parents should pay attention to this matter, in order that their children may be well brought up.

Man is of himself sufficiently inclined to evil. And if you try to put out fire, not by water, but by adding other fire to it, what good do you think that will do? Yet how many wicked people are there who practice the devil's handiwork, and corrupt innocent souls with their poisonous and shameful words. Who can take away again from a youth or maiden an evil word when they have once heard it? The seeds of evil are planted and rooted in the child's heart, even against his will. And he grows up with strange and perplexed notions in him; and when a young man can not escape them. If only youth could be brought up childlike, amongst plays, and in innocence and the fear of God! Some good might then remain with them, and grow up, and bear fruit; and thus people might grow up who might be a joy and blessing to all the land.

This would be the right way to train up children well, during those years when they can be accustomed to enjoy goodness. For what is only enforced with rods and stripes, comes to no good result; and in truth, children so treated are only pious as long as the rod lies on their necks. But they should be made deeply to feel that men should fear God more than the rod. LUTHER.

Christian parents should be very careful what sort of persons they have about their children; for from them, if low and loose people, they often hear or learn such tricks, vulgar language, and curses, as they would otherwise never hear, much more learn to practice.

Children are, so to speak, like apes; what they see, they imitate. Therefore parents should not, before their children, do or permit to be done anything wrong, or which might give offence. For children are tender and easily led astray. A young twig is easily bent; and is also easily maimed or broken or otherwise corrupted.

Children ought not to know that their parents are man and wife; only that they are their parents.

To do right before children is the best way of teaching them to be good.

Parents should be very careful, not to call their children, while yet

young, even in sport, "you young thief! you young rascal! you young witch!" and the like. They are Christian children; made in the image of God, and their names are written in the book of life. So let them be and remain; God desires no rascals nor rogues. Bless them; and sanctify them. If not, what wonder will it be if they should afterwards really grow up to be rascals and thieves and bad men?

MOSCHEROSCH.

Frequent reference by teachers to examples of the noble or the beautiful, comparisons of the imperfect with the perfect, will if managed with wisdom, always stimulate to praiseworthy efforts. But immediate intercourse with the noble or beautiful, together with careful avoidance of the infecting influence of bad company, is far more effective. Domestic education is indisputably the best means of accomplishing this purpose. The circle of an entirely high-toned and loving family is always the sphere within which the moral character is best developed.

The tendency to imitate is usually stronger than the influence of temperament. It is not without reasons that we expect a most beneficial influence upon the character of the young, both in discouragement and dissuasion, from good examples. But immediate ocular observation is much more efficient than narrative.

The prevailing tone of a family is pre-eminently influential, whether for good or for evil. NIEMEYER.

As is the fountain, so is the stream. Like parents, like children. This saying is not less true morally than in the realm of matter, however many real or apparent exceptions there may be. For while the children of bad parents may by God's discipline in life become good, still it would be in the highest degree unwise to reason even in the least upon such isolated and extremely rare exceptions, which do not depend upon us.

No one can give what he himself has not. No one can give his children wisdom, morality and happiness, except exactly in such measure as he himself is wise, good and happy.

All other creatures are obliged by the strictly defined laws of their nature to become what they do become. Man, on the other hand, depends for his development entirely upon what immediately surrounds him; upon what he receives from others of his kind, especially from those who stand in the closest relationship to him. In this sense, man is an imitative animal; and must be such, because he is a social being.

Thus it follows in the most obvious manner, that where parents do not set a good example, there can not possibly be a good education. Your children will be, in the most important respect—namely, in respect to moral character and happiness—what you are, whether good or bad, happy or miserable. In vain will you spend wealth in paying the most skillful and experienced teachers, and in vain will you set in motion a thousand artificial pedagogical wheels of motives. If your own heart and manners and way of life can not be made a model for your children, all your efforts will be useless, and all your expenditure vain. Whatever of good others seek to implant in their hearts by means of words, will be overwhelmed by the evil of your example as the insignificant brook is overwhelmed by the flood. CAMPE.

It is the most difficult task of all to educate a first-born well. Affection, or pedagogical refinements, will commonly do him much injury. The first child moreover, is alone. Everything is harder for him, because he has no one to imitate.

If however he has been successfully trained, the work is easy with the others on every account, and especially in respect to morals.

Where family affection is strong, the eldest child may be an efficient

assistant in education. The older sons or daughters can watch over the physical and moral well-being of the younger; who will imperceptibly imitate as well the follies and prejudices as the better and nobler traits, of the elder children.

All parents should therefore be very careful to make friends of their older children. As the death of their parents frequently forces them to become the support of their helpless brothers and sisters, they should early be made to feel interest in the culture of the latter, that they may be left in their charge with more confidence, if their parents are forced to part from them while their education is yet imperfect. NIEMEYER.

Let no one think to erase the earliest impressions of youth. If they have grown up in a happy freedom, surrounded with good and noble circumstances, in intercourse with good men; if their masters have taught them what must first be learned in order to make it easier to learn all else, and if they have acquired all such learning as should never be forgotten; if their first actions have been so managed that they can in future perfect themselves in goodness with greater ease and efficiency, without being obliged to unlearn anything;—in such a case they will live lives more pure, perfect and happy than persons whose first youthful powers are exerted in the midst of untoward influences and evils.

Very much has been said and written on education; and yet I see very few men who comprehend and endeavor to carry into practice the simple but great idea which includes all the others. GOETHE

To hear about good men is equivalent to living among them.

For children there is absolutely no other morality except example, either narrated or seen; and it is pedagogically a piece of folly to endeavor to give children reasons for following them, instead of constituting them the means of inspiring them with the will and the power to follow them.

JEAN PAUL RICHTER.

Every grown person is, without being conscious of it, an educator of youth, even of those who are entire strangers to him. For they hear his words, see his example, and follow it without consideration.

Yes, ye parents who have completed the education of your own children;—you have not yet ended your work on earth. You are responsible for your words and your example to all those young people who meet you in other families.

Servants, you are responsible not only for your doings in your occupation as servants but for your speech and actions, to the Judge of the world; who loves innocence, and who utters the awful threat, "Woe to him through whom offence cometh!"

Natives, foreigners, old men, young men, maidens! You are responsible, not only for your own home, your own family, but for the youth and innocence of every child who can observe you. Without knowing it, you assist in educating.

Woe to him who corrupts any part of the human race! Woe to him who by wickedness or folly plants the seed of irreligion or of vice in the breast of any child, however strange to him! ZSCHOKKE.

From a man better than ourselves we receive unconsciously the seed of a similarity to him. The image of him is impressed upon our feelings, and thus we learn, forgetting ourselves in the contemplation of another, friendship, religion, patriotism; every virtue; all truth.

F. H. JACOBI.

Example, especially that of parents, is like a moral atmosphere, in which, if it is good, children breathe in an instinct of modesty, honor and morality, which they never entirely lose. But if the parents are guilty

of crimes or faults, they lose the right to punish the blunders of their children, and place themselves under the melancholy necessity of being blamed and secretly derided by them. VON AMMON.

Nothing has so strong an influence in the culture of the character, as circumstance; yet without any appearance of design.

Example has more influence upon most men than intellect; and is sometimes powerful enough to make them act contrary to their natural tendency.

If it were possible during the early years of life to keep children everywhere surrounded with examples of goodness and beauty, both in thought and action, and to preserve them from all intercourse in which they might see or hear or learn evil, most of them would remain uncorrupted far longer than they do; and their moral nature would gain strength enough to resist future bad influences. It is for this reason that a bringing up within the circle of a thoroughly upright, affectionate and cultivated family, where a unity of tone prevails throughout, has such excellent results.

There need be no fear of loss of strength of character by protection from dangerous temptations. The world and the passions will supply temptations soon enough; even the educator will be unable to avert their evil influence. But a youthful heart continually exposed to temptation, will as little gather strength, as will a newly transplanted tree exposed to constant storms, without being secured to a strong stake. NIEMEYER.

XII. PUBLIC INSTRUCTION IN BADEN.

HISTORICAL SKETCH.

The territory of Baden contains 5,904 square miles, and its municipal division is into four circles, 74 bailiwicks, and 1,595 communes or parishes, (*Gemeinde*). Of its whole number of inhabitants, which was, in 1852, 1,356,948, about 67 *per cent.* are Catholic, 31 *per cent.* Protestant, and the other 2 *per cent.* Jews, with a very few Mennonites.

The Grand-duchy has existed in its present extent, only since 1806. The territory which has given the name, and the reigning family, to the whole of it, included scarcely a third of the present country. But even this original margraviate of Baden was, from the Reformation down to 1776, divided into two margraviates, totally independent of each other, of which one was Lutheran, and the other Roman Catholic. To these two margraviates, after their union, were added, during the war of the beginning of this century, territories which has belonged to Austria, to the Palatinate, to Fürstenberg, to Löwenstein-Werthheim, or immediately to the empire; and in which either the Lutheran or the Roman Catholic confessions prevailed. Thus the territory of Baden consists of a complex mass of very various portions of territory, having very different histories, ecclesiastical and civil. The school systems were also very different in different parts of the country. In the common schools, the religious instruction was according to the confession; in the Lutheran schools of the ancient margraviate of Baden-Durlach, the smaller Lutheran catechism was used, in a revision which resembled the Brenzi catechism, and contained many extracts from it. In the schools of the Palatinate, which was of the Reformed confession, the Heidelberg catechism was the principal text-book. In the Catholic parts of the country, the various catechisms were used of those dioceses to which each portion belonged. In one district, formerly Austrian, the catechism of the Jesuit Peter Canisius was extensively known and liked by the people; while in another, the Josephine was chiefly used in the public schools.

At the head of the classical schools of the margraviate of Baden-Durlach, was the *Gymnasium Illustre*, which was transferred from Durlach to Carlsbad, and in whose upper class, the pupils of which were called exempts, a portion of the university course was studied.

The Catholic lyceum, whose classes were named according to the chief study in each, pursued in their two higher classes, a sufficiently extended philosophical course. This difference of organization continued to exist long after the various districts were united into one grand duchy. The

schools of the two Protestant confessions were consolidated together, in consequence of the union of those confessions, by the decree of the 23d July, 1821. But the schools of the two confessions (Protestant and Catholic) which yet existed, remained each under the control of authorities of their respective beliefs, in charge of the two sections, one for each church of the Ministry of the Interior. Only in Mannheim and Heidelberg, the classical schools of the two confessions were united under the alternate charge of two directors, one of each confession, and under the common authority of both sections of the ministry.

This want of uniformity in the school system drew the attention of the government and of the representatives. From the year 1830, both the chambers interested themselves in the system, and the result was, the laws and ordinances which organized upon a uniform plan the common and classical schools of the whole country, and which with some modifications, of which the most important were made in 1849, are still in force.

We prefix to the account of the school system of Baden, the following brief summary of its extent. The system consists of two universities, a Protestant one at Heidelberg, with students, and a Catholic one at Freiburg, with students. There are also seven lycea, five gymnasia, three pædagogia, four normal schools, nineteen higher schools, and seven Latin schools; and about 2,000 common schools (*Volksschulen*). There are three normal schools; Protestant, at Carlsruhe, and Catholic at Ettlingen and Meersburg. There is an institution for the deaf and dumb at Pforzheim, and one for the blind at Freiburg; a polytechnic school at Carlsruhe, a well organized, large and prosperous institution of very high reputation, with about 200 pupils; a veterinary school, a trade school, and a military academy.

The general classification used below, is under the following heads:—

I. Common Schools.

II. Classical Schools.

III. Real Schools.

IV. Female Education.

V. Orphan and Rescue Institutions, &c.

The plan of this article does not embrace the universities.

I. COMMON SCHOOLS.

All children must attend the common school, beginning with Easter nearest that 23d of April, within a year before which they passed their sixth birthday. For weakly children, this period may be deferred a year. Children attending a higher public or private school, are free from attending the common school, and the district school visitor may also excuse children under a private tutor. This excuse can not be refused, if such private tutor is either an approved candidate for a situation as teacher, or furnishes other sufficient testimony of his competency. The age of obligatory attendance lasts, for boys, through the fourteenth year; for girls, through their thirteenth; so that at Easter of each year those

are dismissed who have reached the legal age during the year preceding the 23d of April of the same spring. The district school visitor may also, exceptionally and in case of special fitness, and on the recommendation of the school authorities, permit such children to leave the school as attain the legal age after the 23d of April, and before the 1st of August of the current year. Dismission from the school is regulated entirely by the school authorities, without any dependence at all upon the confirmation or first communion of the pupils, which are within the exclusive charge of the church authorities. But the general usage of Christian people brings the two occurrences together, and this custom is materially upheld by the fact, that the supervising authorities of the common schools and the ecclesiastical authorities are usually the same persons.

All those pupils of the common schools who do not attend an industrial school or a higher educational institution, or do not receive such private instruction as is satisfactory to the school authorities, remain after their dismission from the common school, still legally obliged to attend the supplementary schools (*Fortbildungsschulen*). These are in part Sunday-schools, held every Sunday for one hour, except on feast days and during vacation, and to be attended by boys and girls for three years, but in cities only two years; and in part week-day supplementary schools, held in winter once or twice a week for two hours, and to be attended by boys during two years. With each common school is connected an industrial school, in which the girls, beginning with their eleventh year, and if possible earlier, are instructed by special teachers in women's work.

The question, Who must establish and maintain the schools, is answered in great and apparently complicated detail by the law of August 28th, 1835. The parishes or communes (*Gemeinde*), are obliged to bear the burden of the common schools. They must pay the teacher's wages, the expenses of buildings, and the current school expenses, unless special reasons release or diminish the obligation. In making up the amount of the teacher's salary, the school endowment or income of any local fund appropriated to the maintenance of the teacher, is first reckoned, together with any sums paid for the purpose under private agreements, and with the net fixed income of the places of sexton, bell-ringer and organist; but not the accidental fees of these last. Then is added whatever amount the law gives as regular state aid, and then, whatever is still lacking of the legal minimum of the teacher's salary, must be made up by the parish. But this liability, again, is still limited. A maximum rate is fixed by law, of taxes to be laid for the expenditure for this purpose. If in order to raise the teacher's salary to the legal minimum, this tax would be greater than four kreuzers to the hundred florins of taxable capital, or if this expense, together with the other expenditures of the parish, would raise its entire rate of taxation above a certain fixed rate, then the treasury of the state supplies the amount. Building schoolhouses, fitting up school-rooms, and procuring school requisites, unless

other parties are bound to bear the expense by private agreements, or there are funds established for the purpose, are every where the duty of the parish. If several parishes, or hamlets (*Orte*), each with separate means of its own, have a joint school, the amount to be raised by each is apportioned according to the number of inhabitants in each. Besides lodging and a fixed salary, the teacher receives a tuition fee for each child of school age, which is fixed by the circle authorities, between a minimum of forty-eight kreuzers, and a maximum of two florins, or in the four largest cities of the grand-duchy, four florins each. The whole amount of this fee is paid to the teacher quarterly from the parish treasury, and the parish must collect it from the parents of the children, and must itself have whatever is due for children exempted on account of poverty, except so far as it can have recourse to funds for the use of the poor. The supreme school authorities decide on questions of dividing schools belonging to several places jointly, and upon the discontinuances of old and the erection of new schools; and propositions for such measures must be laid before the supreme authorities by the local school authorities, not only through the school supervising officers, but through the administrative state authorities, viz: the district and circle officers. The public schools are in general confessional schools. Where, at the time of the appearance of the school law (1885), there were already existing in one parish schools of both confessions, the parish had to maintain both, and in the cases already mentioned is entitled to the legal state aid. But neither the parish nor the state is under any obligations to assist in the establishment of a school exclusively for those of one confession. In such a case, those of that confession must bear the expenses of their school. In other cases, the children of that confession, which is in the minority, must attend the school of the parish, and their religious instruction may be attended to by those of their own confession. Private schools, however, may always be mixed, as to confession. Their confessional character is derived, not from the confession of their principal or proprietor, but from that of the religious instruction given in them. If clergymen of both confessions give religious instruction in them, they are mixed schools. Jews, where there is no Jewish school, must send their children to the common school; and if there is one of each confession, to either, themselves conducting their religious education. If Jews desire to establish a new Jewish school, since 1885, they must bear the expense. But if a Jewish school existed before 1886, the parish, whenever it raises money for its Christian schools, must raise as much more as is the proportion of Jewish to Christian inhabitants for the Jewish schools. The Jews collectively also receive from the public treasury, an appropriation for their school system, bearing the same relation to that for the common schools, which the number of Jews in Baden does to the number of Christians. There must be a principal teacher in each school. If the number of children exceeds one hundred and thirty, a second teacher must be appointed; and an additional one for each one hundred and thirty. The principle is enforced throughout the whole common

school system, that not more than seventy pupils at once may be instructed by one teacher.

The immediate supervising officer of the school is the school inspector. This officer is the pastor; or where there are more than one in the parish, then one of them, appointed once in six years by the higher school authorities. His duty is to watch over the strict observance of all ordinances for plans of instruction, the whole general progress of the schools and the official services and the general proceedings of the teachers. He must visit the school as often as its interests require, and as his other official duties will permit. The school committee (*Schulvorstand*) has a close official connection with the school inspector, who is a member and chairman of it. Its other members are, the mayor (*Bürgermeister*) of the parish, whatever his confession; and all the members of the church committee, which the Catholics term *Stiftungsrath*, and the Protestants *Kirchengemeinderath*. If a parish contains more than one pastor, these, being all members of the church committee, are all members also of the school committee. The duty of this body is, to look after a compliance with all laws and ordinances relating to the school system, to superintend the use of the school resources, the purchase of materials, maintenance of buildings, regularity in attendance, adjustment of difficulties of teachers between themselves and with citizens, so far as amicable interposition will effect it; and to make all propositions for improvements. The teachers attend the meetings of the committee, except in cases respecting themselves and their official services; but they have no vote.

Down to the reorganization of the school system, the circle supervising authorities of the schools and teachers were, in the evangelical circles, the ecclesiastical deans; and in the Catholic circles, the secular deans, who were quite separate from those dependent on the archbishops. Since that reorganization, the school circles coincide in boundary with the political circles, which vary, in most of the country, from the boundaries of the deaneries. A circle school visitor for the schools of each confession in each circle is appointed from among the parties, by the supreme school authorities, once in six years. If there are only a few schools of one confession within the limits of a circle, they may be placed under the visiting authority of the nearest circle. Their duty is, to hold the examinations of the schools in their circles in a fixed alternation; to prescribe to the younger teachers exercises for their professional improvement, and to oversee the performance of them; to supervise the reading societies, to conduct the conference, to make announcements relative to school affairs, to nominate to vacant teacherships, and to exercise police supervision over the teachers of their circle.

The highest school authorities for the common schools are, for those of the two Christian confessions, the two High Church-Councils; and for the Jews, the High Council of the Jews. This last is divided into the religious conference and the school-conference, but schools deal only with the latter. This consists of a councilor of the Ministry of the Interior, as commissary, who is chairman; a clerical councilor from each

of the Christian High Church-Councils, and a number of prominent Jewish citizens, including the Rabbi of the capital.

These superior school authorities have the superior management of the whole school system, and the police jurisdiction over the circle and local authorities, and the teachers. They admit school candidates, and appoint, transfer, punish, dismiss and pension the teachers. But their authority is still subject to important limitations. All general regulations, especially as to the introduction of new school-books, must be submitted to the Ministry of the Interior. There is also besides these superior school authorities, a High School-Conference. This consists of two clerical members, one from each High Church-Council, and two others, practical educators. This body has charge of the consultation on and drafting of all general school-ordinances, to prepare them to be laid before the Ministry of the Interior, the oversight and conduct of the teachers' seminaries, so far as instruction is concerned, and the authorization and management of the mixed schools. In these matters, they decide absolutely; and in another class of matters, the superior school authorities must take their opinion. This is especially the case when there is a difference of opinion within that body, or any doubt respecting any general question. Such opinion may either be received as ultimate by the superior authorities, or the whole matter may be submitted to the Ministry of the Interior for decision. These latter regulations, which are here given nearly in the words of the laws, show that in all important matters this conference is substantially a higher authority than the superior school authorities; and that means will frequently be found to refer affairs to the Ministry of the Interior. Besides these bodies, the superior authorities, for the industrial schools connected with the common schools, are, the four governments of the four circles of the duchy. Thus, there is no want of superior school authorities.

The relation of the ecclesiastical authorities to the common schools is sufficiently simple, so far as the Protestant schools are concerned, the superior authorities being the same persons for each. These officers decide upon religious school-books, catechisms, singing-books, extracts from the Bible, &c., subject only to the approbation of the general synod. In the Catholic schools, the religious text-books are admitted only on the approbation of the archiepiscopal court; the archiepiscopal deans having the oversight of religious instruction in the schools, and reporting on their examinations, to those courts. There is now in progress, as is well known, a contest respecting the greater influence which the bishops desire to exert upon the common schools; the result of which can not now be foretold.

In 1856, the evangelical common schools were attended by 72,851 children; and the Catholic ones by 131,516; in all 204,367. This number includes all the children of school age, except those who are attending higher institutions. Except the weak-minded and sickly, a child can scarcely grow up in the Grand-duchy, without receiving the legal school instruction, so that there are but very few adult persons in the country

who can not read or write. The number of Protestant children in the common schools is about 17 *per cent.* of their population; that of the Catholics about 15 *per cent.* The whole Grand-duchy is divided into 79 districts, partly bailiwicks, and partly smaller districts; in which there are 35 evangelical and 75 Catholic school-visitorships, in all 110. Among these, there are some districts which include but one school parish, as the visitorships of the cities of Carlsruhe and Mannheim. The district having the largest number of parishes is the Catholic visitorship of Bonndorf, containing 35 parishes. Of the parishes, 1,238 are Catholic, with 1,309 schools; and 531 evangelical, with 589 schools; in all 1,769 parishes, with 1,898 schools. There are among the Protestants 814 inhabitants to each parish, and 128 children to a school; among the Catholics, 520 inhabitants to a parish, and only 100 children to a school. The common schools are either simple, or with an extended course; the latter being only to be found in the larger towns. In the evangelical schools there are 752 teachers; 582 principals, and 170 assistants; in the Catholic, 1,699 teachers, 1,338 principals, and 361 assistants. There are thus among the Protestants 90 children to a teacher; among the Catholics 77 to a teacher. The Jews have 28 schools, with 30 teachers; to a population of 23,700. In the evangelical schools there are no female teachers whatever; while in the Catholic city schools there are here and there female teachers for girls. In some towns the girls' schools are under the charge of the sisters of the female orders.

The state appropriates 7,742 florins to the evangelical schools, and the parishes pay for them, 59,377 florins. The tuition fee amounts to 74,288 florins. The regular salaries of all the teachers amount to 404,675 florins, and the total tuition fee, at an average of 50 kreuzers *per* child, reaches 170,310 florins.

We give below a condensed summary of the existing Laws and Regulations respecting the Common Schools in the Grand Duchy of Baden.

SUMMARY OF LAWS AND REGULATIONS RESPECTING COMMON OR PRIMARY SCHOOLS.

SCHOOL AUTHORITIES AND INSPECTION.—These institutions are all under the general supervision of the State, from which they receive in some form aid annually. Their supervision is committed to the Department of the Interior, subordinate to which there exists an Education Department or Council, consisting of one member for each of the four districts or circles, into which the State is divided. In all regulations respecting religious instruction, the highest authorities of the Protestant and Catholic churches are consulted.

For the primary schools, there is a School Board, or committee for each of the four districts, which must be consulted by the local school authorities in the founding of a new school, or suppression of an old one, and respecting all changes in the appointment of teachers. The board has the appointment of a School Visitor for all the schools of the district, who holds his office six years, and is paid out of the State appropriation for educational purposes, and a School Inspector for the school or schools in each town and rural parish.

The lowest school authority consists of the Inspector as chairman, the

mayor, or highest civil officer of the locality, the vestry of the parish among Protestants, the trustees of all ecclesiastical foundations in Catholic communities, and the directors of synagogues in Jewish communities. These constitute a local or parochial school committee. In large towns, on special application, the State Education Department can appoint a special board to take charge of all the schools, and of any separate school for a particular religious denomination.

SCHOOL ATTENDANCE.—Children whose sixth year terminates between the 23d of April of one year and the 23d of April of the year following, are bound to commence their schooling with Easter of the second year. A year is allowed where infirmity or similar disabling causes are proved to the satisfaction of the school authorities.

The parish clergy, who keep the registers, have to furnish the school authorities with a list of all children whose schooling begins at the next following Easter. To this a list is added of all children not born in the place, and which has to be drawn up by the school authorities. These lists are to be handed to the schoolmasters; and one fortnight after the school is opened, the schoolmaster has to return to the authorities the names of such children as attend the school, as well as those of the absent children. The latter are to be forced through the police to attend school, except where their absence is excused or explained for reasons hereafter to be stated.

Children leave schools also at Easter. Boys on having completed their 14th year, and girls their 13th year, or expecting to complete it before 25th April of that year. If by that period children who have attained these ages are not sufficiently advanced in the objects of instruction specified, they may be kept one or two years longer. Every scholar obtains a certificate on his leaving school.

Children who have private instruction, or who attend higher institutions, for the purpose of obtaining better instruction, are free of the school, but require a certificate from the school inspectors. Private seminaries must be authorized by the upper school authorities. This authorization cannot be refused where the applicants are in every respect approved candidates as masters; but such establishments must make good the school money which they abstract from the regular schoolmaster.

Every week the schoolmaster is required to give to the school authorities a list of such children as have been absent without leave, or who, having absented themselves, did not satisfactorily account for their so doing, together with number of days' absence. This list is handed to the burgomaster, who forwards it to the parents of the children, and imposes a fine, varying from 2 kreutzers ($\frac{2}{3}d.$) to 12 kreutzers (8*d.*) for every day of non-attendance.

STUDIES IN PRIMARY SCHOOLS.—The studies in the elementary schools are—1. Religion. 2. German language. 3. Writing. 4. Arithmetic. 5. Singing. 6. General instruction on subjects of natural history, natural philosophy, geography, and geometry; also on points appertaining to health and to farming. 7. Where there are sufficient means, drawing is to be taught. The last-named subjects are to be treated in such a manner that the more essential first five points are not to suffer by the attention bestowed upon them.

INTERNAL ORGANIZATION OF PRIMARY SCHOOLS.—1. Schools that have but one teacher are to be divided into three classes, to be counted from the lowest as *first* upward.

In the summer half-year the third or highest class has two morning hours of schooling daily; the second class has also two morning hours, and the first or lowest class has two hours in the afternoon.

In the winter half-year the third or highest class has three morning hours of instruction daily. The second class the first afternoon hour alone, and

the second in conjunction with the first class or beginners. One of these classes is to be employed in writing, under the inspection of a proper monitor selected from the scholars, while the other class is taught by the teacher. On half-holidays (Wednesday and Saturday) the morning hours, three in summer and four in winter, are to be proportionally divided among the three classes.

2. When there are two teachers, the elder scholars are to be placed under one teacher and the younger half under the other. The school is then divided into four classes, each teacher taking two, and each class has instruction for three hours daily, both in summer and in winter, excepting on half-holidays, when each class has but one hour and a half in the morning.

If the number of pupils does not exceed 210, they may be divided into three classes, with the consent of the school authorities. If boys and girls are instructed simultaneously, the division indicated above, into higher and lower classes, each under a separate teacher.

Where there are three teachers, one is to instruct the beginners in the two first classes. Where the upper classes are composed both of boys and girls, the elder pupils are under one teacher and the younger ones under the other, or the sexes may be separated.

With four teachers, two distinct schools are formed, of four classes each, the arrangements being such as are already indicated.

These arrangements, being fixed by the Education Department, in conference with the parochial school authorities and the Inspector, may be modified to suit the exigencies and the means of larger towns or villages, provided that nothing be so arranged as to interfere with the rules that no class is to exceed 70 in number; that each class is to have three hours' instruction daily, and the upper boys' class to have four in winter, with the exception of half-holidays, when the instruction is to be for them two hours, and for the others half hours.

In places where industrial schools for girls are established, no change in these arrangements is to be made in consequence. Changes made, in consequence of the aid of an assistant being required from the ill health of the master, or an increase in the number of children, are to be reported to the Inspector, who will report upon them when submitting the results of his inspection to the Education Department.

3. The advance of children from one class to another takes place after the examination, with the approval of the Inspector, and with due regard to the age and natural powers of the pupils. When the parents do not consent, a child can only be required to continue at school beyond the legal age on an authorization of the Education Department through the Inspector.

4. Care is to be taken that the pupils assemble punctually at the fixed hours, and they are clean in person and attire. They must also behave with propriety both on their way to and from school and while at school. The injunctions concerning their conduct are to be publicly read to the pupils at the beginning of every half-year, and are to be hung up in every school-room.

The pupils can be placed in their respective classes, according to their conduct and diligence, every week or month; but in the first classes oftener, if the teacher thinks it advisable.

Permission to absent themselves from a single lesson may be granted by the teachers; for more than one, the permission must be obtained from the school Inspector.

Punishments consist in reprimands, in giving a lower place in the class, in tasks after school hours, and, where obstinate persistence in faults is observed, in blows with a cane on the hand in a manner that is not dangerous. The teacher only takes cognizance of faults committed in school, or on the way to and from school. Bad conduct at other times is only punished at school when the parents and guardians palpably neglect their duty.

5. The school-rooms should have ten feet in hight, and be built on a scale of six square feet to a pupil.

PLAN OF INSTRUCTION.—The aim of the primary school is to cultivate the intellect of the child, and to form his understanding and religious principles, as well as to furnish him with the knowledge requisite for his station in life. Instruction must, therefore, be imparted in such a manner as shall improve the mind.

The pupil must have his attention sharpened, and his intellectual energies must be brought into activity. He must learn nothing mechanically. The memory must not be cultivated, except in connection with the understanding and the feelings. The formation of every idea is to be preceded by the requisite insight into its fundamental principle, whether exemplified by objects or figuratively. In all explanations the elementary principles must precede the complex views. What has been learnt must be made familiar by frequent application and illustration. The instruction given in the different classes must correspond with the plan here laid down.

Religious Instruction.—Care must be taken that the lesson in religion does not degenerate into a mechanical learning of sayings and of chapters from the Bible. The pupil's insight into all points must be clear and well grounded; his feelings must be roused, and his good propensities must be confirmed.

The nature of the instruction given in religion is to be regulated in detail by the highest authority in the various confessions; it is to be communicated through the catechism and school books approved by these authorities and sanctioned by the State. In this lesson the duties of the citizen are to be enforced.

The school is to open and close daily with a short prayer or hymn, and the children are to be kept to regular attendance at church, the subject of the last sermon being a matter for the catechist to examine them upon.

Grammatical Instruction.—Grammatical instruction must be connected with exercises in correct thinking, as well as in the fittest mode of giving expression to thoughts. The consideration of the correctness of an idea must precede that of the mode of expressing it.

The organs of speech must be exercised until completely formed, and a due modulation of the voice must be cultivated. The writing lesson must teach neatness and a love of form.

Arithmetical Instruction.—Comprises the four rules, preceded by proper explanation of the properties and nature of figures, and simultaneously exercised, mentally and in writing. The mental calculation is to precede the written sum on all occasions. After practicing the rules in whole numbers, fractions, and with given simple or compound quantities in examples applicable in common life.

In the second class the construction of simple geometrical figures is to be taught both to boys and girls. In the highest class the use of the square and compass, and the mode of reducing to proportionate dimensions, is to be taught.

Musical Instruction.—The classes range as follows:—

First class.—Exercises of the ear and the voice. Simple solo airs.

Second class.—Duets and easy chorus singing.

Third class.—Chorus and ornamental singing.

General Instruction.—In natural history and philosophy, geography, history, sanitary points, and agriculture, will be imparted by the pieces selected in the reading-books, and can be enforced and illustrated by additional examples and reasoning on the part of the teacher.

Division of Time.—Half an hour daily must be devoted to religious instruction, but this time may be prolonged or abridged, according to the subject-matter treated of.

The study of the mother-tongue, combined with reading and writing, is to occupy a portion of six days in the week, in addition to copies to be written out of school hours. Arithmetic is to be taken four times, and singing twice in the week. Instruction in matters of general interest is to be given to the second class once and to the highest class three times in the week.

The plan of the school is to be arranged between the teachers and the Inspector for every half-year, and a draft of it must be laid before the school authorities once a year, together with the results of the inspection. When the children appear behindhand in particular points of instruction, more time must be appropriated to those in the following year.

If the scholars of one school be of different religious confessions, care is to be taken that they receive their religious instruction at the same hour. If the school belong exclusively to one confession, but is also attended by children of another confession, the instruction in religion must be fixed in the last hour of attendance, that such as do not participate in it may go home, or wherever such instruction may be provided for them.

Beside the primary schools, the following classes are established by law as part of the educational system of this Duchy, and are provided for in the primary school-houses.

Evening Classes.—Twice a week, during the winter, in every village and town, an evening class must be opened under the proper school authority, when young persons who have completed their fourteenth year, and have left the primary school, may continue their studies.

Sunday Classes.—All young people who have completed the primary school course, are obliged to attend, in the towns for two years and in the villages for three years, a class every Sunday morning, not only for religious, but for secular instruction.

Industrial Classes.—As a general rule, men are employed both as principal and assistants in the primary schools, and boys and girls of the same age and proficiency are taught in the same class-rooms. To enable the girls to acquire the arts of sewing, knitting, &c., the school committee are obliged to engage some suitable person to attend every school in which a female assistant is not employed, for an hour at least every afternoon after the boys are dismissed, to instruct the girls from the completion of their eleventh year in the mysteries of stitching, hemming, darning, shirt making, knitting, &c. If their mothers wish it, the girls bring their sewing from home with them for this practice, but if they do not bring any material, the committee must provide it. No fee is charged for this industrial training. The inspectors are required to report on the state and progress of these as well as the other classes of the schools.

Factory Schools.—No child may be employed in any manual occupation, until it has completed its eleventh year; nor may any child, even at the completion of its eleventh year, be employed in a factory, or in an industrial occupation, unless it then attends the so called "*Factory Schools.*"

The laws prescribe, that in these schools—

No greater number of children than seventy may ever be educated together at the same time.

The secular education given in them, must correspond to that prescribed by law, for the primary schools in general.

No person may be selected, as a teacher of one of these schools, who has not obtained a diploma from the committee of public examiners for the Duchy.

Each child attending a factory must receive, at least, two hours' instruction in the factory school.

The hours of instruction should precede the morning and afternoon's

working hours; but where this is impossible, an hour's relaxation must intervene between the hours of labor and the commencement of the hours of study.

In the middle of the above-mentioned morning and afternoon working hours, the children must be allowed to take a quarter of an hour's exercise outside the mill, and in the middle of the day, there must be an interval of a full hour between the morning and the afternoon working hours.

Young people under the age of fifteen, are not to be employed more than twelve hours a day in the factory and factory school together.

Such young people are not to be employed in labor before five o'clock in the morning, nor after five in the evening, nor on Sundays or holidays.

All masters of factories, who employ young people under the age of fifteen, must render periodical lists of the children employed by them; giving the names, ages, places of residence, and names of the parents of such children.

Any infringement of any of the above regulations will render the manufacturer offending liable to fines, the amount of which is fixed by law.

The county magistrates are charged with the strenuous enforcement of these regulations.

All the expenses of the education of the children attending a factory before the completion of their fourteenth year, must be borne by the owner of the factory which they attend.

TEACHERS' CONFERENCES.—In each union (district or circle) the union inspector is obliged, every September, *i. e.*, during the holidays, to send notices to every teacher in his district, to assemble at a place and time specified in the notice.

Every teacher, who receives the notice, is required by law to assemble at the place and time therein mentioned.

Notices are sent also to each of the religious ministers of the union, that those, who are able, may meet the teachers. The educational magistrate of the county, or some one representing him, is also always at the meeting.

The notices are sent round as early as the month of May, preceding the meeting. The inspector, when he issues them, sends at the same time to each teacher in his district, one or two questions on some point, connected either with the practice, or the methods of teaching, or with some of the various subjects of instruction, and upon which there has been some difference of opinion or practice.

Each teacher is required to send to the inspector an answer to these questions by the month of August.

When the inspector has received these answers, he reads them carefully through, and writes a short and concise criticism of each answer, and reads it to the teachers when assembled at the conference.

After the inspector has read the answers and criticisms to the meeting, the teachers proceed to debate the subject among themselves, rising one after another, and addressing the meeting upon it by turn.

When this debate is concluded, three teachers, who had been chosen by the previous meeting, are then called upon to instruct a class of children before the rest of the assembly, in different branches of instruction. Their performances are then criticised and discussed by the others, who had been looking on as spectators.

This plan serves two important ends:

1st. It stimulates each of the teachers to aim at continual self-improvement, in order that he may excel his competitors at the yearly meet-

ings, and prove himself worthy of recommendation by the inspector to the more lucrative situations as they fall vacant, and also that he may win the respect and approval of his professional brethren.

2d. It obliges the teachers to *think* over the various methods of instruction; to consider how they may teach in the most effective manner; to avoid bad and slothful habits with their scholars, and to observe how best to catch and retain the attention of their scholars, and how most effectually to interest them in the subjects of instruction.

At these meetings, also, the teachers arrange the affairs of their book clubs. Every teacher in each union is a member of the teachers' union book club. They each pay a small sum monthly, and with the sum thus collected, a few books are purchased and sent round from one to another. At the September meetings, they choose the treasurer of their book club, and determine what books are to be purchased.

Before the meeting is dissolved, a short account of all the proceedings is drawn up; and is then signed by the inspector, the magistrate present at the meeting, and all the teachers, and forwarded to the chief magistrate of the county, in which the union is situated.

The expenses of each teacher, incurred by attending these yearly conferences, are defrayed by the state.

School Diaries.—These must be kept officially by the school inspector and by the pastor. The school inspector enters in his, each of his visits, the condition in which he finds the schools, any remarks, and any of its arrangements deserving mention. These diaries are quite usually kept, and laid before the visitors' board in the original. Teachers are not obliged to keep any diary further than a list of delinquencies.

Salaries and condition of Teachers.—There is a fixed minimum salary, at four grades, according to the size of the place where the appointment is held. These are, 175 florins for villages less than 500 souls; 200 florins for those of from 500 to 150 souls; 250 florins for country parishes of from 1,500 to 3,000 souls; 350 florins for city parishes of over 3000 souls. In a school with three principal teachers, the first has a special allowance of 40 florins; if there are four or more, the first has such an allowance of 60 florins, and the second one of 40 florins. Every principal has also his lodging; but if there are more than one principal in a school, only the first has this lodging, the others having an allowance for it, varying according to size of places from 40 to 100 florins. Besides this, the teachers receive the amount of the tuition fee; which, for example, in the evangelical common school of Heidelberg, amounts to 2,100 florins a year, to be divided among six principals and two under-teachers. Each under-teacher receives 45 florins a year, together with free lodging, board, washing, light and fuel, with a principal, under whose oversight he is. These items may amount, in the first and second classes above mentioned, to 90 florins, in the third to 105 florins, in the fourth to 115 florins, and in the four largest cities, Carlsruhe, Mannheim, Freiburg and Heidelberg, to 150 florins.

The teachers are not permitted to fill additional offices without permission of the superior school authorities. They are often church actuaries; it is very difficult to obtain permission to become secretaries of the municipal councils; but necessity is stronger than the wishes of the authorities, and in the country this office is often held by teachers. They are here and there also excise officers. Teachers, like public officers and pastors, have civic rights in the place of their appointment. They are free from personal taxes, and pay parish taxes only on their income over 400 florins. They however pay the class-tax to the state, on their whole income. If they become past service, they are dismissed with a retiring pension. After 40 years' service, this is the whole amount of the salary, together with free lodging. After from five to ten years' service, it is 40 *per cent.* of the salary; and from the 11th to the 40th, 2 *per cent.* more for each year.

Female Teachers.—In the evangelical schools there are none. In the catholic schools in the cities, there are some; who are either secular, as at Heidelberg, or sisters of orders, as in Freiburg, Offenburg, Villingen and Breisach. In these last, there are no other female schools; and they fill the place not only of the common schools, but of the higher schools or institutes for girls. Some of them have a boarding department. Some of these are in high repute, as at Freiburg,

where, although there is a large protestant congregation, there is no protestant girls' school, but they are all sent to the sisters' school. These institutions cost the parishes and the state almost nothing, and afford their excellent instruction at a fabulously low price.

Discipline.—In cases where the coöperation of the pastor and mayor, &c., is necessary for the imposition of fines on parents for their children's non-attendance, there are very general complaints of neglect. The mayors, for fear of losing popularity, are averse to do any thing disagreeable to the parents; and the inspectors are as pastors connected in too many ways with the mayors, to be disposed to be prompt in complaining to them. From many families fines can not be collected, and if imprisonment is substituted, the expense and maintenance must be paid from the public treasury; and moreover, there are many who will willingly go to prison for a day, for the sake of the day's meals.

The school discipline extends only to the period passed in school and in coming to and going from it. In other cases, school punishment can only be inflicted after proof of neglect by parents or guardians. Rules for deportment are read at the beginning of each school year, and hung up in the school-room. The punishments are reproof, sitting or standing in some particular place, detention in school under oversight and at work, and, in exceptional cases, moderate correction with the hand or the rod. This is the provision of the ordinance. In practice, it has very frequently been found absolutely necessary to use confinement and bodily punishment in a somewhat more severe and extended manner. The school law says nothing of rewards; and they are not given, except where there are especial funds for the purpose.

Supply of Teachers.—The number of candidates offering is insufficient. They are mostly from the families of teachers, and from those of the lower class of citizens and the poorer class of farmers.

General Defects.—The chief objection brought against the operation of the common school system in Baden, is, the fluctuation of its legislation between the tendencies toward a church and a state organization. It is undoubtedly true, that there is a certain ambiguity in this particular; and it depends upon the individual tendency of the person judging, in which direction he would determine it toward an entire consistency. The existing controversy as to the influence of the Catholic church, is perhaps the necessary means of escaping from this controversy; but in which direction it is impossible to say.

Another complaint is of the great number of school authorities; a point which has already been earnestly discussed in the Chambers, but without the suggestion of any remedy. Many complaints are also made of the excessive and empty formalism of the method in teaching language, and the excessive amount of writing necessary in the oversight and conduct of the schools. This last is, however, connected with so many established arrangements, that it is hard to say how it can be remedied.

In the budget laid before the assemblies of 1856 and 1857, title IX, Instruction, of the Budget of the Ministry of the Interior, calls for an appropriation, for the year, of 354,114 florins. Of this, is intended for the common school system, 95,546 florins, 43 kreuzers; from which deduct 17,000 florins for the higher burgher schools, leaving 78,546 florins, 43 kreuzers. Under title VII, "District courts and police," is asked, § 36, as appropriation to the salary of common school teachers, 36,000 florins a year. Thus the total amount asked for the common school system, reaches 114,546 florins 43 kreuzers a year. Other items in the budget are, Catholic school-teachers' seminaries, 16,463 florins; evangelical, do., 8,178 florins; Catholic teachers' conferences, 1,500 florins. (There is no item in this budget for evangelical teachers' conferences; but on the other hand, there was none for the Catholic ones in 1852 and 1853, but for the same two years, 2,655 florins 5 kreuzers for

the evangelical ones). For clerks, &c., in district school visiting, 1,296 florins; visiting common schools, 2,000 florins; aids to single schools, 2,688 florins 48 kreuzers; appropriations to increase individual salaries, 6,000 florins; pension and assistance fund for teachers, 28,000 florins; for widows' and orphans' fund, 10,000 florins; for Jewish teachers, 976 florins; to create a fund for poor teachers' widows and orphans, 1,500 florins. An additional budget raises the state appropriation to increase individual salaries to 10,000 florins; for pension and assistance fund, to 30,000 florins; for Jewish teachers, to 1,190 florins.

XI. SCHOOLS OF SCIENCE AND ART.

I HAVE already noticed the contrast between the culture of our educated classes and that of our laboring classes and artizans; and the corresponding contrast of their modes of education.

This latter contrast I have already touched upon, so far as it appears in the two classes of gymnasia on one hand, and polytechnic and other similar schools, in which mathematics and natural science are the leading studies, on the other.

I would gladly have described the mode in which musicians, painters, sculptors, &c., have been trained in the days of the greatest of them. But I felt myself unprepared for this task, and must leave it to men like Waagen, Kugler, and others, already acquainted with the subject. These two classes of schools, those for students and those for artists, resemble parallel lines, which run on side by side without touching each other, while, notwithstanding, each might adopt from the other many useful things.

Considerations of this nature induced me, some thirty years ago, to write the following essay, which I now lay before the reader with some variations and additions. It makes no claim to completion in detail, but merely gives some hints of the relations between the classes educated to literature, and artists and artizans; and of the mode in which they might more and more pass into a beneficial mutual operation. Such a drawing together would necessarily have the greatest influence upon the school system.

I. LEARNED EDUCATION.—EDUCATION TO ARTS AND TRADES.

Children of all conditions receive at first nearly the same instruction, in reading, writing, arithmetic and religion. Subsequently, modes of instruction deviate, that in religion only remaining the same in all.

I propose here to trace two of these modes, those named above. A person destined for a mechanical or artistic pursuit, probably attends, after completing his elementary instruction, a burgher school, or the lower classes of a classical school; where he learns at furthest only the rudiments of Latin, and then takes a place as an apprentice in some workshop. Any one intended for a learned profession, on the other hand, pursues his studies further onward at the schools and

the university. From the moment when these two paths diverge, they become more and more distant from each other: one of them aiming at power; an art: and the other at knowing; a knowledge or science.*

The apprentice of an art or trade does not come to his master to listen to him and look at him, at his ease, as a hearer or spectator, to observe what the master does, to talk about his work, and to learn to give a description of it. He must lay hold with his own hands, and seek by long practice to acquire skill in the performance of certain definite processes. The "master-piece" which is commonly required of him is some article completed by him, as a bureau, a horse-shoe, a watch, or the like. It is skill—a practical power—which he needs, for upon it is to be based all his future success as a citizen.

The path of learned study is very different from this. The apprentice of learning does not exert himself, as does the other, in mere external activity, in training his senses and members, his eye and hand, but usually sits still and receives most of his instruction in an oral form. Listening and reading books are his principal duties, both at school and at the university. By words he is to become acquainted with his world. Language is the key to this world, and accordingly to learn language is the first of his duties. Oral lectures, and books, are to carry him away from the present, among the nations of distant countries and ancient times; oral lectures and books are the means by which many study even the pure mathematics, without practicing them. For "master-pieces," are given the doctor's dissertation and disputation, which are principally to prove that the apprentice is now a master of words.

After such different courses of training, the accomplished student must naturally be a person entirely different from the accomplished artist or artizan; and they can comprehend each other only with difficulty. Let us consider the two extremes to which these courses of instruction tend; the pedant, and the mere mechanic.

The pedant lives entirely in thinking; knows much: can do nothing. His training has divided him from the actual world; his study and his library are his world.

Thus he is estranged from all the affairs of civil life, and becomes entirely unfit to manage them. Unacquainted with the present, he transfers himself by the magic wand of his books, to distant places

* I here take the idea of "art" in its widest sense, as including both such arts as subserve the necessities of life—mechanical occupations—and the free or fine arts. These last are usually based upon the former, being related to them as the clear, pure, transparent rock-crystal is to the common opaque quartz. Many occupations, such for instance as the potter's, stone-cutter's, mason's, &c., belong both to one and the other class, as they are conducted. The reader will see for himself that I have had the mechanical trades chiefly in my mind.

and times; and can tell much more about Greece and Rome than about his native city. He understands about the Ionic, Attic and Doric dialects, but not the Low Dutch and High Dutch; he knows exactly the road which Xenophon followed with his army, but not that to the nearest village. If he is a mathematician, he can compute all the formulas of mechanics, but can not state the construction of a hand-mill, let alone the building of one.

I am describing a pedant, it should be remembered; and justice of course requires me to describe also a mere mechanic, or a mere artist. Such a one lives entirely in the present. Absorbed in incessant manual labor, obliged to it in order to get a living, he looks no further than to his own immediate surroundings, his shop, his home, his village; and he does not extend his sphere of vision beyond them, even by reading in books. He does not inquire how others practice the same occupation, or whether improvements are made in it; but merely pursues it exactly as it was taught him, without any desire to perfect himself, or to put what he is doing into words, that he may communicate it to others. If a master-workman, he instructs his apprentices and journeymen rather by actions, by doing the work while they look on, than by oral explanations.

Such learned men or artizans or artists as these, seem to grow less and less common. The interferences of actual life have always been in the way of the narrow quietism of learned culture. The physician, the judge, the advocate, the preacher, are by their offices obliged more or less to shake off the dust of the schools, to open their eyes to the present, to come into relations with other men, to exercise decision in living and acting.

Only those of that profession which is preëminently termed the literary, and who are commonly also instructors,* needing as such, in order to efficient exertion, the clearest views, certainty, promptness and decision in action and speech, and skill and presence of mind in the management of pupils—the members of this profession alone remain, mostly, helpless, indecisive, and lacking in character. During the last century or two, however, even this class of men has been brought nearer to real life, while on the other hand, artists and artizans have been awakening from their narrow and merely instinctively laborious activity, into a habit of wider vision and increased reflectiveness. Thus the literary and non-literary classes are approximating.

II. HOW MEN OF LEARNING GRADUALLY APPROACH ACTUAL LIFE.—FUTURE PROSPECTS.

Learning was at an early period the exclusive property of the

* In Germany, a very large share of learned writers are professors in universities.—*Trans.*

monks. In their solitary cells, entirely secluded from the world, they would naturally shape out a world for themselves, from books and their own imaginations. But after the Reformation had destroyed the convents, the Protestant man of learning went out into the free outer world at his pleasure, and naturally became connected with it.

At the same period there awoke in many persons a powerful impulse toward the investigation of nature; a pursuit with which only a very few individuals had before occupied themselves, and in which the way was led especially by Kepler, Galilei, and Bacon.

The last of these endeavored principally to direct the eyes of students away from books, to the actual creation; and gained many adherents. When in consequence, instead of mere speculation, and an inner world of mental pictures of distant times and places, developed from the reading of books, the observation of the present creation began to be practiced, attention was bestowed upon the many arts which subserve the purposes of life, while they deal with nature; and thus resulted an unconscious following of the laws of nature. The botanist could not avoid dealing with the gardener, the mineralogist with the miner, the optician with the dyer, glass-cutter, &c. Such connections gradually brought about, in Germany, England and France, entirely new relations and transactions among investigators of nature, artists, and working men. This is indicated by the societies founded for the scientific development of industry, the technologies upon which lectures were delivered even at the German universities; the gazettes for arts and trades, and the industrial and polytechnic schools of Germany and France. All these things testify mainly to the point, that scientific men had set themselves to infuse their knowledge of nature and their mathematical knowledge into arts and trades.

But it could not suffice that a method precisely opposite to the previous one was followed, that these men should merely afford information to artists and working men; they must necessarily receive more and more from these latter. It was not enough to teach on the arts out of a book, nor by attentive observation in the workshops, to gain a sufficient knowledge of processes to enable the lecturer, by his practiced skill in speech and writing, to produce a description of what he had seen. It is not by reading that we learn to do, nor by looking on, or hearing explanation and descriptions. It is rather, and chiefly, by our own practice in it. This, Bacon saw, and for this principle he contended. He said, It is not merely a knowledge of nature that we need, but the dominion over her.

Knowledge of nature, and power over her, must go hand in hand.* On the same principle, others required that every member of a learned profession should learn some trade. A. H. Francke carried this idea into practice, by connecting with the Paedagogium at Halle, rooms where the pupils might practice turning and other mechanic arts. Rousseau and Möser were of the same opinion. What the latter especially contemplated was, some healthy and efficient recreation; a diversion from their labors, which should amuse them, and put their work out of their minds. By this means he would keep their bodily health good and their minds active.

The advantage to men of literary occupations, of a knowledge of some mechanical trade, and especially of the possession of some skill in art, is scarcely estimable, even if they attain it by modestly learning of artists or of artizans. I may quote a few instances.

The successful pursuit of various sciences, such for instance as astronomy and natural science, depends closely upon the progress of certain arts; and one who possesses skill both in such science and such arts, will labor most efficiently in that science. Thus, Doppelmayer relates of the celebrated astronomer Regiomontanus, of Nuremberg, that he made all sorts of instruments with his own hands, and with great skill; and among others, a large metallic parabolic burning mirror. The same author mentions similar facts about various other Nuremberg mathematicians, particularly of Johann Schoner; so that there seems to have existed in Nuremberg at that time, a remarkable union of sciences and arts. Herschel, again, owes his astronomical discoveries to the excellent telescopes which he himself constructed.

In the workshops, there operates a silent practical wisdom, of which many, in their school wisdom, have no conception; and artists and artizans are in the habit of performing many processes of the utmost importance to science, but which are unknown to scientific men, and have therefore no place in any science. The man of science who will only instruct artists and artizans, but will not learn from them in the workshops, will make a great mistake. I may mention an instance or two, illustrative of the point.

The great Kepler wrote a manual of gauging. For this purpose he did not shut himself up in his study, and endeavor by speculation to determine and compute the best form for a cask, but went and carefully examined the Austrian wine-casks—he was then living at Linz in Austria—and their peculiarities. And we find in his book a

* "Perhaps the most frightful gift that an evil genius presents to the age," says Pestalozzi, "is knowledge without practical skill."

chapter headed, "First wonderful property of an Austrian wine-cask;" and the next one is entitled, "The second and still more wonderful property of an Austrian wine-cask." In these two chapters he showed scientifically with what a correct mathematical mother-wit the form of these casks had been adopted. This great man thus learned from the coopers, and was able to instruct them in his turn.

A second example. It has long been customary to try the strength of lye, wort, and metheglin, by floating an egg in them. This long-used experiment was the germ of the modern areometer, with its scale and various scientific additions.

When the mason lays out a right angle with three cords of 3, 4 and 5 feet long, does he use a method originally obtained from a learned mathematician, or has it been immemorially used without any knowledge of the Pythagorean problem?

Physicists are familiar with the experiment termed Leidenfrost's, of pouring a drop of water on a very hot iron plate, when, instead of going off in steam, it forms a rolling sphere which gradually disappears without any steam. This experiment was, however, known to laundresses long before Leidenfrost, without being learned out of a manual of mental philosophy. They try the heat of their flat-irons by spitting on them; and if it does not hiss and steam, the iron is too hot; but if it does, it is not. I might cite other examples; but these are sufficient to show how many suggestions in natural philosophy an observant mind may discover in the workshops.

From what has now been said, it will appear how much the successful progress of natural science and mathematics has to do with the coöperation of men of learning with artizans and artists, and how much this coöperation would be promoted by the endeavor on the part of men of learning to acquire more knowledge of and skill in the arts of manual exertion. Nor is it only the investigators of nature and the mathematicians on the one hand, and the artizans and artists on the other, who should come into this relation of mutual learning and teaching. The same should be the case with philologists and historians. I need only mention Goëthe, Wolf, Boeckh, and O. Müller, the representatives of the realist philology.

The closer connection between the instructing class and actual life, has had a distinct reaction upon the instruction of the young. Although the mode of instructing in learned studies may correspond in the main with the description which I have given, a new department has, especially during the last hundred years, been added to the ancient course of instruction, under the name of "real studies, (*Realien*,)" including, principally, knowledge of nature, natural his-

tory, industrial arts, and drawing. The mode in which these are taught may be exceedingly faulty in many respects, and is in particular liable to the charge of endeavoring to teach new things in the old way, by communicating every thing orally. But in spite of this, time will bring about new methods for new studies; and then nature, the senses, life, and cotemporary circumstances, will powerfully assert their rights both within and without the school. At the same time, these improvements should not be directed to procuring a premature preparation of the young for civic duties, a condition which imperils the success of human culture, but to secure a right beginning and solid basis for that culture.

It scarcely needs to be added, that such instruction as this will exceedingly promote the approximation of the literary and non-literary classes.

III. DEVELOPMENT OF INDUSTRY ACCORDING TO THE VIEWS OF ADAM SMITH.

Adam Smith laid down the principle that the great progress of industry in modern times resulted principally from the progress of the division of labor.

Of this division there are three grades. In the rudest condition of society, each family provides for all its own necessities. Even now can be found, not only in foreign quarters of the world, but even in our own country, many neighborhoods where each family weaves, bakes, brews, makes clothes, shoes, &c., for itself.

The first step in the division of labor was the devotion of individuals each to an employment, as weavers, tailors, shoemakers, bakers, brewers. As each of these devoted his whole life to one single employment, each trade necessarily came to a much higher degree of perfection than when a father of a family was obliged to distribute his time and labor amongst so many different pursuits.

Next came the second step, when the master of a trade became a manufacturing proprietor. It was now not enough that each man devoted himself to one occupation; but the various departments of labor which this occupation required were anew distributed among as many operatives. The proprietor directed the labor of all his operatives to one object, usually without laboring himself, but being only the head of his establishment. Thus, for instance, while needle-making was formerly the business of one man, who himself cut the wire, pointed it, pierced the eye, &c., &c., the proprietor of a needle-factory now employed a separate workman for each of these departments of labor. This management must undoubtedly have caused a further improvement in the work, as each operative devoted his whole attention and labor to a single part of the work. As he would

acquire greater skill in this, the work would naturally be turned off faster, and would be cheaper.

The manufacturers, however, soon perceived that in many things their operatives worked only with their hands, without using their heads at all; and that such unintellectual hand-work might often be performed by machines instead of human hands. Thus the invention and perfection of machines, in England especially, became the third step (on Smith's principles) in industrial development. The further this step is carried, so much will unintelligent manual labor be disused. There will at last remain only such arts and trades as require the exertion not of the hands only, but of the mind also; and laborers who like machines repeat all their lives long one and the same operation without change or aiming at improvement, will almost disappear.

IV. SERVILE ART AND FREE FINE ART.

The method of improving industry by the division of labor leads to the perfection of industrial products, which we find among the English particularly; to the manufacture of articles at once well made, cheap, and convenient. But to another department of the culture of industry, the English seem less inclined; and indeed their manufacturing system seems to be directly opposed to it.

Free fine art is in part a product of the prosperity of industrial art, which is its root. From the day-laborer who with difficulty builds him a hut of mud to the architect of the cathedral of Cologne, from the stone-mason who hews blocks for house-building to Phidias, from the potter who makes common pots and kettles to the designers of the beautiful antique vases, from the poor man who digs in his garden to the most accomplished landscape gardener, there is an unbroken succession of grades.

The great Durer began as a goldsmith, and proceeded from that to painting, and to copperplate and wood engraving.

In the poorest hut we find ornamental articles designed not for necessity but for luxury. The poor man's dishes are painted; and in his garden he raises not only cabbages and turnips to live on, but flowers for pleasure. Thus we find everywhere, even in the lowest grades of society, and thence upward to the highest, a desire after freedom and beauty. But even in the highest grades, the curse of humanity prevails; and the loftiest conceptions of the artist can be realized only by painful labor, "in the sweat of the face."

V. INSTINCTIVE ART IMPELS TOWARD FREE SCIENTIFIC ART.

As scientific men learn from artists, so on the other hand, practi-

tioners in industrial and fine arts study the sciences which are related to their art. Thus miners, like Werner and Oppeln, became distinguished mineralogists; apothecaries, like Klaproth, Rose, Gehlen, eminent chemists; gardeners, botanists; dyers, workers in metal, &c., apply themselves to natural science, and mechanicians and machinists to the mathematics. Albrecht Durer and Leonardo da Vinci, after bringing perspective to a high degree of perfection in their art, applied themselves to the consideration of its principles, and wrote on the subject.

Thus practitioners of arts raise themselves from mere instinctive readiness to a reflective acquaintance with the laws of that which they practice. They labor powerfully and perseveringly for the progress of science, and from the knowledge of this, again, they derive rules and methods for the perfection of their art.

VI. SKILL IN ART AND SKILL IN SPEECH.

While men of science need an acquaintance with art, in order to make themselves understood by artists and artizans through the medium of actual work, it should be the endeavor of the latter to obtain skill in oral and written language, in order to be able to describe their work, and to discuss it intelligently with men of science. A scientific man who can talk passably, can discuss even work which he neither understands nor can do; while on the other hand, the working man who is destitute of all culture in language, can not speak clearly even about what he both understands and can do.*

VII. DIFFICULTIES.

The idea that operatives and working people should be trained in free art and in scientific knowledge, and that they should be made able to give competent oral or written accounts of their labor, seems in modern times to have occasioned the establishment of industrial schools.

This idea, if misunderstood, however, may occasion the most dangerous errors. For the sake of preventing these, I observe:—

1. Only an operative who is thorough and skillful in understanding and practicing the substantial portions of his art, should undertake to proceed in joining beauty with it. No one is grateful for a handsomely formed stove which will not heat; for an elegant country house which is inconvenient and soon falls to pieces; for handsome

* With the discovery of printing, gradually arose the distinction between the reading and non-reading classes; especially as the Reformation made the Bible, hymn-book and catechism the books of the people. Would not this course of events cause the people gradually to lose their creative instinct for language, and at the same time develop correcter and clearer modes of expression?

tables or bureaus which warp and crack. First comes the useful, then the beautiful.*

2. Only the operative who has acquired complete skill in his employment, should think of scientific development. God preserve us from any exclusively scientific instruction for journeymen. They should first execute well, and then reflect upon it. Their executive labor should be done unconsciously, as instinctively as bees work, in forming their mathematically regular cells with the utmost certainty. One who is entirely sure of his skill, may then only occupy himself in thinking upon what he does. To speculate before that time, is to incur such a risk as that of the somnambulist who breaks his neck if awakened while walking on a roof. He falls into a miserable condition of half-knowledge and half-capacity.†

3. The power of oral or written representation, like the study of the scientific side of an art, should be sought for only after complete skill has been attained. Only the real master, who feels his actions entirely free in the practice of his art, can speak or write to any purpose upon it:—

"*Verbaque provisam rem non invita sequentur.*"

VIII. SEPARATION AND UNION.

I hope not to be misunderstood, as if I recommended an intermixture of entirely distinct occupations and means of education. Very far from it. Every man has, generally speaking, faculties adapted for every human purpose; but in a higher grade for some purposes, and in a lower for others. On this principle is founded the saying, "*Nihil humanum a me alienum puto.*" That for which each man has the best capacity, what he can most thoroughly master, is his vocation. In this he will take his civic place as a master; it is really his possessions, and even his superfluity, from which he imparts to others, that he may in turn receive from theirs.

It is an error to aim at an averaged, uniform, universal culture, with no reference to any one prominent vocation. Artizans and

* "Wouldst thou seem graceful without certainty of movement? In vain. Grace is a result of perfected power."—*Goethe.*

† This observation (No. 2) is true, I imagine, of all instruction. Instinctive knowledge must precede all conscious acquired knowledge; simple speaking, a knowledge of language; singing and instrumental execution, thorough bass; drawing, perspective: seeing and hearing, optics and acoustics: skill in analysis, chemistry; knowledge of mining, the science of it. Our present modes of instruction frequently reverse this order of nature, which is that indicated by the history of the general progress of mankind; we would reach art through science; practice through theory. Mere knowledge about a thing is expected to serve instead of natural endowments improved by practice; and understanding without power or feeling, the possession of both. Thus we educate to a hypocritical pretense of both power and feeling; mere actors; to an empty, stupid imitation of real intelligent life. But the real highest aim of instruction should be, strictly intelligent artistic power.

working men can not easily fall into this error, because each of them is commonly trained up by one master to one definite occupation, which is to be his support; but second-rate universally half-informed men are proportionally more frequent among the higher classes.

It is, however, just as great an error, to devote one's self exclusively to one single occupation, neglecting all the other faculties which God has given us. Even if not a jurist, you should understand law enough to be able to sit as a justice of the peace; if no preacher, you should at least be able to conduct divine service in your family; if no landscape gardener, you should be competent to manage your own garden; if no physician, you should be able in case of need to bind up a wound, if no physician is at hand, as the good Samaritan did.

What we require is, thorough preparation for one chosen vocation, without any unnatural self-limitation within it, or such an exclusive devotion as unjustly depresses all the other faculties, and understands nothing, and refuses to understand any thing, of the doings of our neighbor.

This skill in our own vocation and understanding of that of others, is the true means of all friendly and helpful intercourse among men; and enables us much more completely to "love our neighbor as ourselves."

The tendency of the present day is not towards an arbitrary, confused intermingling of employments, but towards such a human, Christian understanding and union of all classes, as this. The sharp distinction between the jurists by profession, and laymen, has disappeared by means of the local courts (*Geschwornen gerichte*); that between citizens and soldiers, through the militia, &c. The master is still a master, but not through any compulsory power of his guild, but through his own distinguished original powers, preëminently developed by conscientious industry.

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XII. EDUCATION OF GIRLS.

[Translated from the German of Karl von Raumer, for the American Journal of Education.]

I. FAMILY LIFE.

We have seen how important Luther considered the influence of home life; and that he considered good family management the basis of a good government of the people and of their true happiness. "Family government," he says, "is the first thing; from which all other governments and authorities take their origin. If this root is not good, neither can the stem be good nor can good fruit follow. Kingdoms are composed of single families. Where father and mother govern ill, and let the children have their own way, there can neither city, market, village, country, principality, kingdom nor empire, be well and peacefully governed. For out of sons are made fathers of families, judges, burgomasters, princes, kings, emperors, preachers, schoolmasters, &c.; and where these are ill trained, there the subjects become as their lord; the members as their head.

"Therefore has God ordained it to be first, as most important, that the family should be well governed. For where the house is well and properly governed, all else is well provided for."

These observations are, after Luther's fashion, extremely simple; and refer us to family life as the source both of the happiness and misery of nations. Is our own father-land to receive a blessing or a curse from this source?

II. USUAL MANAGEMENT OF FAMILY LIFE AND FEMALE EDUCATION.

Pestalozzi has given us, in his "*Leonard and Gertrude*," a very beautiful and attractive picture of life in a pious family, without losing sight of reality in exaggeration and romance, or setting up an impossible ideal. Upon comparing his representation, however, with ordinary family life, especially that of our so-called "educated classes," the latter does not commonly in the remotest degree correspond with Pestalozzi's ideal. I speak of "ordinary" family life, for I am far from referring to the frightfully disorderly situation of too many entirely immoral, corrupted and abandoned families. But how many families are considered quite irreproachable, which are governed by

an entirely vulgar spirit, destitute of reverence for goodness and truth, of any aspiration after true culture, of love for the father-land, of earnest religious feeling; utterly superficial, short-sighted and narrow-souled! For such persons, the highest moral authority is that most useless and corrupting rule, the prevailing fashion; which they unquestioningly obey without examining it conscientiously or decidedly withstanding it if necessary. Their highest appeal is, What will people say? and the broadest path always seems to them the most certain.

There are many indications of the profoundly corrupting influence of such vulgar and low modes of thought, upon family life and upon instruction. I shall suggest a few instances.

Suppose a father so debased in mind as not to feel any care for his country; to be contented if he is enabled to go on peacefully and prosperously in his own daily labor or business, and in his wretched amusements; must not the example of such a father both destroy every germ of patriotism, and quicken every germ of selfishness?

Nor can such a father maintain a truly and permanently Christian life within his family. He will forever be asking, "What will people say?" He will be ashamed to ask a blessing at table, and will not even think of family prayers; nor will he even consider whether either the one or the other is pleasing to God. But he will be as frightened at the idea that such devotions are exceedingly disagreeable to some of his friends and acquaintances, and that they will call him a pietist for practicing them, as if such fault-finding were the worst misfortune that could befall him. He is a Laodicean, neither cold nor hot; incapable equally of a hearty love and practice of what is good, or of hearty hatred of evil. This regard for consequences continually deceives him.

In thus describing what is at present the condition of too many German families, I do not by any means lose sight of my subject, the education of girls. For there are many homes in which there is no such thing as family life; no such thing as a close union, knit together by the sincere and earnest love of father, mother and children, and thus profoundly happy. On the other hand, a chilly *ennui* prevails at home, and to escape it they resort elsewhere to seek diversion and occupation. The father only enjoys himself when he passes every evening at the casino, or, as it is called, "in society," in card-playing; the mother, and the elder children, attend feminine coffee or tea circles, &c.; and as for the younger children, they are given over to the tender mercies of the servants.

"Nothing can put my heart at rest," says a mother in Jean Paul's

"*Levana*,"* who considers herself very affectionate, "except to take all possible pains to select for my dear little children a conscientious nurse-maid who will swear to treat them like their own mother, and will pray heaven to punish her if she shall neglect her duty to the poor little things, or shall for a single minute trust them out of her sight or in strange hands. Great God, only to think of such a thing! But ah, what do such persons know of the solicitudes of an affectionate mother's heart? And therefore I also am in the habit—which is a great encouragement to me—of having all my children come to see me twice a day, after breakfast and after dinner."

How true to life is this! We may see the nurse-maids with the poor neglected children every day on all the city promenades. How often do these servant-girls form improper acquaintances, which they follow up even in an abandoned manner, without any reference to the children. In the Berlin Zoölogical Garden, a lady was once begged of by a woman who had a child in her arms. On looking at the child, the lady was terrified to recognize it as her own. A wicked nurse-maid had been for sometime in the habit of renting the child for money to the beggar, who had misused it in order to excite the sympathies of the public. "Thus," as Fenelon had already complained, "are such little children surrendered to improper and sometimes disreputable women, and that at a time of life when the deepest impressions are made!" And if such young children are given up in such a manner, how will they be afterwards educated?

Now, can the girls of such a family as has been—and truly—described, be educated piously and in a manner pleasing to God? Must not such a result be impossible, since parents of degraded or perverted ways of thinking must necessarily direct the education of their daughters toward a degraded and perverted purpose? This purpose is nothing except to educate their girls in such a way that they will soon get married, no matter to whom, provided he only has a good income.

Accordingly, how shall girls be educated so as to please men? This question states the pedagogical problem of parents, especially of mothers.†

If girls are devoted merely to become pleasing to men, every opportunity must first of all be taken to extend their acquaintance. As soon as they are old enough, therefore, they must go into society, and especially must attend every ball. Even the most avari-

* Vol. I., p 41.

† Madame Necker says, (Vol. I., p. 68.) "Those mothers who have no aim in educating their daughters except marrying them, and to this end are slavishly obedient to the demands of the public, devote their children, in our opinion, to an unavoidable mediocrity."

cious mother thinks it her duty to purchase a costly ball-dress for her daughter. Dancing gives opportunities for making acquaintances on both sides; and how often has a ball-night, and even a single waltz, given time enough to agree upon an unhappy marriage! In Berlin there is even a term for such marriges; they are called "ball-marriages." Their first enchantment scarcely outlives the honeymoon; and many young couples might be separated again, under the Prussian law, on the ground of mutual "insuperable aversion," in a fortnight after their wedding. But the object of vulgar parents is attained, as has been observed, when their daughter has obtained a husband, no matter if she drags out the remainder of her life in the most comfortless wretchedness.

We shall find no occasion to wonder at the subjects and methods of female education, when we have ascertained its object; for this object is pursued with the utmost consistency. "Since every thing is directed," says Madame Necker, Vol. I., p. 32, "to enabling the young woman to become the choice of a young man, all care is bestowed upon the cultivation of outward appearances, no matter how other things turn out. In this pursuit, the mother takes a passionate interest in her daughter's success, and all possible means are used to secure it." The girls must put themselves on exhibition; must make a brilliant appearance in society. For this purpose, dancing is a better means than any thing else which can be taught. No art is more zealously pursued, or with such unheard-of self-sacrifice. During the winter series of balls, it is often remarked, they undermine their health, and are thus obliged to go to the baths in the summer, in order to re-establish their health for the next winter. Thus they alternate, until health is entirely gone.

The next most important pursuit is singing and playing, which girls learn for exhibition in society. The piano is peculiarly adapted for this purpose; for even persons destitute of all musical feeling or talent can be drilled to a wonderful degree of skill in piano-playing, especially upon the lately introduced "dumb pianos," without strings. They are tormented every day with hours of finger-exercises. Where it was formerly usual to play sonatas, &c., it is now the custom to play only finger-exercises, the teacher causing them to play, in specified places, *pianissimo*, *piano*, *forte*, *fortissimo*, and with various other degrees of strength, indicated by their appropriate words. They are taught, in particular to go at once from the softest *piano* to the loudest *forte*, because this produces the greatest "effect;" and what do they play for except "effect!" "In such hands, the fine arts cease to be fine arts; the idea of the effect to be produced upon others

quite drives out any attention to the effect to be produced on the mind of the player."*

Piano players thus trained can not fail to gain the approval of most persons, even of those quite without musical capacity, as most persons are; for even such can judge by the eye of the player's skill of hand: it is of no consequence that the player plays utterly without feeling or pleasure, and has tormented herself with laboring in the sweat of her face to acquire her dexterity; the attainment is sufficient, and all else is of subordinate importance. "The principal thing is no longer to love and to admire; it is to be admired. The young woman does not trouble herself about what she herself feels, but about what feelings she awakes in others."† Good manners at present forbid the hearers from permitting it to be seen how much the performance wearies them. They are expected to praise every thing, and so are even those who have talked incessantly during the playing. If such musical exhibitions were made in Madame de Genlis' "Palace of Truth," the expressions of the real feelings and thoughts of the hearers would be well worth listening to.

The pieces of music which pianists prefer are simply such as are the fashion, even if the worst possible; provided only that they are composed for "effect," and will thus serve the desired end.

I have scarcely patience to speak of the mode of singing now usual in society. How disgusting is it to one accustomed to a correct and simple method of singing secular and sacred music, when he hears for the first time this unnatural, vulgar, affected singing, with its jumping from a scarcely audible *piano* to a shrieking ear-piercing *fortissimo;* its insufferable long-winded howling instead of a pure and precise tone! He feels himself suddenly fallen from the cheerful region of a beautiful fine art, amongst musical caricatures. If the singing were visible, as in Tieck's Garden of Poesy, he would think himself another St. Anthony, all beset with swarms of horrible phantoms.

Parents take especial interest in the study of French by their children. What is the object of this study? To enable a girl to read the masterpieces of French literature, or to extend their sphere of mental vision from the province of one language to another foreign one, and thus to acquaint them with other words, idioms and syntax? Are they to institute a comparison between French and German?

If we should put such questions as these to ordinary parents, they would not understand them at all. Our daughters learn French, they would say, for a reason that all the world knows. It is to be a means

* Madame Necker, Vol. I., p 73. † Madame Necker, Vol. I., 72; and comp. II., p. 164

of showing themselves cultivated, when they are in cultivated society; especially in the higher circles where French is spoken.

The importance of the objects aimed at in the study of French, best appears from the mode in which instruction is given in it. Yet it is misusing the term "instruction" to apply it here, for this is not instruction, but mere drilling, such as is used to teach starlings and parrots to speak: and this is sought, not only by wealthy parents, but even by those of small means, who often pay high rates to masters, or more frequently, mistresses, French governesses especially, for the sake of this drill. And extraordinary indeed are the creatures who are often sent from Paris to Germany as governesses, and to whom foolish parents confide the care of their children. Mothers who do not understand French, must listen to the chattering of these governesses with their children, without the means of knowing whether they are not talking the most harmful things to them; and even if there were no danger to the morals of the children, still this talk is the most empty stuff; nonsensical conversational phrases, usually such as are current among the lower ranks in France. But governesses of this class are not capable of any thing beyond this unintelligent drill; they know nothing of instruction; having usually never studied at all, and understanding French only because they are French women. I have known these women, to have no ideas whatever of the French declensions and conjugations, and unable, if they read, for instance, *pourriez-vous*, to find the meaning of *pourriez* in the dictionary. But aside from this, their whole stock of knowledge is so entirely made up of the most ordinary conversational phrases, that they were unable to translate the easiest French book, unless it consisted altogether of such phrases.

What has been said is sufficient to show that in this sort of studying French, nothing is thought of except mere drilling: not culture at all, at least in any proper sense; for nothing is more different from it than such French talking. "Shall I learn to speak French," says Goethe, "a foreign language, in which I must appear silly, do what I will, because I can only express common and coarse shades of meaning? For what distinguishes the blockhead from the man of sense, except that the latter comprehends quickly, clearly and accurately, and expresses forcibly the delicate shades of peculiarity in what is around him, while the former, just as every one must do in a foreign language, must get along by the aid of stereotyped memorized phrases?"

Thus Goethe, the representative of German culture, comes into the most diametrical opposition to the so-called "educated classes," who think that ability to speak French constitutes culture. He tells them

plainly that they must always appear foolish in their French conversation, and have to get along with stereotyped and memorized phrases. But no such mere babble in French as that, can be admitted to be even a bad substitute for real culture.

And again; it is necessary in order to avoid a waste of labor, that girls should practice talking French from a very early age, if they are to talk it with even a moderate degree of correctness. The wretched influence of this practice on the native language will be understood by any one who comprehends how great a gift of God is that of the mother-tongue, and how wonderfully, by means of it, he is able to express and communicate his deepest thoughts and feelings. But this living speech, welling forth from the inmost being, is exactly the opposite of the entirely mechanical French which children learn, and which includes nothing whatever either of thought or feeling. And if they obtain by practice some facility in French conversational flourishes, they forthwith transfer their lifeless mannerism to their own language, and talk German without feeling or thought. Girls, too, who are sent to female schools, frequently fall into the hands of such French women as have already been described. Some parents, who think no attainment valuable in comparison with facility in speaking French, send their daughters to French or Swiss schools, where they can hear and speak nothing but French. In such a foreign atmosphere, they too often become quite estranged from their native home and country.

This unnatural over-valuation of the French has, unfortunately, nothing whatever in the nature of an antidote, in the methods employed in teaching German. This observation applies, however, not to the rudiments of instruction in reading and writing, but to the more advanced course in German, instruction in which is almost as perverted as that in French, though in quite an opposite manner. While girls are trained to practice French modes of speech without feeling or intelligence, the teacher in German, on the other hand, requires them to understand fully every thing that they read; nay, they must do more than understand it; they must be conscious of their own understanding of it. To this end, all that they read is explained to them at great length, and with great fullness; they are made to write out whatever they have felt and thought while reading; and to torment themselves most pitifully, to waken in themselves some feelings or thoughts which they may write down.

Such instruction is fit enough to train blue-stockings; it is nothing except a school of the most heartless and false hypocrisy. The mode of training used to make them read "with expression," is one quite

similar to that used to teach to play the piano "with expression." As in the latter case, so in reading, the *forte* and *piano* tones are in part brought out by numberless oral rules, and partly by showing how the various grades of expression are to be secured by using more or less force in the touch or voice. Thus, in a poem of Gellert's, I find various sizes of type used, as follows:—

"How GREAT is the *almighty* GOODNESS!
Is there one MAN who does NOT feel it—
Who with *hardened* susceptibilities
SMOTHERS the gratitude which he ought to feel?
NO! To appreciate God's *love*
Shall *ever* be my SUPREME duty.
The Lord has *never* forgotten me;
And neither shall my heart forget *him!*"*

Wooden teachers think that to read with stress of voice is to read with expression. It is most repulsive to a natural-minded person to hear girls declaim with such pretentious affectation, especially when, as is often the case, they blunder and throw the accent into the wrong place, thus betraying the whole mindlessness of their art.

Buffon's maxim is often repeated, that "Style is the Man;" but our ordinary method of cultivating the style can certainly not be recognized as a true method of mental culture. How absurdly selected are the themes given to girls for composition! They are, for instance, set to write letters describing the death of a father or brother, or the birth of a sister, and by this means to put themselves into the appropriate state of mind![†] Or they are put to write essays upon the usefulness of the sciences, the excellence of virtue, &c., &c. Nothing can be more tiresome than to read the letters written by girls who have been taught in this way; first painfully thought out, and then copied off clean. Such letters contain nothing at all, except a quantity of formal phrases, in which they excuse themselves to their correspondent with hypocritical modesty, as not possessing that faculty for writing letters which the other has; that they have no time to acquire it, and the like; and the whole letter is filled with such matter. If after reading it all, we inquire, What in brief is the substance of that? there is no answer. How different is the case, when an unaffected girl who has escaped such a perverting training, narrates without any painful forethought to her friend, whom she has seen, what journeys she has made, what books she has read, and whatever other things have happened. It is a pleasure

* Rhenish Gazette (*Rheinische Blätter*), 1835, (January to June). p. 354.

† "Waste none of your time in putting yourself into states of mind," says Claudina

to read such letters, often characterized by poetical feeling and native humor, and free from the encumbering constraint of school discipline.

But this does not by any means complete the list of the constituent parts of the school instruction of our girls. Read, for instance, the first invitation programme that comes to hand, of a girl's school examination: what an excessive number of studies is there! Many of them, rightly taught, would be exceedingly beneficial; and if ill-taught, exceedingly harmful. Such for instance, is natural history. Who does not take pleasure in seeing a girl who loves flowers, carefully watering them every day, placing them in the sun, and taking care of them with as much love and skill as the most industrious and intelligent gardener! But some children nine or ten years old, instead of amusing themselves in a childlike manner with the colors and smell of a flower, are forced by the teacher to pull them apart and determine the correct names of all the parts; as root, stem, leaf-sheath, leaf, upper surface, under surface, circumference, base, apices, veins, &c., &c., or the teacher spins out a lecture on the ordinary violet which would occupy eight or ten printed pages. Just as if God had let the flowers grow, only so that teachers might make use of them for their idle foolish pedagogical experiments. Even what is most alive and beautiful, fades and dies if touched by the hand of a foolish pedant.

This instruction of girls in so many departments, usually with a pedantic discursiveness and pretense of thoroughness, leaves but very little time, as may easily be imagined, for active occupation in housekeeping. I have known girls who labored at their school lessons, even into the night. Young housekeepers find themselves in no very pleasant situation, when they find that the time which they have thus spent leaves them in entire ignorance of what they need to know and do in their new vocation. Their kitchen, for instance, must be entirely under the control of their cook, no matter how ignorant she is; and the young mistress, instead of being able to instruct her servant, is on the contrary forced to take the utmost pains to learn her art from her, and not to make any blunders herself.

It has been attempted to remedy this difficulty by placing girls for a time with a cook or boarding-house keeper. But besides that such an arrangement brings a young girl into a situation not the most desirable, she does not in such a place learn the sort of cooking that she will need to practice at her own house, and much that she does learn will be useless there.

I have already alluded to the manner in which the daughters of

families of the class which I have been describing, use their leisure time. Parties, balls, the theater, occupy much of it; and they endeavor to kill time at home, by reading novels. It would be difficult to decide whether the parties, the balls, the theater, or the romances, exert the worst influence on a girl. I have already mentioned balls. Theatrical exhibitions are attended without any discrimination by parents between what is good and bad in morals or artistic value. One of the most corrupting of Kotzebue's plays, in which all the five acts consist of one sustained *double entendre*, is now the favorite performance at Breslau, and is attended by young and old. An improving school indeed is afforded for girls, by an equivocal play, performed by actors of equivocal character, and with professional skill; and where vices are made to appear desirable and virtue wearisome and stupid!

But perhaps the most destructive habit of all is the indiscriminate reading of all romances that girls can find. A morbid voracity posseses them; they read and read, without becoming at all satisfied or nourished by what they devour. It operates, on the contrary, as a poison. If a standard work happens to stray amongst the trash of their circulating library, they pay no attention to it. One of these romance readers, when asked if she had read Goethe's "*Iphigenia*," replied "I believe so!"

This sort of reading destroys the most agreeable and active mental faculties of a girl's mind, and substitutes a fixed character of frivolity which makes them entirely unfit to fulfill their household duties with modesty and efficiency, and to lead a quiet and godly life. Serious and holy thoughts find no place in the minds of such perverted young women; for how could such thoughts dwell in the same mind with frivolous love stories and erroneous, vulgar and fantastic ideals of love?

But it is time to turn away from this too common, godless and hopeless method of educating girls, with all its accompanying errors, and to inquire after the right method.

III. MARRIAGE.—DUTIES OF PARENTS AS TO EDUCATING THEIR CHILDREN.

Luther has referred us to the family, as the source of the happiness or misery of nations; let us proceed to examine what are the sources of the happiness or misery of families.

These states are inaugurated through marriage; and they have as many sources therefore, as there are different marriages. While a consecrated love has caused the marriage, if it was, to use a common expression made in heaven, there are others an infinite distance below

these, which have been brought about by the most impure lust or the coldest and most calculating avarice.

A consecrated beginning promises a holy and blessed married life, in truth and love, even to old age; but if the source of the marriage was impure, the subsequent married life will commonly be also impure and unblessed. We have already seen what degraded views are only too common, on the subject of marriage, even amongst those of the higher ranks; and this may indicate the corruption that prevails in such marriages.

Let us now consider what are the duties of the father and mother, whose marriage is such as God approves, in relation to the education of their children.

I have already referred to the beautiful delineation of a sanctified family life which is presented in Pestalozzi's "*Leonard and Gertrude.*" We necessarily love and respect Gertrude, when we see her so full of faithful love to her husband, her children, the neglected poor of the parish, and at the same time so intelligent and active in her comprehensive benevolence.

I find but one fault found, even by women, who well understand what is agreeable to them. Leonard, they say, is a good-hearted man, and industrious at his work; but weak, and often wanting in tact, and easily led astray. Such a person is not fit to be a father of a family; a wife could find no support from him; she would on the contrary have to take him under her protection and guidance, and make up for his deficiencies. But they exclaim, if he were only as a father what Gertrude is as a mother, especially with reference to the education of the children!

These very correct observ[illegible] us very naturally to the consideration of the respective [illegible] father and mother in teaching their daughters.

Many persons believe that this department of education belongs to the mother alone; that the father should scarcely have any thing to do with it. This may appear correct, but it is appearance only. The man who marries with a sense of the sacredness of the step, must to some extent know what he is doing; must have some sort of idea and conception of marriage. He will reflect upon the duties which he assumes to his wife and to his children—in case he should have children. Love and conscientiousness will oblige him to consider the subject of children's education; its objects, and the road toward them. With every year and with every child who is sent him by God, his pedagogical problem becomes clearer to him, and his skill in solving it increases. An intelligent and modest wife will find herself sup-

ported by such a man, and will willingly learn from him; and on the other hand an intelligent husband, who knows his abilities and duties, can with confidence entrust to his wife all the details of the education of her daughters. For however great his good will, he will not be in circumstances to undertake the management of this detail. Such a labor would usually require more time than his duties as a citizen will permit; and what is more, would require gifts which he has not, but with which women are richly endowed.

But what is the proper duty of the father in educating his daughters, is a question not answered in Pestalozzi's character of Leonard. He has made the wife conduct the whole of it, without advising on the subject with her husband at all. In this department, in fact, she performs the double duty of both father and mother.

At the same time it is not to be denied that the importance of the labors of the wife, even in the education of boys, can not be too highly estimated. The most skillful educators are agreed on this point.

Thus Fenelon says, in his valuable book on the education of girls, "Are not the duties of wives the basis of all of life? Is it not they who destroy or uphold the family? They exert the most important influence upon the good or bad morals of almost all the world. An intelligent, industrious, profoundly religious wife, is the soul of the whole household; she governs it in things both temporal and spiritual."

Fenelon then proceeds to show more at length, how the wife's influence may tend either to the salvation or the destruction of her husband and her children; so that her labors for the good of society are scarcely less important than those of her husband.

Luther says that pious fami[illegible]sh the happiness of nations; and Fenelon and Pestalozzi [illegible]s, that pious wives are the chief basis of the happiness o[illegible]es. Even though they have no direct influence upon church and state, they still have an indirect one which is important, by reason of its influence upon the education not only of girls, but also of boys.

Every one knows how great have been the obligations of eminent men, such as the Gracchi, St. Augustine, &c., to their mothers. And how many obscure and unknown labors of mothers, in the education of their sons, are known only to God! Innumerable are the men who have all their lives blessed the memory of the dear mothers who brought them up to goodness from their youth, with unfailing faithfulness.

And if the influence of mothers upon the education of boys is so great, notwithstanding that fathers, teachers, fellow-pupils, and so

many others, exert a coincident influence in this education, how much greater must it be upon that of girls, who are intrusted almost exclusively to their mother's care.

The consideration of the importance of this influence has of late years led to the establishment of institutions expressly to train girls as teachers; it has even been suggested that teachers' seminaries for girls should be established. In such institutions, the inspector and his wife and children are intended to form a normal family, in and by whose influence the pupils are to be trained; and in particular, especial care is taken to teach them, as much as is possible, in accurately fixed hours.

A sensible man will feel at once the unnatural character of this plan. Girls belong to their own families; family life is their school; their own father is the normal father, their own mother the normal mother; such is the ordinance of God. The older girls, in assisting their mothers in housekeeping, in teaching the younger children, &c., learn in the simplest and most natural way what they will subsequently need to know, as housewives; without being pedantically and coarsely instructed about their future duties as mothers, and being only made into governesses after all. For nothing but governesses can be formed by such a seminary as we have made mention of; stiff governesses, who will bring their husbands no dowry except a system of education; and who will believe that only they understand this subject, having studied it *secundum artem*, whereas the husband not having graduated at such a school, can know nothing of it, and has no business to say any thing about it.

IV. REMEDIES FOR DEFECTS IN HOME [redacted] FEMALE EDUCATION.—INTRODUC-

Fenelon's work on "*Female* [redacted]," begins with these words:—"Nothing is so much neglected as the education of girls." At present, perhaps he would write, instead of "neglected," something like "bescribbled and perverted." So much we have already seen. But what is the remedy? It is easy to find fault, but difficult to effect improvement, and doubly so when we scarcely know how or where to begin. Yet it will not suffice to fall into inactive despair.

Let us above all things retain our belief that God has planted maternal love in the heart of every mother; and that every mother, at least generally speaking, will gladly fulfill her duties to her children, if she knows what they are. But if they pursue the most mistaken measures, as we have seen they do, if they even do this at a cost of self-sacrifice, it is usually for the reason that they think these mistaken measures are the right ones, and such as will promote the

good of their daughters. If, for instance, a mother fancies that the greatest misfortune to her daughter would be to remain unmarried, she would resort even to the silliest means to prevent such a misfortune. But if they could be convinced that it is by no means always a misfortune to remain unmarried, or at any rate a much smaller one than that of an unhappy marriage, such as we have referred to—if they could be convinced that good men are not commonly to be found where they look for them, in balls and parties of pleasure—surely they would not remain in their wrong ways; surely maternal love would then bring them back to the right path.

But sensible mothers will reply: "We are no better off for this delineation of the common perversions of education, even though we are forced with sorrow to acknowledge its truth. What we need is, to know how to rescue ourselves from the current of evil customs, and how to educate our children in an intelligent and Christian manner."

"Nor is it of any use to us to acquaint us with general principles of education. We may be convinced of their truth, but if we attempt to put them in practice, we shall quickly see how great a gulf there is between counsel and action. "To act according to our own reflections brings us inconveniences," says Goethe; but the case is worse than this. Inconveniences we were accustomed to; these would be no obstacle to our good will. But abstract pedagogical rules are of no use whatever; no more than a couple of algebraical formulas would be, to enable us to teach our girls all the practical arithmetic of housekeeping."

"What our children need is little details of training; the smallest details; we need advice upon [illegible]ich men contemptuously term minutiæ, and trifles. But t[illegible]reat importance are hidden within these trifles, as in seed[illegible] germ only develops in after years."

From my own conviction of the truth of such claims as these, I shall in the sequel discuss as much of these details as I have been able to master from my own observation of the pedagogical labors of women within the circle of their own family.

I have already devoted a chapter each to "Early Infancy" and "Religious Instruction."* Although in these chapters I have considered details, yet it has been with too little reference to their management in daily life. I should therefore expose myself to the blame

* "In addition to what I shall say in the following chapters, especially the last, on religious and moral education and instruction, I would refer to these two chapters, and also to the subsequent section, headed 'Christianity in Education.'" See Barnard's "*American Journal of Education*," Vol. VII., 381—412.

of which I have been speaking, if I did not endeavor in the following pages to make up for such deficiencies.

V. RELIGIOUS AND MORAL CULTURE.

1. *Before the preparation for confirmation.*

The parents are bound to the sacred duty of cultivating the seeds of the new birth. The mother should pray for the child, and should teach it to pray for itself as early as possible; so that prayer shall become a second nature to it. Our ancient morning and evening hymns contain stanzas very proper to be used as prayers by children. Such a short prayer in verse should be taught the child by the mother as soon as it can speak; and it should repeat it after her, with its hands folded, syllable by syllable. It should afterwards learn to pray without having the words repeated to it; still with folded hands.

The mother should relate to the child Bible stories, particularly about the child Christ. After the third year, Luther's smaller catechism may be taught it by heart, but only in very small portions and without the explanations, which Luther himself directs to be taught to children of from seven to ten. The child may during this period also learn short verses of the Bible, and stanzas from hymns, particularly Christmas hymns. The children will often come to their mother at times when she can hear them repeat their texts and verses; and she can often find other occasions to remind them of what they have learned, and to make brief and forcible applications; which must not however be extended into long sermons. A good picture Bible will strikingly illustrate these maternal instructions; and an older sister will find much pleasure in showing the pictures to the younger ones, and telling them the appropriate stories.

The shorter and more simple the prayer which the mother hears her child repeat at evening and morning, the greater will be its tendency to cause the child to add petitions relating to its own little affairs. It will at night thank God for all His favors given during the day, will pray for parents, brothers and sisters, and if it has done any thing wrong, will sincerely ask God's forgiveness.

However insignificant such little beginnings of Christian instruction may seem, they still contain the living germs of the subsequent Christian life. They are the seeds of profound love and undoubting confidence toward God, of humble confession of sin and hearty gratitude to him who died that we might obtain forgiveness; seeds of love toward all mankind. Thus, Christianity will become a second nature to the child, so firmly rooted within its nature that it can never be uprooted, even by the most violent tempest.

It is evident of course that Christian education can exist only in Christian families; but even Christian parents must exercise great watchfulness to see that their lives harmonize with their teachings to their children. Otherwise the little ones will be altogether perplexed and doubtful. Even earnest Christians easily fall into many errors, such especially as tend toward a false pietism. Such errors are, too frequent and verbose admonitions to the children; too long devotional exercises; obliging them to express pious feelings; and continual, wearisome, pietistic sermonizing. I might add, the too early carrying the children to church. Ordinary sermons are too long and too hard of understanding for children, which indeed is a reason why a special divine service, shorter and adapted to children's minds, is needed. But such a service will be found very liable to degenerate into an insipid, affectedly childish, and entirely useless pietistic style of sermonizing. Various errors are practiced in the mode of conducting religious exercises. They weary by their length, and still more by their frequent abstract dogmatizing. Teachers frequently give out to female pupils themes, for composition, on religious subjects, far beyond their powers, and leading them into a class of discussions where they are not at home, and ought not to be. At a period like the present, when so many of the clergy believe so profoundly in the reflective theology, in the so-called "Christian consciousness," at such a time as this, the poor school-girls fare but ill. What they need is, to grow up in Christian simplicity, in an undoubting, deep-rooted, common-sense faith; and to remain all their lives children, in the sense in which Christ requires it, of such as are to constitute the kingdom of heaven. Dogmatical discussions, which they are usually unable to follow, only confuse them, and render them liable to errors in doctrine.

While instruction of this sort strains and over-exerts the understanding very foolishly, there is an over-exertion of a still more harmful but opposite kind. I refer to the mode pursued by some sentimental religious teachers; who, instead of earnestly and seriously pointing out to their pupils the way of salvation, devote all their attention to the purpose of influencing the feelings of the girls, for merely the moment. For the moment, I say, because this sort of overstrained feeling is usually followed by a reaction into entire indifference. Too often, also, the teacher, in his joy at having produced the desired state of feeling, adds a further complimentary notice of the pupil, for her possession of feelings so susceptible, pure, &c. The excitement of the girl's feelings soon passes away; but not so the unblessed vanity which the poor child thus contracts from her instruction in religion.

Girls educated at home in the Bible, the smaller catechism, and the old religious hymns, to a knowledge of the elements of Christianity, are thus properly prepared for the instructions which precede confirmation.

2. *Fear of death.*

One blessing of early Christian instruction is, that it leaves no room in children's hearts for the fear of death. This good result is, however, sometimes hindered by foolish parents, who speak of death in the hearing of their children as a terrible thing, of which every one must be afraid; or who say on one occasion and another, "Don't do so; it will kill you."

If children are taught, even when those die who are most beloved, that the dead are with God, and happy; and are taught the texts of the Bible on this subject, and the beautiful encouraging verses of our ancient hymns, then all the tears which they would shed would be only for the absence of the beloved dead. They would weep no doubt, being only feeble children. But if they should not, it should not be considered a mark of hard-heartedness; and still less should they be blamed as for indifference; for such treatment will be very likely to make them hypocritical.

Children who have from early youth been taught from the Holy Scriptures that through death we pass to heaven, and to the Saviour, will by means of their encouraging and profound faith be found most efficient comforters to their parents, if afflicted by the death of those they love.

3. *Awakening of envy and covetousness in children.*

I have already referred to Hufeland's book, "*Good Counsel to Mothers on the Physical Management of Infants;*"* a book which every mother should become familiar with; which Jean Paul even says she should learn by heart, before the birth of her first child. Hufeland says, "Few persons will ever believe that it can be of any importance to secure for children, in the very earliest portion of their lives, the enjoyment of open air, and various other things herein prescribed; and yet this is exactly the time in which the foundation of sound bodily health for the child must necessarily be laid." Precisely as important and fundamental as physical management in this early period of life, is for the body, is its moral training for the soul. A child often receives impressions which last its whole lifetime, before we have any idea that it can receive any impressions at all. "If the disfigurements of the soul," remarks Jean Paul, "which wrong management during the first years of life entails upon children, were

* *Guter Rath an Mütter über die physische Behandlung Kleiner Kinder.*"

as visible as broken bones, deformed limbs, and other corporeal defects, what a terrible sight would the rising generation present!"

I will instance a few cases of such wrong management:—

We often hear it said to little children, "Eat quickly, or else your sister will get it;" or, "If you don't eat it right up, I will." If a child has a new garment or toy, it is told, "This is yours all alone; your little brother can't have it. See; the other children have nothing so pretty; nobody but you." I have often observed mothers look on quite indifferently at such things, and even do the like themselves; a most painful sight. Such things implant and cultivate ill-will and vanity in children, before they are old enough to feel the pleasure of giving or of sympathy. It would be better to let other children be about when a child is eating, even when it is very young; and to let it give them now and then a mouthful. They will be pleased, and will show it. Or if there is no other child to be present the person who feeds it might perhaps take a spoonful of the food, and commend it, as received from the child. Such methods would early accustom it to have some regard for others, and not for itself alone. If a child receives a gift of flowers, or any playthings that can be divided without being spoiled, it should early be accustomed to give away some part of them. Things not divisible, it should be taught to use alternately with other children. Almost every child, thus taught, will even desire to impart of its possessions to others.

It is exceedingly dangerous to excite any sort of rivalry in children; although it is frequently done. I have seen not merely ignorant nurses, but mothers and fathers too, caress the children of others until their own children became angry and cried. The parents would then say, "See how that child loves me!"

4. *Love of brothers and sisters.*

This seems a perfectly natural and inborn disposition; and yet we find many families whose children never agree, but are constantly quarreling with each other.

I am not one of those who with Rousseau would charge all the faults and sins of children upon their parents and teachers; although incompatibility of dispositions in parents often brings much harm upon the children.

Many if not the most of children's quarrels arise from questions of *meum* and *tuum*. We often hear such dialogues as "It is mine!" "No, it is mine." "She has got my doll!" &c. The egoistic tendencies of property result in most harmful envy, quarreling, reviling and blows. Parents or adults in charge must be to blame, in part at least, when the difficulty becomes so serious as this. We have al-

ready seen that they sometimes themselves stir up envy and covetousness in their children.

A second cause which interferes with children's affection for one another, is one which is eminently the fault of the parents; namely, the preference of some one child by the latter, and the consequent worse treatment and stricter discipline of the rest. Such conduct excites in the children thus unfairly treated, a profound dislike and envy and grudge against that one who is preferred and favored. It is frequently those who may happen to be less favored with mental or bodily excellencies, who are thus ill-treated by their parents, whereas these are precisely the ones who need a double share of faithfulness. Children of more attractive exterior are, on the other hand, often most foolishly doted on. This kind of conduct has a most evil influence not only in the children who are favored, but on the neglected ones also.

It will not be denied that fraternal love is an innate quality; although it is not so powerful an affection as that between children and parents. Children also, however, unfortunately bring selfishness into the world with them. The problem of education—for mothers especially—is, as much and as early as possible, to extirpate the evil tendency towards disagreement; and to cherish and develop the germs of fraternal affection. We take great pains to root the weeds out of our flower-beds, before they grow strong enough to injure the useful plants. In like manner, should mothers seek to promote love and unity, and to destroy covetousness and envy among their children, and so much the more anxiously, because in this case the planting and the destroying become difficult much more rapidly as time advances.

I shall venture here to call attention to some common failings.

The first child is, until the second is born, the chief object of its mother's cares. If now a second child appears, and, as is natural, receives just as solicitous care, it will easily happen that the first child will seem to itself to be neglected. How can this be prevented? A child must, from the first day of its birth, be the principal object of its mother's care. She must consider of importance even the smallest details which relate to it; and whatever she can not herself do for it, she must carefully see done under her own eyes. But it is exceedingly desirable that the child should not think itself of importance, any more than is absolutely necessary. But however quietly and unobtrusively the necessary care is taken of a child—being at the same time punctual and thorough—and notwithstanding that the little one is as early as possible left part of the time to itself, while lying in the cradle or on the floor, and notwithstanding that the

child's necessities are made as few and attended to with as little flourish as possible, still it will be very liable to miss something of the usual attentions when a new-comer must also be attended to.

The birth of a brother or sister should be made an occasion of festivity; and they should frequently be permitted the pleasure of seeing the little one. Nor should the good old custom be omitted, of putting a little case of gilt paper in the cradle of the new-comer, with all sorts of little presents for all the children, who should be permitted to find it there. And the ceremony of baptism should be made one of special enjoyment; so that they may retain a delightful impression of this holy occasion.

If it could be so contrived that the elder children should not feel themselves neglected nor put aside on behalf of the new-comer, they would be certain to greet the increase of the family with unmixed pleasure, and heartily to love this additional brother or sister.

Another error which should be avoided is, to reprove too harshly such little oversights of the elder children as too rough handling of the younger, &c., as if they had intended to inflict pain. We often hear nursery-maids saying, for instance, "Naughty child, you have hurt your little sister;" when perhaps the poor child, out of nothing except pure love for the baby, squeezed it a little too hard, or threw some toy into its cradle, with the idea of amusing it. Such actions should be prevented, no doubt; but should not be treated as if they were intentional ill-conduct. Children should be told, from the beginning, "You must be very tender with your little brother or sister; and you must not cry nor make a noise in the room where your mother is taking care of it." If they cry, they should at once be taken out; and should be made to look upon it as a penalty to be taken away from the cradle, but as a reward, to be allowed to stay there.

It is very bad, for a nurse-maid in charge of an older child, to say to it, "Never mind, you shall be my darling; you are better than the baby." Although such expressions may be used from affection, and with the best intentions, they should not be allowed; for they set the children in a sort of opposition of interests, which every possible means should be used to prevent from coming into their minds at all.

When children have grown old enough to play with each other, if they should quarrel, it will not be best to punish one of them on behalf of the other, but to endeavor with few words to re-establish a good understanding; scarcely to observe at all which was to blame; but to direct the attention of both to the evils of quarreling. For it is very easy, if an investigation is entered into, to do injustice to one

of the parties, by failing to take notice of some little occasion of discord.

By thus never punishing one child on account of the other, it will come about that any penalties inflicted on one will grieve the other; that both their joys and sorrows will be common to both.

Many other similar details might be added, each perhaps insignificant in itself, but all together tending powerfully toward the important result of maintaining peace and unity among children.

I have seen children of from three to six years of age, old enough, that is, to begin to learn texts from the Bible, very deeply struck with that passage from the hundred and thirty-third psalm, "Behold how good and how pleasant it is for brethren to dwell together in unity! * * * for there the Lord commanded the blessing, even life for evermore." And a mere reference to these words of holy writ, without any extended admonitions, would frequently make them ashamed of a disagreement.

Boys should learn texts and hymns, along with their sisters, from their mother, and should be kept in the nursery, until they reach the school age. During all this time, all the mother's efforts to preserve unity amongst them should be exerted equally toward both. If she shall be affectionate, firm and intelligent enough to succeed in this, a charmingly affectionate relation will continue to exist among them afterwards. The girls will feel a careful love toward their brothers, and the latter will soon feel themselves the protectors of the former.

These efforts of the mother should be under the influence of the father; which ought to be the soul and the impulse of all her labors for her children. And even if he is not in a situation himself to take charge of all the details, he should control the spirit of them all.

5. *Timidity. Antipathy.*

Parents should be extremely careful not to have their children frightened. A fright, even in jest, perhaps by means of some sudden appearance in the dark, would very probably not only implant a timidity which would last for years, and could only be got rid of with great pains, but might also bring on permanent nervous disorders.

Children should never be threatened with wild beasts, nor told, as they frequently are, "If you do so, the dog will come and bite you," &c. Nor should they be threatened with the chimney-sweep, whose appearance is of itself sufficiently frightful to little children. They should rather be told, "He is a good man, but can not wash himself except on Sundays. Then he is as white as anybody." I have seen

a child so well cured in that way of his apprehensions, as to shake hands with the sweep in the friendliest manner.

The fear so common among girls, of spiders, caterpillars, mice, frogs, &c., can very soon be cured by judicious care, without at all interfering with feminine delicacy.* There is a mistaken notion, often found even among servants, that to be frightened, to cry out, and to show great horror at any thing repulsive, indicates great tenderness and delicacy of feeling; and that such sickly nervousness is very elegant. Educated people should be the first to overcome such weaknesses.†

If any one should be inclined to consider this horror at every thing of a disagreeable appearance, as an allowable trifle, he should reflect that it is closely connected with something of much more importance. Girls who declare that they can not see a spider or a mouse without being frightened and trembling, are also in the habit of saying that they can not look at an open wound, or see blood let; in short, that they "can not endure the sight of blood." And it is often the duty of a mother, at home or among her neighbors, to take the part of a Sister of Charity, if needed, and to be helpful and kind, with coolness and skill, without being frightened.

6. *Greeting. Asking. Thanking. Asking pardon.*

Children should be taught as early as possible to salute properly every person who comes into the house, and to return thanks for whatever is given them; and also to ask for what they want. If they are not taught to thank and to ask, they will very soon come to think that every thing and any thing they think of must be given to them; and that they are entitled to command, and must be obeyed by all. Thanking and asking teach them that they depend upon their older friends; and that things are given them and done for them, out of love, and not from obligation. They thus also learn to give thanks to God, and to prefer their requests to him, who gives us all our daily bread, even without our asking, and yet commands us to pray to Him. Children who are not taught by their parents to ask for any thing nor to give thanks for it, will never think of asking a blessing at table.

It will of course be understood that the requests and thanks here spoken of, are not mere feelingless and memorized forms of empty politeness. Children should not salute strangers with any specially

* I speak only of harmless animals. The antipathy to snakes is a correct instinct, although not keen enough to distinguish between the poisonous and harmless varieties. There are many cases where no natural instinct holds children away from dangerous animals, and they must be warned not to play with or tease them; such as ill-tempered dogs, &c.

† See the "*Wandsbeck Messenger* (*Wandsbecker Boten*)," Vol. II., p. 68.

adjusted formularies, but with the same ease which they use to their parents and neighbors.

Young children should also be accustomed, when, for instance, they cry angrily, or throw any thing away in a pet, or do any other passionate thing, to ask pardon for it, if only by saying "I will not do so any more, if you will be pleasant to me again." If they are not early accustomed to do this, it will be more difficult to bring them to it afterwards; they will be found contrary and obstinate. And children who have thus grown up obstinate, will be found to conceal any fault which they have committed, and to be resolute in refusing to confess it, from a feeling that either confession or asking forgiveness is shameful. Children, on the other hand, who have from an early age been accustomed to ask forgiveness, if they once yield to the temptation to conceal a fault committed, will be made very unhappy by doing so. Like David, though after the measure of their youth, the concealment of the matter will be a pain in their bones, and like him, they will become cheerful again when they have confessed and been forgiven. One who has thus learned to confess to his parents and to be forgiven, will learn to confess and find peace before God; but one who has from his youth been persistently silent, because he has not learned to humble himself by honest confession, can find no such peace.

7. *Truthfulness. Fairness.*

It should never be allowed to set before young children, to make them behave well, either good or bad consequences of their actions, which are not actually to result, and which usually can not happen at all. A thousand small lies are told children, which are thought quite harmless; but they are not so. The more we permit little girls to enjoy the wonders of fairyland, and the less we practice dissecting for them a beautiful poem, so that they shall understand how much of it is true and how much not, so much the more strictly must we adhere to the truth in our daily intercourse with them. A child can not preserve his unlimited and impregnable faith in the words of his elders, if he discovers as he grows older that they have told him falsehoods about one thing and another. There is even danger that such a discovery may weaken his faith in God's own word.

Truthfulness is the firm basis of all moral instruction. If the mother succeeds in cultivating her daughter's disposition to openness and candor, so that she is always uneasy until her mother knows every thing, little or great, which concerns her, then she may hope for success in her general plan of education. I know, of course, that success here, as everywhere, depends upon God's blessing; but parents

are co-workers with God in this particular, and must do their part with faithful and unceasing labor.

Of all the means by which a child may be kept from lying, the chief is, that it should always find its elders telling the truth. Nor should children be punished for doing some accidental injury, or for an omission which does not imply positive disobedience, provided they confess what has happened with entire truthfulness and a proper regret. Many mothers think it the greatest fault their children can commit, to break by accident, a cup, or a pane of glass; and such an offence they punish most severely. If an unlucky child, accordingly, meets with such a misfortune, he tells lies about it from fear of being punished; committing a fault for which his unjust mother is really to blame.

But if a careful and judicious mother finds her child concealing or denying what it has done, it should be emphatically punished for the lie. If a child, otherwise honest, should for once tell a lie, and be punished, then when it confesses its fault, at the next occurrence of one, it should not be treated angrily, but with increased love. It should be made to see that its lying had caused grief, and that now there is joy at its returning to the truth.

Children should early be taught that "Lying is a shame to men." And severe punishment should be inflicted for lying, and for direct intentional disobedience.

8. *Obedience.*

In order to give as few occasions as possible for punishment, it will be well for the mother to give as few commands as possible; only when they are absolutely necessary. Fathers do not so often fail in this particular; but I have known good mothers who all day long were constantly crying out, "Don't do that," and "Always do so," and who consequently quite failed to make these innumerable commands impressive. Nothing should be forbidden except what it is decided not to permit any longer; and nothing should be commanded except what can and will be carried through. This will soon bring about the pleasant result of making obedient and happy children; for there is no more unhappy and uneasy creature than a disobedient and ill-trained child.

Mothers often commit the error of refusing to a child's request, and often without reason, the same thing which they afterwards yield to its crying. It does not help the matter for the mother to say, "First be still, and then you may have it." The child should not have at all what it cries for. If it thus never gets any thing by crying, and above all, nothing by crying for the thing which has once been

refused, it will very soon leave off trying to get its own way by that means, and will quietly acquiesce in its mother's negative. But this rule should be very early observed; even before the child can walk or speak; for it is incredible how soon children observe when they can count upon this mistaken complaisance, and will endeavor always to accomplish what they have succeeded in once.

9. *Crying.*

Much complaint is made of children's whining and crying; although, as has already been shown, an intelligent mother can do much to prevent it. It is very common, for instance, for a child to cry out, as often as it falls, or runs against any thing. This habit, however, is usually a result of mistaken tenderness on the part of those about the child. It can not be expected that a mother shall not be frightened at seeing her child fall down, but even the most timid mother must govern her feelings, and treat the accident as quite unimportant. She might exclaim in a cheerful manner "Hurra," or "Jump right up again!" and ought not to help the child up or lament over it, however much she may desire to do so; and least of all should she give it sugar or any thing else to comfort it. When she sees that the child is going to cry, she should promptly direct its attention to something to look at, or say, "Come, we'll go quick and get this or that," pointing out something at the other end of the room, or something out of the door. In this way the child may be made to forget its fright, for it is this, and not pain, which is commonly the matter when it falls; and if it felt pain, it would thus learn to bear it without making a noise.

There are other cases where the mother can prevent the child's crying, without its being noticed by the latter. Thus, if she sees that the child is getting tired of playing by itself, and is therefore losing its interest in its amusement, or that it has run about until it begins to feel tired, she may, before any outbreak of unhappiness occurs, take it upon her lap for a little while, and tell it a story, or sing it a song. Or she may herself join in its play, and invent some new variations of it. If the trouble comes from hunger, and it is nearly the time for eating, the hour may be anticipated a little, without the child's noticing it, for the sake of keeping it quiet.

Very small children should not be permitted to see the preparations for meals, much before the time of eating; it would be a daily incentive to crying, instead, as many suppose, of teaching them patience, and would teach them still more effectually, greediness in eating and drinking. The child's food should also be made all ready before being brought to it, and should be brought in with all the ap-

paratus, and not too hot, so that it can be given at once. This will secure the satisfaction of feeding a good-humored child, without having to hear its crying.

The mother should prescribe the limit of the quantity which the child may eat. If it stops before eating it all, it should not be made to eat more. But if all is eaten and the child sets up a crying, be careful not to give it more; for the child would notice this, and very soon there would be raised after every meal, a shrieking for more. If the mother is convinced that the crying was from an absolute need, she must merely be careful to give rather more next time.

These are perfectly simple and harmless means, and may be used by every intelligent mother to prevent her child from crying, without any danger of flattering or accommodating its whims and fancies. Such management will render the nursery pleasant to her husband; whereas no one can find fault with him if he avoids it when filled with constant crying.

10. *Watching children. Plays.*

It is one of the first rules for a mother, to watch her young children closely, but to do it so quietly and unobtrusively that they will not observe it. However important they are among the objects of her attention, it is equally important that they should not know this, When the child is playing by itself, it should suppose itself entirely unnoticed. Nothing is more delightful to see than a child entirely absorbed in its play, without any thought of any persons who may happen to be near; and nothing is more disagreeable than a child who at every motion looks round to see if it is observed how prettily it plays, or asks "Am I not playing prettily?"

Children should be permitted to play by themselves as much as possible; and should be supplied not with too many toys, but with such as can be made some sort of use of. The simpler the toy, the more room is there for the imagination, and the greater the child's enjoyment of it. It is not, however, by any means intended that the mother should not sometimes amuse both herself and her child by joining in its plays, but only that the child must not be permitted to suppose that it must always have some one to play with.

11. *Amusements of girls.*

For little girls there is no better amusement than playing with dolls. In their earlier infancy they will find pleasure in nursing their dolls, putting them to sleep, and imitating all the management of their mother with the babies; and at a later period they will enjoy making dresses for them. This should be encouraged by the mother; for although the little girls will not think of it, this will be an excel-

lent preparation for their future duties. But I would not recommend too many dolls; it will be found best for each girl to have one, whom she will love about as well as if it were a little sister. In like manner, cooking for the dolls in little cooking utensils is a good occupation for little girls; and they will find a special pleasure in entertaining their brothers with the results of their culinary labors. The excessive luxury and superfluity which I at present observe exhibited in the dolls and other playthings of children, I consider very harmful.

All games of chance with dice or cards are decidedly to be rejected; as is the game of loto. There are an abundance of harmless games in summer, ball, battledore, graces; and in winter, when the children sit round the table on long evenings, there are many others, in which all the children may join, and the parents too. Such are games with songs and with words of more than one meaning; riddles, charades, telling stories, &c. Such games are not merely modes of passing away the time, but they are useful in many ways. It is a good sign in a child to take a lively interest in them; and their enjoyment of them should be marred as little as possible by any prohibitions, especially by any austere ones. Games of forfeits often lead to foolish tricks; and are not to be recommended.

12. *Greediness. Love of dainties.*

Two faults often noticed in children are, a desire to eat whenever they see another person eating, which renders them infinitely troublesome to those about them; and a love of dainties. These two faults may be prevented before they become fixed, by accustoming the child, as soon as it is weaned, to set times for eating. For the nature of its food, I refer to Hufeland. At no other time should the child receive any thing, nor should even the most honored guest be permitted to give him any thing. If the mother strictly observes this rule, and the nurse also, and the father, the child will learn to see other grown-up persons or children eating, without the least desire to partake.

A child brought up under this rule, and with simple and regular diet, and also so that unconditional obedience to parental commands has become a second nature to it, will not readily learn the habit of greediness. I have known children so trained, from three to six years old, who could be left alone for hours together amongst fruit and confectionery, without any desire to obtain them.

These rules are not meant to prevent children from the innocent enjoyment of their fruit and cake on feast-days. On the contrary, a child plainly brought up, with a healthy appetite, and hungry, will enjoy such things much more than those who suffer, from constant

devouring of dainties, under a morbid craving for eatables, and a disordered stomach.

13. *Cleanliness and order.*

For the bodily treatment of children I refer to Hufeland; and also for rules for cleanliness in particular; a point upon which he is very strenuous. Cleanliness should be made a habit for children. It should be an invariable rule, especially for girls, to keep their bodies, as well as their clothes, clean; and not only this, but they should also be accustomed to observe and set right even the least dirt about them, and any disorder or disarrangement. It is scarcely calculable how much time may be saved by strict and punctual order. Little girls should early be accustomed not to go to sleep until their playthings are all in their places; for every thing, even the minutest, should have its own place. And older girls should be taught to consider it their duty, not only to clean up every piece of work which they are doing before beginning another, but always to put in the right place whatever they see out of it. This trouble will be saved however, if all the rest of the household are in the habit, which we have advised, of always putting every thing in the right place, and never any thing in the wrong one. They should also be taught always, before they leave a room, to observe whether there is any thing which ought to be carried out; and when they are going into one, whether any thing needs to be carried in; so as not to be going about with empty hands.

A young girl thus brought up to order and punctuality, so that they have become to her a second nature, will never be one of those order-crazy housewives, whose incessant restlessness and furious stirring up of the inmates of the family are almost more uncomfortable than any possible degree of disorder. The object of these good people seems to be not so much a quiet and well-arranged household, as constantly moving things about, and cleaning up. A girl brought up from youth in a household of the proper habits of quiet good order, will understand how to maintain the same without restlessness or a pedantic stiffness of management. She would not value little things above great ones, nor, like those inordinately orderly women just spoken of, consider the days and hours of house-cleaning absolutely invariable, even if a change was demanded by the sickness of a child, or to accommodate some important business of the master of the house.

14. *Good manners; modesty.*

Girls must from the earliest period be trained with special care to polished and elegant manners; which can be done without the

pedantry of some governesses, or the help of a dancing-master. The movements of healthy and well-managed little children are naturally graceful, and those of girls have often a special elegance. As the last grow somewhat older, there arises in them a certain tendency to wildness, and a degree of coarseness along with it. To prevent any evil results from these tendencies in girls, is the task of an intelligent mother. But it is wrong to say, as is often said, "Don't do this; what will people say?" or "Don't; what if any one were looking at you?" and the like. It will be quite enough for the mother to say, "Do not do that; it is disagreeable;" or, "I wish you not to do so;" or, "Your father has forbidden you to do it." To violate such an indication of parental wishes, should be always considered and treated as a thing totally out of the question.

Wild and boyish plays should never be permitted to girls, either in company with boys or when alone.* However great our pleasure in seeing them heartily enjoy running, jumping, and similar hilarious sports, it is still necessary that these sports should be restrained within moderate limits; so as not to become inelegant or vulgar. A vulgar habit once learned, is unlearned only with difficulty; and there is much more reason to expect polished and agreeable ease of manner from a young lady who has from infancy been brought up in habits of elegance and modesty, than from one whose attention is only directed to the importance of their cultivation after she has grown up. One thus neglected must always be thinking, "How am I acting? How do I stand? How do I step?" whereas the most attractive of all qualities in a young girl is unconsciousness; entire freedom from self-observation and self-examination. And if elegant manners have become a second nature to her, she will show it, whether at home or in the largest circles of society.

15. *Clothes.*

Girls may perhaps have an innate tendency towards vanity and love of ornament; which, like all other innate faults, may be counteracted by early good management. Thus, girls should be accustomed from childhood to be always neat and orderly in their dress, but not to be conspicuously ornamented. It will do no harm to cultivate their taste for elegant and appropriate dress, and a distaste for that which is inelegant and unappropriate. Little girls should be simply dressed in clothes proper for their age. There should be no day in the week in which they may go in a disorderly dress, but they should be dressed every day nearly alike, without very frequent changes. It

* "In choosing amusements, all company liable to suspicion must be avoided. No boys and girls together." So says Fenelon. The application to mixed schools is easy.

is of course proper to wear their Sunday dress on Sundays; for it is the Lord's day.

The great importance attributed by very many women and girls to dress, ornament, and such externals, is often and very truly spoken of as ridiculous, and as showing that heads which have so much room for entirely idle unimportant things, must be pretty empty of every thing else. But this is not often so felt that it is made a subject of grave admonition to girls.

16. *Amusements.*

In like manner, I am inclined to consider the usual amusements indulged in by grown-up girls, as matters in which a well-trained and domestic young woman should be brought up to find no pleasure. If her susceptibilities to such higher pleasures as really strengthen and stimulate the mind through the eye and the ear have early been cultivated, she will not easily be brought to find pleasure in the ordinary foolish kinds of diversion. And if a young girl who reflects, as one brought up in a Christian manner would be most likely to do, that time so idly spent can do the mind no good, and will very easily do it harm, she will refrain without constraint or argument from occupations so dangerous to the purity of the soul.

But it will not be fair to charge these amusements upon girls as sins, because it will be found that most of those persons whom they are bound to respect and love, think otherwise on the subject. But there is no respect in which a mother needs to exercise more care, than in watching lest her daughters should take credit to themselves for not partaking in one or another class of amusements; and that they do not for any such reason despise other people, or set themselves above them. For spiritual pride is far more destructive to the soul than vanity, or love of adornments.

To direct their daughters between these two rocks, must be the endeavor of all Christian parents.

17. *Relations of the sexes.*

There are many mothers who think it necessary—in my opinion very erroneously indeed—to initiate their daughters in all the mysteries of the family relation, even in those of the sexes to each other; and upon points which they think they may profitably find themselves informed in case they should get married. We have seen to what a point of coarseness and caricature these views were carried in the Philanthropinum, after the teaching of Rousseau.

Other parents err in the opposite direction, by telling little girls many things which as soon as they grow up they will find quite untrue. This practice has already been mentioned as always hurtful;

and it is so in this case. Such matters should not be discussed at all in the presence of children; and least of all in a mysterious manner, which stimulates curiosity. Let the children believe, as long as they will, that an angel brings their mother the babies; a common explanation in many places, and preferable to the messenger which some substitute, namely, the stork. If children grow up under the immediate eye of their mother, they will very seldom ask unseasonable questions on the subject, even when her confinement keeps her away from them; and such a belief as that suggested will be found not to clash unpleasantly with the pious instructions which she has given them.

If girls ask, subsequently, how do little children come? they may be told, that the good God gives the little child to the mother, and that its guardian angel is in heaven, where it was undoubtedly an invisible agent in procuring so desirable a gift; but that they, the inquirers, need not know, and can not understand, how God gives the children. Girls have to receive a similar answer to a hundred such questions; and the mother's duty in this particular is, to keep her daughter's thoughts so fully occupied with what is good and beautiful, that she will have no leisure for curiosity about such matters.

A mother whose mental authority over her child is what it ought to be, will only need to say once, seriously, "It would not be well for you to know about it; you must avoid hearing it spoken of." A daughter brought up with the proper moral feelings, would from that time feel an entire distate to listen to any references to things of the kind.

That girl is fortunate whose mind remains a genuinely childlike mind until she becomes married. Afterwards, as her understanding becomes enlightened, she will be profoundly grateful to the mother who has watched over the purity of her life, and the purity of her thoughts also.

18. *Nursery-maids.*

There can be no greater pleasure nor more delightful employment for a young mother, than herself to take care of her child, and to have it always about her. This does not, however, imply that she is to have constantly and exclusively the duty of holding it and waiting on it, which would very likely lead to the neglect of the older children. It would be her best plan to secure the services of a female attendant, young, and if inexperienced, then at any rate uncontaminated; and this attendant she should teach, under her own eyes, how to take care of the child in the proper manner. If the mother likes the maid, and is willing that she should have a part in the affections

of the child, the child will soon like her, and she it. Such treatment will in a measure render the maid acquainted with the wishes and ideals of the mother for her child's training. A well-disposed young woman will very soon acquire a feeling that it is a high honor to be employed in preserving the child from any harm, whether of body or soul.

Where the family is not in circumstances to keep more than one maid, the mother should so arrange that the maid may do most of the domestic labor, while she herself takes charge of the child. A careful and ingenious manager will always be able to find some hours, from time to time, in which the maid can take care of the child, or take it to walk, but in the mother's presence. I add this condition because even the very best young girl ought not easily to be permitted to take children out to walk by herself; as so doing would expose them to many risks consequent upon her own youth, even if only those are reckoned which consist in the opportunity for idle chat.

The case is, however, altered when any thing happens which renders it absolutely necessary for the children to be intrusted for some one occasion, to the maid. The servant, having seen that her mistress is always faithful in attending to her children, and never neglects them for any idle amusement, will be very much more careful in watching over the children and seeing that they receive no harm, than a maid would be to whom the children should be often and entirely intrusted, while the mother is pursuing her own pleasures.

It may be asked, if there are so many disadvantages connected with the employment of young nursery-maids, why it would not be better for the mother to employ some old and experienced nurse, to whom she can confidently commit the whole charge of the children? The answer is, that greater reliance can not be felt upon an older woman, because there is no security that she will love the children better, or be more prudent in taking care of them; and thus even such older women as are well qualified for the physical management of children, might thus exert a most harmful intellectual influence upon them. Such an experienced nurse-maid will not be disposed to receive instructions from a young wife, how the child is to be managed, because she will feel that she understands the subject much better herself. And as she will commonly have served in other families before, she will be always critically comparing her previous service with her present one, and will remain a stranger in the house.

But the feelings of a young girl who grows up to become, as it were, a member of the family, will be very different. The nursery,

the garden where she has lived, frolicked, sung, and played with the children, where she has entertained herself and them with fairy tales, histories and hymns, the chamber where she has prayed with them, and with their mother for them;—all these things will, as will the mother and the children themselves, remain during after years, a most happy recollection in her mind.

I have myself known such cases; and if they are few, the reason is, doubtless, that mothers do not exercise conscientious faithfulness toward their children, nor pass their pleasantest hours in their company.

Toward other servants, with whom their relations are not so close as with their nurse-maids, children should be taught never to be guilty of using an unkind manner, nor insulting language; and still less to give them orders. They may only request what they want. Parents are often to blame for the improper conduct of their children to servants. They find fault with them in a passionate manner in the presence of the children, who are only too quick to observe it and to imitate it. If a parent is satisfied that a nurse-maid is a worthless person, her duty toward her daughters, with whom such a servant must often come in contact, will require that she be dismissed at once.

19. *Holidays for children.*

People entirely worldly-minded are often found to be of the opinion that in families which live in a religious and retired manner, there prevails gloom, and a contempt and avoidance of all enjoyment. "These pious folks" they say, "think every pleasure a sin, and forcibly restrain their children from all worldly enjoyments; a proceeding which for that very reason makes them doubly eager for them." Those who say this do not remember what the apostle said, "Rejoice in the Lord, and again I say, rejoice;" an expression utterly at variance with their theories of Christian family life. And even if they were cognizant of it, they would necessarily misunderstand the expression "in the Lord," until they should themselves have escaped out of the restless tumult of the pleasures of this world, and themselves experienced what it is to rejoice in the Lord.

But I am now to speak not of the seducing pleasures of adult persons, but the innocent and beautiful holidays, and the little festivals of children. The mother will naturally bestow much more attention than the father upon the management of these, and the modes of securing to the children a real enjoyment of them.

Although I quite agree with Claudius, that children should have many holidays in a year, yet the three great church feasts of Christ-

mas, Easter and Whitsuntide, should be distinctly marked by superior magnificence, so as to be quite different in the children's minds from the other holidays.

Of these three festivals, Christmas is that usually most elaborately celebrated as a children's festival. From the latter part of autumn up to Christmas day, the children, small as well as great, should devote their labor, however awkward, to preparations for furnishing little Christmas gifts for their parents, grand-parents, &c., and for poor children. While at work, an advent or Christmas hymn should from time to time be sung. The more nearly the festival approaches for which there has been so much preparation and anticipation, the more will the joyous anticipations of the children increase, and the easier it will be to teach them appropriate verses and texts, and thus to secure the spiritual blessing of the birth of Christ.*

It is very important that in family devotions, during the period of Advent, there should be read, not a book of the Bible without any special reference to the time; but that there should rather be read portions from the prophets, Isaiah especially, and toward the latter part, the first chapter of Luke, which includes the birth of John, the Annunciation, and the visit to Elizabeth. And the hymns sung on the same occasions should be in like manner selected as appropriate.

The giving of the presents is better on Christmas eve, than on the morning of Christmas day. To postpone the presents until New Year's takes out the very heart of the festival, the rejoicing over Christ's birth. And besides, New Year's is usually devoted to the business of contemplating the mutability of human things, and to the melancholy recollection of departed friends.

When the children are assembled round the Christmas tree, three or four verses of the hymn "From heaven high" should be sung, then the father should read the gospel for the day (Luke, chap. 2, 1–14), then two or three verses of the hymn "Praised be thou, O Jesus Christ" may be sung, and then old and young may joyously turn to the distribution of the presents.

These should be appropriately varied, as the giver and receiver are old or young, rich or poor, or prefer one thing or another. Nothing superfluous should be given, and nothing too expensive for the giver's means. Nor should the other extreme be practiced, and nothing be given the children except mere absolute necessaries, such as shoes,

* Such are, Isaiah, chap. 60, 1-3; John, chap. 3, 16; 1 Epistle John, chap. 4, 19; John, chap. 15, 12; Ephesians, chap. 5, 1-2; the first two stanzas of the Advent Hymn, "How then shall I receive thee," and of Luther's two Christmas hymns, "Praised be thou," and "From Heaven high;" of these last, as many stanzas as can easily be learned.

stockings, and other ordinary garments. These must be had at any rate, if there were no Christmas; or the family were heathens or Mohammedans. Books or pictures may be given, however—such as the children like; those for instance of Spekter, Pocci, Richter; Grimm's stories for children, Wackernagel's reading book; or a box of tools, &c. The Christmas tree should not be turned into a confectioner's shop, but should be made fantastically beautiful with gilded apples and nuts, stars and lilies. At its foot should be a meadow with a pond, in which should be swans and gold-fish; and close to the trunk, a little hut with Joseph, Mary, and the Christ-child, adored by the shepherds or the wise men of the east; and over the hut should be seen the star.

To the children, the whole occasion should be made to appear like a beautiful dream, quite separated from their daily life. With this dream upon them they should go to sleep, and should wake up in the morning to a renewed enjoyment of the festive occasion.

The cheerful Christmas time is followed by the very different passion week. During this time should be read at family prayers the account of Christ's passion; on Good Friday, the account of the crucifixion, and also Isaiah, chap. 53; and then should be sung the hymns, "O Lamb of God, &c.," "O head with blood, &c.," "We thank thee now, Lord Jesus Christ, that thou for us wast sacrificed," and the like. And the children should learn the following texts relating to Christ's passion; Isaiah, chap. 53, 4, 5; John, chap. 1, 29.

But it would perhaps be better, instead of so very directly instructing the children in the history of the Passion, to omit indoctrinating them, and to leave them to the impressions which they will derive from family worship, reading the accounts of the passion, singing the hymns which relate to it, and the general effect of the whole atmosphere of their home and their life during the passion-week.

This gloomy and dark period is followed by the brilliant day of Easter: the festival of Christ's resurrection. On this occasion may be sung "Jesus my trust;" and the gospel for the day may be read.

On Easter day should be read also the fifteenth chapter of 1 Corinthians, on victory and triumph over death, and on the joyful and assured hope of eternal life, with a reference to Christ risen, "the first fruits of them that slept." "If he had not arisen, then the world had been lost."

At Easter, also, it is well to give the little ones a lamb out of the toy-shop, which their vivid childish fancy will regard as alive, and they will take as much care of it as if it were a real lamb. When

the children are older, playing with Easter-eggs is a game that will amuse them for a good while before the day comes.

If the quiet period which precedes Easter is really passed in a peaceful and retired manner, the children will from an early age receive an indelible impression of the alternations of rejoicing and grief in the course of the ecclesiastical year, without the necessity of any extended verbal explanation of the difference. The gospel for Easter-day, and the sparkling Easter hymns, will fill their childish hearts with joy; and if as at Christmas, innocent childish pleasures are provided in connection with the day, the Easter festival will become a time of the greatest rejoicing, whose profounder significance will become every year more clear to them, as will in like manner the more serious meaning of the preceding passion-week.

Our ancestors were accustomed to apply to the spring festival of Whitsuntide, some expressions of the psalmist relating to adornments for feasts. At this time, mothers fasten green boughs over the children's heads on the bed, before they wake, and hang on them flowers and little things, that will please them. Old persons whose parents observed this custom, always remember the delightful feeling with which they went to sleep the night before, and looked up amongst the green boughs in the morning.

In after life, these three chief festivals will remain in our memories of childhood, as far back as they reach, days of blessing, mystery, and holiness.

There are other Christian festivals which have descended to us from the earliest period, which might well continue to be celebrated in the family, even though they are not by the church. On the day of the Three Kings, the gospel of the Adoration of the Wise Man of the East might be read, and the Christmas tree lighted up again with the hut at its root with Joseph, Mary and the Christ-child, and the wise men adoring; and the shining star over-head.* St. John's day is celebrated in many parts of Germany, by hanging over the door garlands of flowers gathered for the purpose the day before. Little children have also a wreath bound to the arm, which they wear to church. In other places, St. John's fire is lighted on some elevated place.

In like manner, St. Michael's day should remind us of the angels, especially of the guardian angels of our children; and on St. Martin's day, we should tell the children the story of the charitable bishop, and should remind them also of the baptism of Martin Luther on that day.

But I can not go into details of all the numerous festivals which are

* The sport of making a bean-king on the eve of this festival is well known.

celebrated in so many parts of Germany for the children or by all the community. Such are May-day, when the children sing over the departure of winter; the spring procession, when old and young, the clergyman at their head, go all round the fields, praying for the blessings for which they are to return thanks in the autumn; the harvest-home, when harvest crowns are worn, and all sing joyously, "Now let us all thank God." Those who were brought up in the country will remember this festival with pleasure.

The celebration of the national anniversaries is, and should continue to be sacredly observed. Above all should every German family continue to commemorate the battle of Leipzig. On the 18th of October, the account of that glorious day should be read over, patriotic hymns sung, and children and children's children thank God for their escape from a severe servitude; for the preservation of the national life of our people. Even if all the fires on the mountain tops should go out, and if sinful ingratitude toward God and the heroes who have fallen in a sacred strife, and a stupid indifference to freedom and the independence of the father-land should dishonor thousands, let us remain faithful.

"No! howsoe'er may alter
The chance and change of time,
My memory ne'er shall falter
From thee, thou dream sublime!"

Children take great delight in celebrating their birthdays. We may allow to their natural egoism, the pre-eminence which each in turn enjoys on his own birthday; to be the king of the feast, to receive the presents, to enjoy his favorite delicacies, and to invite his young friends to visit him. But still, the day should not fail to be distinctly made a day of thanksgiving for the blessings of the past year, and of asking a further blessing upon that which is to come.

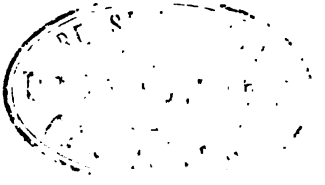
I thus make some allowance for the egoism of children. But it is delightful to see children as much delighted at the birthdays of their parents as at their own, and contriving for weeks beforehand what they can do to make the occasion pleasant, and to provide presents.

But I must quit the subject. Holidays for the children, if interest is felt in them, are cheerful and joyous occasions in family life.

Yes: "Rejoice in the Lord; and again I say, rejoice." Pleasures such as these here alluded to leave no bitter taste behind; are followed by no painful and sickly feeling. On the contrary, they vivify

both soul and body, and refresh and strengthen both young and old.

And if children have been early trained to partake and enjoy such pure and innocent pleasures as these, they will, when grown up, be tormented with no lust after destroying and impure ones.





C. C. Felton.

...y unusual in those times between the scholars and the profess-



XV. — CORNELIUS CONWAY FELTON.

SINCE the sketch in the American Encyclopedia was written, from which most of the dates in the following notice are taken, Mr. Felton has been made President of Harvard University. Of the responsibilities, anxieties, labors, and duties of the office, there is no necessity of speaking. He who holds it is the head, not only of the College, but of the Law, the Theological, the Medical, and the Scientific schools, which, together with the College, form the University. Over every department he is expected to exercise a superintending care. Aided by the Corporation, he has charge of the interests of each, and of the whole. He presides at Commencement, at all the Exhibitions of the undergraduates, at the Visitations and other public exercises of all the schools, and at the Meetings of the Faculty and of the Corporation. He is the representative of the college before the public. Every parent and guardian who has a son or a ward in the college looks to the President for information as to his condition, and holds him responsible for his moral welfare and intellectual progress. Towards each pupil he is expected to sustain the relation of a parent, a kind, sympathizing, watchful, and interested friend.

The object of the selections here given is to show, as far as possible in President Felton's own words, who and what he is.

CORNELIUS CONWAY FELTON was born at West Newbury, now Newbury, Mass., Nov. 6, 1807. He left Newbury in childhood, and was prepared for college by his "learned and revered teacher," Mr. Simeon Putnam, of the Franklin Academy in Andover. He entered college in 1823. "The Greek examiners on that occasion were a distinguished trio, — Mr. Edward Everett, Mr. George Bancroft, and Dr. Popkin, — two of whom have since represented the United States at the Court of St. James."

Soon after entering college he "resumed an independent course of Greek studies, already commenced under his former teacher. Whenever he needed advice or assistance, he applied to Dr. Popkin, by whom it was always freely and ably, and cheerfully rendered." Thus it happened that an acquaintance grew up between them, — very unusual in those times between the scholars and the profess-

ors, — and which ripened into a warm friendship, which lasted to the end of Dr. Popkin's life.

While in college Mr. Felton was distinguished for his literary tastes, and the wide range of his studies. In his senior year he was one of the conductors of the "Harvard Register," a students' periodical. He was graduated in 1827, and, immediately afterwards, was engaged, for two years, in conjunction with two of his classmates, in the charge of the Livingston High School, in Geneseo, N. Y. His two friends were H. W. S. Cleveland and another, both young men of great promise, and both afterwards distinguished in the literary world. There they enjoyed together the "society of that region, which, being made up chiefly of the families of wealthy landed gentry, is refined and agreeable to a remarkable degree, and distinguished for a boundless and elegant hospitality, which he who has participated in can never forget."

In this genial society Mr. Felton seems to have developed, perhaps from the influence of the Hon. James Wadsworth, an enlightened and liberal friend of education, that interest in the common schools which he has always continued to feel.

In 1829 Mr. Felton was appointed Latin tutor in Harvard College, Greek tutor in the following year, and college professor of Greek in 1832. In 1834 he succeeded Dr. Popkin as Eliot professor of Greek literature, the duties of which place he continued to discharge till he was elevated to the presidency. In 1833 he published an edition of Homer, with English Notes, and Flaxman's Illustrations, thus taking occasion to make his favorite poet a teacher of the fine arts, and to associate him with what is most beautiful and refined in human culture.

In the preface to this edition, he says, —

"In the preparation of the notes, I have been guided by my recollections as an instructor, and have selected those passages for comment which have appeared to me, from several years' experience in the class-room, most to require it. I have consulted freely some of the best commentators, particularly Heyne and Trollope. The notes, it will be perceived, are designed partly to explain the most difficult phrases, allusions, and constructions, and partly to call the attention of the reader to the intrinsic poetical beauties of the Iliad. My wish has been to lead the young student to read the poem, not in the spirit of a school-boy conning a dull lesson to be 'construed' and 'parsed' and forgotten when the hour of recitation is at an end, but in the delightful consciousness that he is employing his mind upon one of the noblest monuments of the genius of man. Whatever his conclusions may be as to the merits of particular passages, if any remarks of mine should chance to excite his attention to the real character of the poem, and to promote a habit of analytical criticism, whether his opinions agree with my own or not, the object which I have proposed to myself will be accomplished. A faithful use of the Grammar and Lexicon is, of course, of primary importance; nor can the habit of constant and careful verbal analysis be too strongly inculcated."

"As a general remark, it may be observed, that the art and literature of the ancients explain each other to a degree unknown in modern times. There was a peculiar connection between them; they were different developments of the same ideas of the beautiful. The sculptor, the poet, the architect, each shedding light upon the others, wrought, under the animating impulse of the most delightful country and climate, with a common sensibility to the beauty of proportion, and a similar abstinence from excess in means and effects — a temperance which lies at the foundation of good taste. Homer's compositions were the source from which the artists of Greece drew their ideal forms of gods and goddesses and heroes. The whole compass of ancient poetry was, in fact, reshaped in the marble of the Grecian sculptors, and delineated anew on the canvas of the painters. The noble figures on the Parthenon, chiselled under the eye, if not by the hand, of Phidias, the broken remains of which are even now the best teachers of the highest style in the art, sprang into being from the same kind of inspiration as that which spoke in the rhapsodies of Homer, and the Tragedies of Æschylus and Sophocles. This is the bond which holds together Grecian art, song, and philosophy, in immortal unity and beauty. It appears necessary, therefore, to look beyond the words and forms of ancient literature, if we would understand it in a liberal way; and to see how the same spirit which breathes from the poet's page was embodied in the works of the artist. To represent the principle of this union to the young readers of Homer, the truly Grecian Illustrations of Flaxman have been inserted in their proper places."

"The questions of the existence of Homer, the original unity of the Iliad, the mode of its composition, and the occasions on which it was delivered, are touched upon in the Preliminary Remarks. I will merely say here, that I can see no reason to doubt the personal existence of Homer, or his authorship of the Iliad. There are, with few exceptions, a harmony of parts, and a consistency among the different situations of the same character, which mark the whole as substantially the production of one mind; but of a mind as comprehensive as the forms of nature, the aspects of life, and the powers, propensities, and passions of man, — of a genius as varied, versatile, and dramatic as Shakspeare's."

Mr. Felton's Homer has passed through several editions, with careful revisions and emendations.

Already, in 1830, Mr. Felton was considering the important questions of the best order of studies. He concludes a review of Walker's Geometry, published in that year, thus: —

"In parting, we have only one word more to say, which is, that the study of geometry, in our opinion, should precede that of algebra. This latter science is more abstract in its symbols, and requires a greater effort of purely intellectual labor to comprehend it. But geometry starts from notions as simple as the first ideas of arithmetic, and proceeds, step by step, clearly, irresistibly, by a process that cannot, with an ordinary effort of attention, be mistaken, to the most important and striking truths. The imagination is aided by the use of diagrams, and thus a remarkable and happy union of abstract reasoning and sensible perception renders this science an admirable exercise for the yet unfolding intellect. Take that mystery in arithmetic, the doctrine of the square and square root; trace it to algebra, and a faint glimmering of light dawns upon the hitherto impenetrable darkness that enveloped it; but when the pupil advances to geometry, all difficulty vanishes, and the mystery is made as clear as day. And so of others. In geometry there is no such darkness. Let its principles and practice be first understood, therefore, and they will serve as a light to guide the inquirer in the symbolical regions of numbers."

His idea of giving a taste for the beautiful in art, in connection with a liberal culture in letters, led him to study attentively works

on art; and from a review of Dunlop's History of the Arts, in 1835, come the following extracts: —

"Horatio Greenough, now resident in Florence, has already gained a wide and well-deserved renown. A few years ago he left the halls of Harvard University, to visit the land of art, beauty, and song. He had already shown a fine eye for form, and his imagination was teeming with creations, which his hand was destined, at a future day, to embody. He went abroad with the advantage of a thorough literary education, which he had wisely persevered in attaining. With a mind highly cultivated, and full of poetry, he sailed to Italy, and gave himself up enthusiastically, wholly, to sculpture, surrounded by the gathered treasures of ancient and modern genius. He toiled on silently, patiently, fervently. There were moments, doubtless, of anxious thought and gloomy foreboding. But he lived in a world of beauty, against whose splendors he could not shut his eyes; and with the strong spirit of youth and ambition, he worked on, nor abated 'one jot of heart or hope.'

"The first original work of Mr. Greenough, exhibited in this country, was the group of 'Chanting Cherubs.' . . . The figures represent two infant spirits, or cherubs, about to begin a chant. The idea of sinless childhood, free from the sufferings of this world, in the act of praise and song to the new-born Saviour of man, is expressed in this group with remarkable sweetness, purity, and beauty."

"We have since been gratified with another specimen of Mr. Greenough's genius — a group of two infants, the elder of whom is receiving the younger into Paradise. The figures are moulded after the fairest and fullest form of childhood. Their attitudes are marked by perfect grace and freedom, on whichsoever side they are viewed. The younger spirit is gazing into the face of his guide with an expression of infantile confidence and earnest inquiry. *Quæ nunc abitis in loca?* is the question bursting from his amazed and happy heart. The elder exhibits a beautiful blending of child-like loveliness with the expanded intellect of a spiritual being. The lines of the lower part of his face are those of humanity; but the broad and beautiful forehead speaks the higher intelligence of another state. A spirit sits enthroned upon it, not of this world."

"Mr. Greenough has shown many of the highest qualities of genius. He has shown a high creative genius, set off by the graces of refined taste. His industry is unwavering, his perseverance unbroken. He has a correct eye for form, a skilful hand for drawing, and superadds to the other excellences of his works the higher excellence of soul and sentiment. With such gifts of genius — with an accomplished education — with the untrammelled freedom of an American spirit, Mr. Greenough's prospects are more flattering to his ambition than those of any artist who has sprung up among us."

Mr. Felton is always conservative.

"The attempts of radical reformers in education to overthrow the system of classical learning, will have no important influence on the general estimation in which the classics are held. Do what they will, the first venerable teachers of wisdom and masters of song stand at the cradle of the intellectual culture of Europe. Do what they will, the ever-busy mind of man will be curious to trace the course of human thought up to its fountain head; and if he finds there pure and sparkling waters, fresh from the living springs of Nature, he will slake the thirst of his spirit, in spite of the utilitarian enticements of the radical reformer, charm he never so wisely."

"After all, the main argument for classical studies is neither the necessity of knowing Greek and Latin, to a thorough knowledge of English, nor the adaptation of the study of language to the powers of childhood and youth. The strongest argument lies in two considerations — the excellence of the classical authors, taken independently of every thing else, and the fact of their antiquity. As works of taste and genius they stand, if not at the head, at least in the foremost ranks of literature. The authors which we have are

the choice authors, the picked men of all antiquity; and within their narrow circle we have the best representatives of every species of literary work. When letters awoke from the sleep of the dark ages, the classics became the teachers of taste and elegance to the reviving intellect of Europe. They were made the basis of a learned education, and intermingled with the delightful associations of the dewy morning of life. Much of the charm and splendor of modern literature is imparted to it by the veins of golden thought which run through every part of its structure, from the inexhaustible mines of antiquity. The voice of British eloquence was trained in the schools of Athens and Rome; and the stately song of Greece sustained the majestic march of Milton.

"But there is much, as we have said, in the fact of their antiquity to claim our respect. One of the most foolish whims of this age is to deride a love of the old. Those who are absurd enough to do so, forget, or perhaps never knew, that there lies deep in the human heart an inextinguishable reverence for the past. As time goes on, all the meannesses that encompass human life disappear, and the grand features in the characters of the ages alone remain as objects of our contemplation. The venerable forms of antiquity stand before us in severe relief, and we bow down in a willing homage of the heart to their unutterable majesty. The love of the old is connected with the best and highest feelings of our nature. The past is sacred. It is set beyond the revolutions of nature and the shifting institutions of man. So much of beauty, of experience, of wisdom, is secure from the touch of change. He who would destroy this treasury of the heart and mind, by rudely assailing our reverence for the old, would rob human life of half its charm and nearly all its refinement. Let no enthusiastic student, then, permit his ardor to be chilled by the fear that his love has been wasted on an unreal thing; that he has been bewildered by an idle dream; and that he has lost so much precious time, which ought to have been given to the stirring interests of the present; for he may rest assured that the study of antiquity has a noble power to elevate his mind above the low passions of the present, by fixing its contemplations on the great and immortal spirits of the past."

"The history of the Greek language is one of the most interesting subjects of literary investigation. Men of the clearest judgment unite with enthusiastic scholars in declaring it to be unrivalled for richness, copiousness, and strength. The old Ionic form, with its sounding combinations of vowels, gives a beautiful and liquid flow, while its happy descriptive and imitative epithets impart the liveliness of painting itself to the stately hexameter. The Doric is sweet and simple in pastoral poetry, but rises to a severe grandeur in the lyrics of Pindar, and the choral songs of the tragedians. The Attic is the language of dramatic dialogue, history, logic, and philosophy; the language of the high-wrought, impassioned argument of Demosthenes, the smooth eloquence of Isocrates, the refined subtilty of Lysias; the language of the wire-drawn reasonings of Socrates, and the stern truths of Thucydides. Now, whence came this curiously contrived instrument of human thought? What strange coincidence of happy influences wrought out of the simple elements of sound its extraordinary variety of expressive powers? What finely organized people first gave utterance to its immortal harmonies? From what region, blessed with Heaven's selectest influence, came they to the shores of Greece? These are questions which have exercised the wits of the acutest men, and the learning of the ablest scholars, but with no very satisfactory result." *

In 1836 he takes the occasion of the publication of the Alcestis of Euripides and the Antigone of Sophocles, by Professor, now President Woolsey, of Yale College, to give his views upon the place the classics should have in a course of liberal education.

"But as a good education now means a great deal more than a knowledge of Greek and Latin, classical learning is not held in such exclusive estima-

* Review of N. F. Moore's Lectures on the Greek Language and Literature, North American Review, 1835.

tion as it has been in times gone by. Hence some people are naturally led to think that the study of ancient letters is fast losing the public regard. This study has gone through a change, it is true, but a change leading to a broad cultivation of the understanding, and furnishing the means of a just as well as liberal estimate of the value of the classics. The endless field of modern literature is opened to the student of polite letters; and he is taught that taste and genius were not the exclusive possession of the Greeks and Romans. He is allowed to form his judgment by comparing the masterpieces of antiquity with the kindred works which have upon them the freshness and glow of modern thought. Thus he may set Homer by the side of Dante, Tasso, Milton, or the Book of Heroes, and the mental exercise involved in doing so is not only delightful by itself, but the comparison will throw a new light on the wonderful genius of the old bard of Greece. Æschylus and Shakspeare may be read together; and the lover of English poetry will be at least entertained by the beautiful analogies, both in thought and expression, between the two greatest masters of tragic passion. Sophocles and Euripides may be finely illustrated by a parallel course from the dramatic poems of Alfieri, Schiller, and Goethe, as well as by the curious contrast of the miscalled classical drama of France. The express imitations of the classics, by the poets of modern Europe, also afford the tasteful reader an agreeable subject of comparison. Milton's Samson Agonistes has the daring sublimity of the Prometheus Bound. Goethe's Iphigenie auf Tauris has the tenderness of Euripides, with the exquisite finish and just sense of harmonious proportion which belong to Sophocles. The Agamemnon, Antigone, Orestes, and Alcestis of Alfieri bring upon the scene the chief personages of the Attic drama, invested anew with dramatic life."

"It cannot have failed to strike the tasteful reader that many learned commentators on the classics have been wanting in some of the qualities most necessary to a philosophical criticism. Spending their lives in the study of grammatical niceties, poring fourteen hours a day over manuscript readings, and conjectural emendations, and choral metres, and allegorical interpretations, the fountains of sympathy with human feeling have been dried up in their bosoms, the majestic forms of nature have become lifeless to their eyes, and the myriad voices, uttered from every part of God's world, have grown unmeaning to their souls. The friendly collision of mind with mind in the common intercourse of life, the genial glow of thought in conversation, the softening, refining, animating influence of cultivated society, touch no responsive chord in their hardened natures. For they,

> 'Bereft of light, their seeing have forgot,
> Nor to their idle orbs doth sight appear
> Of sun, or moon, or star, throughout the year,
> *Or man, or woman.*'

"They think every hour given to the calls of friendship, or the amenities of life, lost to the world because it is lost to their barren studies. They are stiff, dry, formal, pedantic; and they write over their study doors such sage apothegms as 'Temporis fures amici.' How can such people feel the spirit of tragedy, or understand the inspiration of the lyric muse? There have been some learned commentators, to whom these remarks will not apply. Mitscherlich's notes on Horace are touched with the delicate taste of his author. Heyne's commentary on Homer shows a fine appreciation of antique poetry, in the midst of an amazing mass of scholastic erudition."

Mr. Felton never loses sight of our own incomparable literature. In a review of Howitt's Rural Life in England, in 1840, he says,—

"This work is not, however, to be regarded simply as a book of entertainment. It has other and higher uses. It is an excellent interpreter of many portions of English literature — that noble inheritance to which, thank God, we Americans are born. In an ancient country like England, the habits of the people assume a permanent form; century after century rolls away, and opinions, superstitions, observances, national feelings, are scarcely touched by the hand of time. All these are the choicest materials of the poet and the

writer of fiction; by incorporating them into his works, by embellishing them with the ornament of his genius, he reaches the national heart, and lives in the affectionate remembrance of generation after generation of his countrymen. To men of a different nation all these hues of nationality, which constitute some of the highest beauties of national literature, become faint and dim, and can only be brought out by careful and laborious study; as we come to perceive the exquisite character of the great poetical works of antiquity only by a minute investigation of the national manners, arts, social usages, and mythologies, under whose influences they were produced. But, though we do not stand to English literature in the relation of foreigners, there can be no doubt that we require not a little of this sort of commentary, if we would fully appreciate the power of the English muse. We speak, it is true, the English language, and we have in general the same Anglo-Saxon cast of thought, and intellectual peculiarities, with our English brethren; still we have been so long politically independent, we are, comparatively speaking, so young a people, and we have had so little time to settle down into a fixed national character, in the midst of the pressing cares of life, with which the youth of a nation, like the youth of a man, is so closely besieged, that many of the habits, usages, and ceremonies, whether religious or social, to which our ancestors were accustomed under the roof of the old homestead, have faded from memory, and vanished from the theatre of popular life. The most national of the English poets, therefore, appeal to feelings, which among us are nothing but feeble traditions, and draw illustrations of thrilling power over those to whom they are more immediately addressed, from sources to which we have long ceased to resort, if we have not utterly forgotten them. How delightful, then, to find a record drawn up in so pleasing a form, of those ancient customs, which have moulded the character of the English nation during so many centuries! of those sports and festivals, to which our mother country is indebted for the renowned name of 'Merry England'! What an agreeable light is shed by such a work over many of the rarest beauties of British poetry! and how useful the guidance, thus indirectly afforded to the American reader, who roams delighted over a field so familiar and yet so strange, so suggestive of the deepest home feelings, and yet occasionally so obscure, as the elder literature of England!"

In 1840, a translation by him of Menzel's work on German Literature, in 3 volumes, was published among Ripley's Specimens of Foreign Literature. This must have been a useful labor, as it naturally led him to take a very wide view of German literature. Menzel made an attack so violent and unrelenting upon the literary character of Goethe, that he was by some supposed to have written the work for the express purpose of attacking Goethe. In reference to this attack, Mr. Felton, in his preface, says, —

"Some of his opinions upon the moral tendency of Goethe's writings must be admitted to be correct. Some of the poet's heroes are such as Menzel represents them — simply contemptible and feeble voluptuaries. But Menzel has not succeeded in showing that the poet holds these up as models of elevated character, or as personages whom it would be desirable for any body to imitate. It is true, also, that some of Goethe's works are worthless and impure, and that the beauty of delineation, which adorns the story of the Elective Affinities, does not afford the least excuse for its licentiousness. It cannot be denied that many passages of his other writings are of exceedingly loose morality. Now, upon all these offences, let the moral judgment of mankind pass its most indignant sentence of condemnation. They are utterly without excuse; and it is trifling with the great distinction between right and wrong, — it is tampering with the most sacred of human feelings, — it is paltering with the meaning of terms which express the moral convictions and common sense of mankind, — to set up any apology or palliation for them. Their odious character can be softened down by no 'æsthetic' disguises; their

essential baseness can be cloaked by no outward garb of poetic beauty. They are disgusting and infamous; let them alone.

"But there is another side to the picture. We must bear in mind that many of his poems are wholly free from moral objections, and breathe the purest spirit of art. We must remember that by far the greater part of his long life was filled up with poetical creations and scientific pursuits. Scarcely a department of human inquiry that was not subjected to his curious, searching gaze. From the minutest facts of natural science, up to the broadest and most magnificent views of the universe, his versatile genius freely and boldly ranged. The example he set of devotion to all the interests of civilization — of an industry that never tired — of a watchfulness that never slumbered, in the regions of art, and poetry, and science, — ought to be received as some compensation for the indifference he is accused of having shown towards what are called the great political interests of the world; for it may well be a question to the reflecting man, whether he cannot minister more successfully to the happiness of the race by recalling their thoughts to the humanizing influence of letters and art, than by plunging headlong into every political controversy which agitates his age? We are too apt to forget that the life of man has higher aims than the common objects of party warfare. Most of the questions that stir up our passions so violently at the moment, will vanish like passing storms; but the works of the artist and the poet, wrought by him in the undisturbed serenity of his genius, shine on forever, like the everlasting stars, when those storms have swept away. A century hence, and who will speak of the petty controversies of the present day, and the petty actors who have carried them on? And who will not speak of Goethe, Scott, Wordsworth, and Southey?"

In the same year, Mr. Felton gave to the public a Greek Reader, containing selections in prose and verse from Greek authors, with English notes and a vocabulary; this has been frequently reprinted. Professor Felton evidently had a sincere respect for F. Jacobs, and the admiration and veneration of a pupil towards his master for the great American Greek scholar. Yet these did not prevent him from substituting his own excellent Greek Reader for that of Jacobs, which had been introduced by Professor Everett. The change was hailed with satisfaction and pride by many a lover of Greek; and the very names of the authors, Herodotus, Xenophon, Thucydides, Lysias, in Professor Felton's Reader, in place of Plutarch and Strabo in Jacobs's, and the names of Homer, Euripides, Aristophanes, Moschus, and others, in the poetical part, vindicate the change. In 1841 he published an edition of the Clouds of Aristophanes, with an introduction and notes, since revised and republished in England. In the same year, in a pleasant review of Mrs. Jameson's Social Life in Germany, he thus speaks of the Germans themselves: —

"It cannot be denied that German literature has come to exercise a great influence upon the intellectual character of Europe and America. We may lament over this fact, or rejoice at it, according to our several points of view; but we cannot disguise from ourselves its existence. It is thrust upon our notice at every corner of the street; it stares us in the face from the pages of every literary journal. All the sciences own the power of that influence; on poetry and criticism it acts still more sensibly. Theology is putting on such a foreign look, that we scarcely recognize our old acquaintance under her masquerading Teutonic garb. Even our good, honest, old-fashioned English

language has caught the infection, and from time to time attempts to imitate the indescribable tricks, the fantastic capers, the elephantine dances of her High Dutch country cousin. Where all this will end, it passes the wit of man to know. We hope to be able to hold fast our Spensers, our Miltons, our Shakspeares, and our Walter Scotts at least.

"In such a state of the intellectual world, we are interested to know all we can about this extraordinary people. They are incessantly toiling in the great intellectual workshop of the world; the productions of their great energies are, like the Cyclopean walls of old, the wonder and astonishment of the age. Do these people eat, and drink, and sleep like the rest of the world? or have they some principle of vitality denied to other mortals, by which they are enabled to task their intellects beyond other men, without the terrible penalties which the rest of the world have to pay — the penalties of hypochondria, dyspepsy, broken-down bodies, and enfeebled minds? How is it that a dense population in the heart of Europe, with innumerable princely, ducal, archducal houses, — Highnesses, Serene Highnesses, 'thoroughly illustrious' without end, — to support; with all the restraints of etiquette, the hitherto impassable barriers that have separated class from class, with but little commerce, and with comparatively scanty resources of fortune; how is it that such a population have become the most cosmopolitan people on earth; have absorbed the intellectual influences of all other nations into their own being; have become the 'cousin Germans,' as they have wittily been called, of all the world; have gone back to the remotest period, and breathed into its dry bones the breath of life; have restored the buried forms of classical and Oriental antiquity; have explored the mysteries of every science, and expounded the principles of every art, with an industry and enthusiasm hitherto unheard of and unseen?"

In the same year, also, in a review of Wright's Translations of La Fontaine, he speaks of the French language and of translation as follows: —

"A great and peculiar genius, like La Fontaine, would have moulded any language to his purposes. Had he been of German birth, the language of Goethe and Schiller would have thrown aside its elephantine awkwardness half a century before it actually did. But still it must be regarded as one of the singular felicities of his position, that the polished language of France was his mother tongue. Step by step that admirable language had grown to be the most refined in Europe, the language of polite society, of letters, and diplomacy, all over Christendom; the conversation and writings of the best wits of the modern world had enriched it with the most expressive idioms and the most inimitable graces. The genius of wit and repartee had selected it for his own. An almost Athenian fastidiousness of taste had removed every trace of rusticity and barbarism, and that unequalled clearness of perception and vivacity of intellectual sensation, for which Frenchmen have always been distinguished, stamped upon it a crystalline transparency, which the mystifications of Madame de Staël, and the dark abominations of her successors of the Romantic, Satanic, Victor Hugo, and George Sand schools, have not been able materially to lessen or dim. Even German metaphysics has tried its power upon the French language in vain. We can never misunderstand the French writers, even of the new philosophical schools; we always see through them, and understand perfectly their meaning, when they have any, and their no-meaning, when they have none. It is a desperate undertaking for a Frenchman to set up for obscure, mysterious, and transcendental; the words of his language will not lend their aid, and, like a flock of turkeys, refuse to travel after dark. The best qualities of this language were fully brought out in the brilliant age of Louis the Fourteenth, who had drawn around his court an assemblage of men, the like of whom France has never seen since. We may complain that the French literature of that time is inferior in passionate earnestness to the productions thrown upon the world in the present revolutionary age. But what French tragedian can the romantic school set up against Racine, in whose works all the

charms of the most polished style are found in their highest perfection? What comedian, — we do not say of the present age, but of all modern times, — in wit, and the most felicitous drawing of human character, and the most pungent satire of the follies and vices of his times, approaches Molière? It may well be doubted, whether the late French literature, in prose or in poetry, can compare, in any of the highest excellences of thought and style, with the literature of the Augustan age of Louis the Fourteenth; and then, as to decency, and decorum, and grace, the writers of that time were angels of light compared to the Paul de Kocks and the George Sands of the present."

"We are not among those who think a paraphrase is a translation. We do not think it the translator's duty to give us what he supposes his author would have written, had he written in English, for this is precisely what the translator can never know. It is his plain duty, as we conceive, to let us know what his author *has actually* written, as a German, or a Frenchman, or whatever the case may be; not violating, of course, the genius of the language into which he translates, while doing so. We do not admit that the English language is incompetent to this task. It is rich enough to cope with the difficulties of any foreign author, who has a fund of solid thought sufficient to sustain a faithful translation. Taking the whole range of the English language and literature, from the racy primeval expressions of Chaucer to the affluent harmonies of Spenser, — the all-embracing, all-describing, all-expressive forms of Shakspeare, — the majestic music of Milton, which made his mother tongue search her coffers round and round, — to say nothing of the thousand-fold varieties of later prose writers and poets, we have no doubt that all the phases of human thought, from the broadest farce up to the sublimest conceptions of genius, may be furnished with suitable expression from the storehouses of our mother-English speech." *

"We believe the English language fully capable of giving a faithful representation of any foreign author who is worth representing at all; not only of what that author would have said, had he been an Englishman, but of what he did say, being what he was. We should not have to go far to prove the truth of this assertion. The numerous translations, by Longfellow, from German, Danish, and Swedish; as well as from most of the modern languages derived from the Latin, prove that only three requisites are wanting to make a perfect translator, — requisites which we hope we shall not be thought unreasonable for insisting upon, — namely, genius, learning, and industry. Where these are found, be sure the English language will do its part towards making your translation a good one."

In 1842, in a review upon Classical Learning in England, he thus advocates a fuller and higher course of studies in our colleges: —

"To our shame it must be confessed that classical studies have been pursued in the United States with little comparative success. We have individual scholars among us of distinguished acquisitions — men who stand upon a level with the best scholars of Europe. A steady progress is making towards a better state of things in this respect. Schools are improving, books are multiplying, and college courses are becoming more complete. But we fear the great body of what are humorously called our educated men would make but a poor figure at present by the side of the corresponding classes in the other great civilized nations. We have no fear, however, that the defects in our hurried systems of public education will not in time work out their own remedy.

"We have no idea that American gentlemen will submit forever to the imputation of inferiority in those intellectual accomplishments from which life borrows its grace and lustre; or that they will consent to stand apart from those beautiful associations of scholarship, drawn from the common sources of ancient letters, which bind together the cultivated minds of all the European races into an intellectual brotherhood. But many of the prevailing

* North American Review, vol. 53, p. 508–510.

vices of our society *might* be corrected more speedily than seems likely at present. Why should our young men be in such a hurry as they universally are to rush into the business and professions of life? Why should they not be content to pass two or three more years in filling their minds with the treasures of elegant literature; with classical learning beyond the superficial courses of most American colleges; with historical reading, and moral and intellectual philosophy? No satisfactory reason certainly can be assigned, except the temptations in the shape of rapidly accumulating wealth, or early notoriety — those two monstrous cheats, those pernicious dreams, — οὖλοι ὄνειροι, — which lead astray so early into paths of toil and peril the best intellects of the republic."

In 1843 he aided Professor Sears (now President Sears, of Brown University) and Professor Edwards in the preparation of a work on classical subjects, mostly translated from the German. The translations from Jacobs are by Professor Felton.

In 1844 he united with Professor Beck in bringing out a translation of Munk upon the Metres of the Greeks and Romans.

The experience of modern times, in all civilized nations, shows very conclusively that the best foundation yet discovered for a broad, high, thorough, manly education, is to be laid in a familiar acquaintance, early obtained by resolute drilling, in the languages of Greece and Rome; and, within certain limits, the more thorough and extensive the better. But this drilling may be somewhat modified. It is one of the admirable features, well deserving to be imitated, in the system of some of the gymnasia of Germany, to have two courses of study pursued, successively, in widely different ways. One is the exact, severe, thorough study of certain authors or selections, till they have become as a part of the mind of the learner, and constitute the stable foundation for his knowledge of a language, and the instrument of a formative discipline; the other is a cursory reading of large portions of an author, to get glimpses of his style and mode of thinking, and something of the substance of his thoughts.

A similar course would not be bad for any self-educated scholar. He might ground himself upon a thorough, profound study of the Greek or Latin language, or both, and when his habits were formed, and the principles of his thoughts fixed and matured, he might delightfully, and to good purpose, expatiate over a thousand fields of literature. But woe to his future scholarship if he attempt the discursive method before he has pursued the exact and philosophical.

Something like this course seems to have been successfully taken by Professor Felton. He had made himself a thorough Greek scholar, and had fixed his habits by long-continued, faithful, and laborious teaching. In the midst of these labors, and as a relaxation, saying to himself, with Chancellor d'Aguesseau, *Changement*

d'étude est un délassement pour moi, he takes a survey of all the most inviting fields of modern literature and art, and brings home not only flowers, but rich and mellow fruits, from them all. Similar surveys has he been led to take of scientific pursuits, by his kind regard for Guyot, and by his friendship for Agassiz and other distinguished men of science at Cambridge.

In this way he assisted his friend, Professor Longfellow, in the preparation of the Poets and Poetry of Europe, which appeared in 1845, preparing the greater part of the biographical notices.

He always recurs with delight, and with an appreciating spirit, to art, in the highest forms in which, in ancient or modern times, it has exhibited itself. In the conclusion of an elaborate review of Raczynski's Modern Art in Germany, he thus speaks of Washington Allston: —

"While we write these sentences, our thoughts are drawn irresistibly to the loss we have recently suffered in the death of Washington Allston. He was an artist in the truest and highest sense of the word. For many years he held undisputed preëminence among the American painters. He was a man of a finished literary education, having studied and taken his degrees at the University in Cambridge; and through his whole life his leisure was adorned by poetry and elegant literature. The best authors in several languages were as familiar to him as the great models in his art; his taste in literature was as exquisite as that which is shed over the immortal productions of his pencil. Some of his published poems are not surpassed by any thing in American literature. Every reader is familiar with his magnificent Ode to England and America. As a poet, he showed a most delicate imagination, an exquisite purity of thought, the finest susceptibility to the harmonies of language, and extraordinary powers of expression. A collection of his pieces, including the little volume published by him many years ago, and now out of print, and the poems he has since written, would be a precious addition to the treasures of American poetry. As a prose writer, he is chiefly known by the romance of Monaldi. The style of this work is flowing, melodious, picturesque, and beautifully finished; many of its scenes are wrought up with a terrible power; more of them sparkle with all the graces of imagination and taste. There are paragraphs in that book in which the very soul of the author seems to pour itself out in strains of the richest melody; there are innumerable passages of such graphic beauty, that no other hand could have traced them but his whose marvellous cunning painted for all coming time the Beatrice, Rosalie and Amy Robsart.

"We are incompetent to trace his character as an artist; but we may be allowed to state our own impression without exposing ourselves to the charge of assumption or arrogance. We have always felt, in the presence of Allston's pictures, that they were stamped with a sublime genius and all nobleness of soul. They are marked by the purity and elegance of conception which are so strongly expressed in his literary works. A beautiful and lofty imagination and a spirit of generous morality impress themselves on the mind of the spectator. Our souls are touched, no less than our fancy; we learn lessons of purity, as well as stamp upon our memories the images of unapproachable beauty, whenever we contemplate his works. His coloring was celebrated, even in his youth, while he formed one of that glorious company of artists in the Eternal City to whom the revival of art in these latter days is due. The writer of a most able chapter on the arts in modern Rome, in Bunsen's great work, expressly says, that Allston's coloring approaches nearer that of the old Italian masters, than the coloring of any other painter of the age. The opinion pronounced on his early pictures has been strengthened by the noble productions of his

pencil that have since appeared. In drawing and composition he was equally skilful and learned. We have seen compositions of his, which have never been executed in colors, of the most delicate beauty. The genius of Allston we regard as one of the dearest treasures of our nation. His relation to American art was peculiar, and unlike that of any other great artist to art in any country. He never formed, or apparently attempted to form, a school; he never headed a party; he never felt any one of the bad passions which so often disturb the harmony of poets and artists. His devotion to his art had no reference to personal aims, selfish pursuits, or vanity, or ambition. It was simply following out the instincts of his nature. In it he found his happiness. He lived in a world of his own creation; fair forms, of transcendent beauty, radiant with the hues of heaven, surrounded him in his daily life; and among them his gentle spirit moved, with them conversed, and from them borrowed the immortal colors in which his own lovely creations are clothed. To other artists he stood in relation of friend. He was regarded by them all with singular affection and veneration. No rivalry ever existed between him and any other human being. He pursued his own ideal, which, like the line of the horizon, ever retreated before him; and this was the only form of ambition it was possible for him to indulge. He judged the works of other artists with a genial and appreciating spirit, entering into their purpose, and pointing out their excellences with a single eye to art, and not the remotest reference to self. We never heard of his having an enemy, either in or out of his profession. In his presence, the pettishness of the irritable race ceased its feeble and foolish pranks. His calm wisdom, the serenity of his soul, subdued all passion and harmonized all discords. Where he moved, peace followed his footsteps, and the spontaneous love of all hearts surrounded him, as if he had been a being from another world.

"Mr. Allston's conversation was singularly attractive. The Graces, seeking a shrine, certainly chose his soul for their temple. His peculiar and striking personal appearance can never be forgotten. His tall and slender figure, his pale countenance, the towering pile of his forehead, his regular and pleasing features, his large hazel eye, the venerable locks that waved in the solemn beauty of silvered age from his shapely head, formed in their combination an image which he who has once seen must see forever. His manners were mild, sincere, urbane, and warm, expressing all the blended softness, grace, and dignity of his character. His voice was the gentlest utterance that ever mortal spoke in. Of late it had been enfeebled, and made somewhat indistinct by long and severe ill health; so that it was necessary to listen very attentively, and to sit near him, to hear all that he said. Night, deep night, was his most genial time for conversation. Seated in an arm-chair, in his small parlor, with two or three friends around, and a temperate glass before him, the perfume of his favorite cigar wreathing about his classical head, he would pour out, in a rich, low tone, the copious stream of anecdote, remark, refined criticism on literature or art, keen but kindly humor, and satire, or ghost story, which, as he related, he more than half believed himself, and made his hearer believe entirely. The airy-footed hours passed noiseless and unheeded; and when returning consciousness warned the circle that midnight had long since departed, each listener sighed to think the night so short, so potent was the enchantment that held him in its thrall. We look back with a melancholy pleasure on many such scenes; but we bear in especial remembrance a succession of evenings the very last winter, in which the great artist condescended to read to us, in company with a poet whose genius has illustrated the literature of the country, a series of discourses, which he had prepared, on the theory, principles, and practice of art. They appeared to embody the experience, study, and reflection of his whole artist's life, and were written with marvellous beauty and eloquence. It was a most interesting and impressive thing to hear that beloved and venerated person, after making all his peculiar arrangements, — placing his lights each in a certain position, — setting his footstool between his chair and the fire, — warming his feet, — lighting his cigar, and reducing his manuscripts to order, — read on, hour after hour, pausing occasionally to answer a question, or explain a point, those masterly expositions clothed in the richest forms of language;

at one moment stating some profound principle with extraordinary power, at another illustrating it with incomparable beauty; then describing a favorite masterpiece of painting with such feeling and pictorial skill, that sight itself could scarcely surpass the liveliness of the impression his description made; his large, mysterious eye growing larger with the interest of his subject, his voice increasing in volume and strength, his pale countenance transfigured by his kindling soul to an almost supernatural expression, until, as he uttered passage after passage of harmonious and magnificent discourse, he seemed to become the inspired prophet, declaring a new revelation of the religion of art.

"These discourses, we understand, are left unfinished; when published, as of course they will be at a proper time, we predict that they will make a new era in the criticism of art. We know of nothing in the literature of this subject which will bear a moment's comparison with them in profoundness, beauty, and truth. They exhibit the powers of Allston in a new and admirable light, and will do honor even to his illustrious name.

"What a singular harmony there was between the genius, the character, the pursuits, and the death of Allston! The serene close of his days gave the finishing touch to the picture of his life. He died sitting in the same chair from which he had so often delighted his friends by his conversation, and after death, not a feature of that sweet face was discomposed; but he lay beautiful in death as he had been beautiful in life, like some gracious work of art, just finished, and just beginning its silent immortality."

In 1847 Mr. Felton published editions of the Panegyrics of Isocrates, and of the Agamemnon of Æschylus, with introduction and English notes. A second edition of the former appeared in 1854, and of the latter in 1859. To the Agamemnon he seems to have given a great deal of labor, with a large amount of critical learning. In the notes he shows, as he is always doing, the advantage, to a critic and teacher, of a familiar acquaintance with the modern poets. Years afterwards, in his journey in Greece, we find him settling important critical questions in the Agamemnon by an examination, on the spot, of the scene chosen by the poet.

Professor Felton's opinions upon national aggression, and upon war, are given in a review of Sumner's Orations, published in 1845.

"But of all the influences from which our country has the most to fear, the most dangerous is the passion for territorial aggrandizement even at the peril of war. The whole past history of the world is but one continued and terrible lesson upon this appalling subject. And yet men will not learn wisdom from the sufferings of others: the present age is ready to plunge into the same folly and the same wickedness that have desolated so much of the past. And in full view of the present condition of Europe, whose population is sunk in hopeless poverty by the vast accumulations of debt which have grown up in ages of warfare, our republic stands ready, on every trifling emergency, and even to avenge imaginary wrongs, to plunge madly into all the guilt and misery of war."

"The most vivid delineations of the horrors of war have been drawn by soldiers themselves; and there is not, probably, living in Christendom an educated military man who does not look upon war as the most terrible scourge that ever afflicted humanity, and the resort to it as justifiable only on the ground of dire necessity. . . . The military historians of the Peninsular Campaigns have dealt truly and honestly with their subject; but it was left to the civilian Alison to deck with the meretricious ornaments of his false rhetoric the fields of honor — those shambles where so many thousands of human beings died the death of brutes. This historian, with sonorous phrases of Christian belief ready for use at a moment's warning, writes in a

worse than pagan spirit of the bloody deeds of war. . . . But the men who saw and shared in these campaigns do not thus trifle with truth and conscience; they do not thus set up a pagan idol for the worship of Christian people."

"To us the argument against war, under any conceivable circumstances, in the present age, seems to have an adamantine strength. We thank Mr. Sumner for venturing on such an occasion to do so good a work; we thank him for giving to the subject the whole force of his great abilities, his various learning, and his brilliant eloquence. He has furnished the advocates of peace with reasonings, facts, figures, and illustrations, which cannot fail to help forward the great cause of its universal establishment — a cause on which the final triumph of Christianity so essentially depends. He, a man of the world, has exposed the monstrous fallacies of the world with a force of argument to which there can be no reply; he, a layman, has addressed the Church in terms of righteous rebuke for her criminal disobedience to the teachings of the Prince of Peace, which she will do well to treasure up and deeply ponder. Let all good men read carefully and conscientiously what has so honestly, so ably, so learnedly, and in so Christian a spirit, been laid before them by the orator of the Fourth of July."

In 1849 he translated from the French the work of Professor Guyot, on physical geography, called The Earth and Man; and in the same year he published an edition, which was republished in England, of the Birds of Aristophanes, with an introduction and English notes.

In 1850 Professor Felton gave another tribute to art, poetry, and friendship, in a review of Allston's Poems and Lectures on Art.

"We think it must be obvious to every reflecting reader, that in some respects he was better qualified to discuss the subject of art than any of his predecessors. As we have shown, he combined the most comprehensive experience in studying the great works of the artists of all ages and nations, during his long residence abroad, and especially in the plastic period of his youth, with various study and practice in kindred arts; and at the foundation of the whole lay a thorough classical education, which adorned the native elegance of his mind and manners with the fairest flowers and the ripest fruits of scholarship. In this circumstance we find one of the sources of the harmonious growth of his genius. Too many of our artists — and it is to some extent the same with the artists of other countries — enter upon the career that is to occupy their lives, unfurnished with the learning and culture which an early classical education alone can give; and they continue, to their great disadvantage and regret, to manifest a certain crudity in matters beyond their special art, and a one-sided development, materially impairing the satisfaction they would otherwise take in their pursuits, and the genial influence they might exercise in their appropriate sphere. We are constantly impressed, in Mr. Allston's writings on art, with the completeness of his intellectual view, and the freedom with which he moves through the whole compass of thought in the domain of art, and through all the provinces connected with it. The earlier influences of the profound and affluent genius of Coleridge left unmistakable traces upon his mind, and decided the peculiar coloring of his speculative views; but he has nowhere wandered into the obscurities which too often darkened the struggling conceptions of that great writer. Whatever of Coleridge's philosophy retained its hold upon Mr. Allston was so blended with his independent meditations, that it served only to heighten them by the hues of a spiritual manner of thinking, harmonizing admirably with the poetical light thrown by his own genius over all the objects of thought."

In the same year he contributed to the North American a review of Mr. Everett's Orations and Speeches.

"Mr. Everett's fame, as a scholar, runs back 'even to his boyish days.' It was, however, the first Phi Beta Kappa Oration, delivered at Cambridge in 1824, that placed him before the public, as one of the greatest and most accomplished orators who had ever appeared in America. The occasion was a singularly happy one. The visit of General Lafayette, in his old age, to the country whose liberties he had bravely fought for in the chivalrous days of his youth; the ardent, enthusiastic, and unanimous welcome which rang from city to city, and from state to state, as the noble and heroic old man moved on through the successive stages of his great ovation; the excitement of the thronging multitudes of the descendants from his companions in arms, who poured out from hamlet and village and town and city to meet him, to follow him, to listen to his words, to gaze upon his friendly and venerable countenance, and to bless him with the warm benedictions of full and grateful hearts; — all these auspicious circumstances had spread a festal joy, unexampled in the history of the country, preparing the minds of men to respond to the inspired voices of eloquent speakers, to beat in full accordance with the thrilling memories of the past, to swell with the exulting anticipations of the future. The immense multitude who were present in Cambridge on that anniversary, will never forget the deep interest of the occasion — the plaudits and congratulations, as they received among them the beloved guest of the nation, and the breathless and absorbed attention with which they listened to the discourse of Mr. Everett, as it reached, with its rich harmonies, the remotest parts of the old church, crowded to its utmost capacity with eager and expectant throngs. The old-fashioned square pews were filled, and every inch of space on the top of the narrow railing which enclosed them was occupied by persons, who, unable to find seats or standing places, remained perched upon these sharp edges, hour after hour, wholly unconscious of the discomfort of their uncertain elevation. Mr. Everett's subject was fortunately chosen for such an assembly of lettered men, and fell in admirably with the joyous and triumphant spirit of the occasion. It was redolent of the most refined scholarship — the most exquisite learning drawn from the highest fountains of knowledge. It was the earnest plea of a republican scholar, in defence of republican institutions, in their bearings upon the cultivation of letters and science. The argument was conducted with consummate ability and taste; none left that assembly without having their confidence in the intellectual destinies of the country increased by its close reasoning and glowing appeals. The orator was then in his early manhood, with the fresh dews of youth still lingering about him. Most of the audience had never listened to his voice or looked upon his countenance before, though his literary renown had already filled the land; and the music of his speech came upon them with the effect of a delicious novelty. To many of them was given, on that day, the first conception they had ever formed of the great triumphs of classical oratory; those triumphs achieved by the combination of the gifts of genius with matured and profound studies, and with a thorough knowledge of the principles and a careful training in the practice of the art; employed upon subjects of deep and immediate concern to the hearers, and holding undivided possession of the soul, while tasking all the mental energies of the speaker. So Demosthenes moved the passions and swayed the minds of the Athenian assemblies, as he addressed to them, from the Bema, those carefully meditated orations, by which, year after year, he guided and controlled the policy of the Athenian commonwealth; so Cicero compelled the feelings of the surging multitudes of the Roman Forum to obey the movements of his eloquence, as the mighty ocean tides follow the path of the serene orb of heaven, whose attraction nature forbids them to resist."

In 1852 he edited a selection from the writings of Professor Popkin, his predecessor in the Eliot professorship, with an affectionate introductory, biographical sketch. In this sketch he remarks upon a discussion, in 1826, in which Professor Popkin had taken part, upon proposed changes in the course of studies pursued at college.

"The system of college education prevalent in this country has grown up among us, and is well adapted to our condition and our wants. The professions have been honorably filled, the public affairs have been ably administered, literature has been cultivated in its various branches, and science has been advanced of late years in the United States scarcely less efficiently than in the Old World. Our system easily admits of changes to adapt it to the changing circumstances of the times; and the colleges, whatever narrow-minded men may say to the contrary, have never shown themselves slow to adopt any real improvement.

"But there are certain vague and impracticable notions abroad, which lead unreflecting people to fancy that the colleges fail to keep up with the progress of the age. Such persons forget that, whatever progress the age may make, the fundamental sciences and the eternal monuments of literary taste remain unchanged. *These* must always be the subjects of study, in any real system of education. There is no way of dispensing with algebra, geometry, and the calculus, let science make what progress it will; there is no way of setting aside classical studies, however great may be the increase and the importance of modern literature. Now, if a man is to be liberally educated, the foundation of his discipline must be laid in these essential branches. He cannot reach the heights of science or letters without first toiling at the base. Precisely these essential things our colleges aim to teach; and when these have been accomplished, a liberty of choice, to some extent, is given for further studies. What is needed, however, is the addition to the present college course of two years of free study in literature and philology. This improvement is sure to come before long. Free studies in science are already well provided for at Cambridge by the Scientific School recently added to the University."

In the same year he published a volume of selections from the Greek historians, arranged in the order of events. In a long and elaborate review of Stiles's Austria in 1848–49, published in 1852, he speaks thus of the value of peace: —

"Between the adjustment of European affairs in 1815 and the outbreaks of 1848, the world, with few exceptions, lay in profound peace. Never, within the same period, was equal progress made in physical well-being, in the industry and intercourse that enrich every state with the products of every other; in the arts that constitute the elements of enjoyment, as well as in those that embellish and idealize human existence; in science, literature, inventions, high education, and the education of the people; in the universal diffusion of toleration and charity in religion, of liberal ideas in politics, of wise appreciation of the past, and bright hopes of the future."

"It will take many years of unbroken peace to regain what the last few years have lost in Europe to the cause of universal liberty. Peace is the gentle minister through whose agencies the sufferings of men are to be mitigated, their wrongs redressed, and their happiness secured. They who dream to prosecute these blessed ends by the violent works of insurrection and war, are listening to the voice of human passion, and not to the teachings of Almighty Wisdom."

The following passages are from a discourse delivered as an Introductory Lecture, before the Lynn Lyceum, on the evening of Oct. 25, — the day after the death of Daniel Webster, who expired at Marshfield, a few moments before three o'clock, Sunday morning, Oct. 24, 1852: —

"I reassert the absolute necessity of classical education, in any comprehensive scheme of national culture, founded on a just view of human progress, and the historical development of the intellectual culture of our race;

and I repeat, that the higher education which embraces these studies is just as much a public concern as the teaching of the alphabet, or the numeration table; as truly practical as book-keeping or surveying.

"We are often asked, What is the use of this or that branch of study? It is not long since a distinguished senator spoke with contempt of the physical sciences, and astronomical investigations, which have done so much honor to our country and age, and called upon the regents of the Smithsonian Institution to withdraw from those remote and unpractical speculations, and to employ their funds to the support of a Farming School. Apparently he did not know that the most abstruse researches of chemistry and natural history have a direct practical bearing on the condition of agriculture, and that the most refined mathematics of the astronomer are necessary to the security of navigation. The delicate analysis of a Le Verrier, or a Peirce, which makes the brain of an ordinary man dizzy to look at, prevents the loss of millions of property to the commerce of the world, and carries thousands of adventurous seamen safely across the deeps of the ocean. Such pursuits are, in the first place, among the noblest means of unfolding the intellectual training, which, after all, is their highest use; and second, are of magnificent utility, when applied, as they are sure to be, to the daily business of the globe.

"And what is the use of Latin and Greek? I might ask, as Mr. Everett asked, on a public occasion, What is the use of *any thing*? What is the use of language? What are words good for? What is the utility of thought itself? What is the use of life? What is the use of the soul of man? Why do we surround ourselves with forms of beauty, with objects of taste? Why do we gaze with admiration upon a starlit sky, or listen with a solemn thrill to the multitudinous voices of yonder ocean, as they come upon the ear from its unsearchable depths? Why does the picture of a golden summer sunset hold us spell-bound and silent by its majestical beauty? Why quiver our nerves with delight at the first song of birds in spring? Why is our soul filled with emotion when we look abroad upon the many-colored garniture of a forest in autumn, so soon to fade away from the gorgeous beauty of the hour into the cold and spectral forms of winter?

"Again, why does the memory of the past, which has vanished from mortal sight, so often revisit our meditative hours? Why do we call up, with indescribable interest, the buried majesty of the great men who have filled the pages of history with their renown? Why do we tread the soil of Bunker Hill, of Lexington, of Concord, with silent awe? Why do we stand on the Pilgrim Rock at Plymouth, draw around us in imagination the invisible forms of that God-sent company, who, two hundred and thirty years ago, by merely planting their footsteps for a moment on its hard surface, made its fame sacred and imperishable to the last syllable of recorded time? Why do we cross the ocean to visit the old homestead of England, and stamp ineffaceably upon our memories the picture of our fathers' dwelling-places? Why do we wander over the fields of Thermopylæ and Marathon with a feeling which lifts us out of the present, and transports us more than twenty centuries into the awful past? Why do we read the poets and prophets of God's ancient people, and fill our minds with the grandeur of their imagery, and the teachings drawn from their communion with the Author of all?

"In a narrow view of utility, we might well ask, What is the use of all this? But let me answer, It is because the mind and soul of man are not chained down to a narrow utility — that all these exalting influences are sought, as the imprisoned plant, with curious instinct, seeks the side on which the light of heaven pours. It is because man is a spiritual and immortal being, that he spurns the bounds of the present, and soars beyond the visible objects around him, breaking the barriers of the bodily senses. It is because he is not only an animal, that so small a part of his life is lived with himself alone. He has thoughts that wander through eternity. The three great bonds which unite the race of man into the sublime unity of the image of God, are religion, reason, and speech; and speech is one of his chiefest attributes, and the most miraculous of the miracles of his existence. With what inexpressible skill is the machinery of language framed together,

and its parts adapted to each other! The articulating organs; the life-supporting air; the mind, sending its imperial decrees from the brain, where it sits enthroned, along the nerves that set these organs in motion; the impulse, borne on the wings of the wind, sweeping through the intervening space, knocking at the porches of the ear, passing like a magnetic current over the nerves of sensation, and bearing to another sovereign intellect a bodiless thought, — how common-place, but how miraculous is all this!

"By articulated speech, thought answers to thought, as face answers to face in a glass, and we know what passes in the mind of our brother. By written speech we record our experiences for the benefit of those who shall come after us. By written speech those books are made, which, in the language of Milton, contain the life-blood of master spirits, laid up for a life after life. Written words are the instruments of communion between all races and all lands; the carrier birds of human thought from country to country, and from age to age; across the dividing and reuniting seas; across the abysses of centuries and millennia.

"I do not mean to say that every individual in a community should learn Latin and Greek. There must be a just proportion here, as in all other things. The life of man is the more intense, the more it is diversified; nor is that life conceivable under the form of a society of scholars only, discussing quantities, and rhythms, and particles, and Attic reduplications. No one occupation, whether writing Greek, planting corn, leading or misleading juries, preaching to the conscience of sinners, giving medicine to the sick, can be imagined to fill up the picture of a tolerable existence. No. Let us have scholars, and lawyers, and doctors, and farmers, and merchants, and mechanics; let us have artists, and singers, and players; let us have every form of activity, whether of body or mind; let us have every variety of talent and acquirement; let us have every opportunity for the interchange of ideas, and for mutual influences, for mental and moral action and reaction, and then we shall have the happiest and most intellectual society. All knowledge is desirable and precious.

"I feel that I am a wiser man, that on one side my neighbor is the great geometer who weighs the stars and measures their orbits, and on the other, the philosopher who not only expounds the ideas of the Creator in the living world, but reads the stony pages of our earth's hoary and awful history before the birth of man, its lord and master. To each and to all of us, every accession of knowledge, and every addition to the number of learned men, is a blessing from God.

"Franklin is called a self-educated man; but he formed his exquisite English style on the writings of the most accomplished classical scholar England had then produced; and so Franklin was educated, at second hand, by the University at Oxford, where Addison studied. And when, late in life, he drew up a plan for a college in his adopted state, instruction in the classics was among the earliest objects he provided for; and when he desired to signalize his respect for the University in his native state, he presented to the library of old Harvard a beautiful copy of the Baskerville Virgil. Mr. Clay was a self-educated man. Who taught him eloquence, and what authors furnished the materials of that marvellous and resistless speech, I know not; but who were the associates and rivals of his brilliant years I *do* know. Men they were whose minds had been trained by early discipline, and stored by maturer studies with the richest learning of the University; men who had grown and ripened in the genial air of classical studies; — Calhoun, the great senator, the cast-iron man, the masterly logician; — Adams, who knew all human lore in college, court, or legislative hall, — both gone, with none to succeed them; — and, last of all, and greater than all, the statesman, diplomatist, scholar, orator, — the only Demosthenes the modern world has seen, — in whose hands were held until yesterday — literally until yesterday — the issues of peace and war to the country.

"Shakspeare was a self-educated man; but he studied first in the grammar school of Stratford-on-Avon, and then, a pupil in the great school of London life, he was made free of the society of famous wits, and became the bosom friend of Ben Jonson, the most learned scholar of that learned age.

And Shakspeare too was educated, at second hand, by the University of Cambridge. Without high schools and colleges, without the learning and science and books which these institutions presuppose, your self-educated men would have remained your uneducated men. Your Clay, your Franklin, your Shakspeare, would have been leaders among barbarous hordes, — more active in war, more ready in council, than their fellows, — splendid barbarians, painting their persons in brighter colors, drawing a longer bow, — but barbarians still.

"The most practical scheme of public education is that which embraces every possible species of culture; the most practical education for the individual — for the working man or the playing man — is the highest and best education he can get. We cannot all do all things; but the social body, in its collective capacity, may include all cultures. . . . It is our good fortune that we speak the English tongue, and are born to the heritage of English literature. It is the best expression of the civilization of the modern world. It is rich, not only in words for the primal thoughts and the feelings of the heart, but it is the fit organ of the grandest poetry, and the most impressive eloquence. It is the majestic body of Taylor's golden thought; it is the music that enshrines the soul of Shakspeare, the greatest poet save one that ever lived, and *his* equal; it is the mother tongue of Chatham and Webster, the native language of constitutional and regulated liberty. Let us, then, watch over it with ceaseless care, and guard its purity as a sacred trust. But we cannot forget that in its forming period it was moulded by the ideas of the Old World, in the midst of which it grew up. Turns of phrase still linger upon our lips, embodying conceptions of former times and another land, and applied by us to a state of things with wholly changed relations.

"He who, in an affected over-zeal for popular rights, strives to raise a prejudice in the minds of the people against the higher culture of the academies and universities, and discountenances their support; he who would persuade the people that they have no concern or interest in literary and scientific institutions, beyond the common school; that academies, high schools, and colleges are nothing to them, or deserve their dislike rather than their approbation, since they belong to the rich alone, — that man is a traitor to those principles of fraternity and republican equality which lie at the foundation of our country's liberties. He who denies the working-men, or persuades them to deny themselves and their children, the benefits of a liberal education, cherishes in his heart a system in more deadly antagonism to the rights of the people, than the most absolute despotism in Europe or farthest Asia; for it presupposes, not a community of equal men, but a hierarchy of fixed and unchangeable ranks; it assumes that the poor man's son inherits his poverty together with his name; that the son of the mechanic must follow in his father's footsteps, sending down a legacy of toil from age to age; and it makes another more odious assumption still, — that the common occupations of the majority of men are, and must be, low and vulgar, — that those who are engaged in them are, and must be, illiterate and coarse in manners, — are, and must be, incapable of appreciating the great truths of science, and insensible to the rare delights of art and scholarship. Can any thing be less true to American doctrine than this? With what a scornful disregard of wealth, and the position of the moment, Almighty God scatters the priceless gifts of genius among his children! The great poet, the illustrious statesman, the eloquent orator, is as likely to go forth from the brown-faced laborer's cottage over the way, as from the sumptuous palaces of the capital; and the future ruler of an empire may have been unconsciously toiling in yonder field to-day.

"The delights of science, transcending all the joys of sense, and the refinements of art and poetry, clothe the common life of labor with beauty and dignity. With what new meaning does the loveliness of nature shine in upon the soul of him whose intellectual eye has been cleared by the study of the great masters of thought, the leaders and the teachers of the world!"

The period from April, 1853, to May, 1854, was spent by Professor Felton in a European tour, in the course of which he visited Great Britain, France, Germany, Switzerland, Italy, and Greece; giving about five months to the last-named country, visiting its most interesting places, the scenes of historic events and of the great dramas, carefully studying its architectural remains, examining the institutions for education, and listening to the debates in the legislative assemblies, and the lectures of the professors in the university.

In 1855 he revised, for publication in the United States, Smith's History of Greece, adding a preface, notes, and a continuation from the Roman conquest to the present time. In the same year he reviewed Lord Carlisle's Diary in Turkish and Greek Waters, and prepared an edition for the American press, with a preface, illustrations, and notes.

"We think the more scholars study the Homeric poems on the spots where the scene of the action is laid, the more they will be convinced that they have a substratum of truth, and, we will add, the more they will be satisfied that one transcendent poet was the author of the Iliad and Odyssey. Critical scepticism is disarmed in the presence of the vivid nature which poured its inspiration three thousand years ago into the heart of the Ionian singer. The long beach, on which the multitudinous sea was beating when the angry priest went away dishonored from the presence of the king of men; the spreading plain crossed by the Scamander, with Simois in his neighborhood, ready to pour in his auxiliary stream when the mountain storms swell the current and send it tumultuous on its way; the line of the shore on which the ships and tents of the Grecian host were drawn up so long ago; — these and every other feature of the groundwork of the tale of Troy divine fill the eye and gratify the imagination with a sense of the truth and reality of Homer, which all the learned dissertations in the world cannot overcome. As we stand there, Homer in hand, we know that Homer is a present and living guide; that every epithet has its prototype in the world around us; that his eye rested on the same objects which fix our eager gaze; and that yonder streams are the streams which rose in their wrath and checked the slaughters of the son of Peleus. This delightful sense of truth and reality in the wondrous work over which we have pored for so many studious hours, is the present charm of the plain of Troy; and Lord Carlisle's scholarly pages bring back the charm in all the force and freshness of its fascination."

Of his comprehensive catholic spirit it would be easy to collect abundant evidence like the following. Speaking of Mr. Wyse, the English minister at Athens, he says, —

"During my whole stay in Athens, I was welcomed to the genial hospitalities of his house, where were often assembled the most cultivated and liberal-minded Athenian gentlemen, and the most interesting Athenian ladies, as well as the foreign residents in Athens. No one, who has ever had the happiness of listening to Mr. Wyse, can forget the charm of his instructive conversation; and I look back to those reunions, presided over with elegance and dignity by the high-bred niece of the minister, who spoke English, French, Italian, German, Greek, with the many-tongued society gathered around her, — reunions almost within the shadow of the Parthenon, — as true Attic nights, — *Noctes Atticæ*, — in the best sense of the phrase. Mr. Wyse is one of the ablest and most accomplished persons I had the pleasure of meeting in Europe. His knowledge of ancient literature and art is so extensive and accurate, that, when he converses upon them, it seems as if no other

subject can have occupied his life; but he possesses an equal familiarity with the literature of modern Europe, and speaks the principal languages with fluency and elegance. A Greek lady (Elizabeth of Crete) illustrated the universality of his acquirements by a proverb of her native island: 'Whatever stone you turn over you find him under it.' He cherishes a generous sympathy with American principles of liberty, and looks forward with hope to the future achievements of America in science and the arts. When Mr. Webster visited England, Mr. Wyse, then a member of the House of Commons and of her Majesty's government, was among the foremost to do honor to our illustrious statesman and orator. With his exquisite culture, Mr. Wyse has always been — what many scholars in the Old World and the New have failed to be — an earnest friend of popular education. The best and most eloquent book ever written on that subject in the English language has been written by Mr. Wyse. The best college in the British dominions, of an unsectarian character, and the one which has the most comprehensive and liberal system of scientific and literary training, is the college founded chiefly by his exertions in Ireland, of which he is still a visitor. And Mr. Wyse is a Catholic."

In 1856 he published a selection from modern Greek writers, in prose and verse, with a preface and explanatory notes. The preface gives many facts of the most satisfactory nature in regard to the school system and present state of education and of the language in Greece. In a note to the Diary we find, —

"All Greeks are declared equal in the eye of the law. They contribute to the public burdens in proportion to their property. Every man's house is his castle. No house can be searched except by due process of law, and personal liberty is inviolable. No man can be pursued, arrested, thrown into prison, or otherwise restrained of his liberty, except at the time and in the manner prescribed by law. No titles of nobility are to be created. It is declared that in Greece man is not bought and sold. A serf or a slave, whatever may be his nationality or his religion, is free from the moment that he sets foot on Hellenic ground. The press is free, and a censorship cannot be established. Public instruction is at the charge of the state; torture and confiscation cannot be introduced, and the secrecy of letters is inviolable."

Mr. Felton is the author of a life of General Eaton, in Sparks's American Biography, and of numerous occasional addresses, mostly upon educational topics. He has contributed more than fifty articles to the North American Review, and more than half that number to the Christian Examiner and other periodicals, upon a very great variety of subjects, and in a great many moods and styles. His favorite themes are Greek literature, language, history, and art; and upon these subjects, since he was made Greek professor, hardly a book of note has come out, whether translation, compend, criticism, or treatise on Grecian art or Grecian history, which he has not made the subject of an article; and upon all he has thrown the light of consummate Greek scholarship. In all he has shown familiarity with general history, an intimate acquaintance with German language and literature, and a familiar knowledge of the genius, characteristics, and peculiarities of several other of the more important languages and literatures.

As a critic he is just, and at the same time generous. He sees clearly the faults even of those authors whom he admires, as well as their excellences, and he never fails to give a full, fair, and satisfactory idea of the work before him.

He has written often, and always with vigor and spirit, for the daily papers. He has delivered four courses of lectures before the Lowell Institute in Boston, on subjects connected with the history and literature of Greece; and has lectured repeatedly at the Smithsonian Institution in Washington. The articles on Agassiz, Athens, Attica, Demosthenes, Euripides, Homer, and others, in the New American Encyclopedia, are from his pen.

These literary labors have never interfered with the faithful discharge of his duties as an officer of instruction and discipline in the college; in addition to which he has, during the last five years, taken a part in the instruction of a young ladies' school, under the charge of Professor Agassiz, in Cambridge. For many years he was one of the school committee of Cambridge, and is still a member of the Massachusetts Board of Education, and one of the regents of the Smithsonian Institution. He has always taken, and continues to take, the deepest interest in the common schools of Massachusetts, and no pressure of business has he allowed to withdraw him from his duties as visitor of the schools of Cambridge, or of the normal schools of the state.

In the following extracts from the Report of the School Committee of the City of Cambridge for the year 1852 will be seen the sympathy with which Mr. Felton regarded the teachers of the common schools, and his idea of what should be the character of those schools, and the point to which the system of education for a whole republican people should be elevated: —

"The position of teachers is peculiar, and surrounded with difficulties. They are entitled to the most liberal treatment from the public, in every respect. The office is all-important in its relations to the future, and ought to receive a degree of respect corresponding to its dignity, from the present. Teachers who are animated by the right spirit, renounce the common objects of ambition and pride; they withdraw from those careers which lead to wealth and political distinction. They remove themselves even from those sources of emolument by which salaried officials, in business relations, generally have an opportunity to increase their pecuniary means. In fixing the salaries of persons so placed, this view is most important. The income of a permanent teacher should enable him to live with decency; to share in the social life and the hospitalities of the community to which he belongs, according to the average standard of the society he moves in; to educate his children respectably, and to provide a shelter and sustenance for old age, which comes to all, but to him sooner than to most other men. He is entitled to a salary which will meet all these exigencies; and if he does not receive it, his life will be loaded with painful anxieties, and his usefulness greatly impaired.

"The business of education requires a constant series of experiments, as well as a perpetual recurrence to general principles. Either, without the other, leads to waste and error. The teacher who guides himself wholly by experiment, inevitably loses much of the improvement of the times, and falls into a mechanical and lifeless system of drudgery; the teacher who is constantly aiming to apply abstract principles, uncorrected by positive experience, fails to accomplish decided results, and falls into the opposite error of ineffectual speculation. Schools have been founded on both of these one-sided systems. Those who have been educated in the merely practical, carry with them a certain amount of knowledge, and some degree of practical tact and intellectual training; those who have been brought up in the latter, have little or nothing of valuable knowledge to show for their time and money. They gain some vague notions of intellectual excellence, with no force of acquired ability to carry the conceptions of the mind into reality. They have to commence their really practical education in the school of the world, by ridding themselves of the inefficient habits they have fallen into at school, and by acquiring a practical control over their hitherto unused faculties. A true economy in education combines the two methods into one, seeking for the light of general principles, and bringing the results of reasoning at once to the test of experiment. The highest and the best education, at least in a republic like ours, is the best in all respects."

"Our wealth is in the mines of intellect that lie hidden in the popular body, and not in the gold, and silver, and iron, even though the national domain stretch over vast continents that rest on golden foundations. To make this wealth available to its higher ends — and nothing short of this will be the fulfilment of our duties in accordance with the purposes of God — we must labor without ceasing, not only to extend some education to all, (which is the narrow view of many so-called practical men,) but to place the best education within the reach of those who can turn it to the best account. For want of a general system which can accomplish this, the noblest treasures of our state and country are left unused.

"The wealth, and the power, and the true civilization of a republican state will be the greater in proportion to the facility with which the diversified talents of its children find their appropriate spheres of activity; and a system of public education is truly republican just in proportion as it brings the means of securing the best possible education within the reach of all who are qualified to benefit by it. It is the general culture of the mind which brings to light intellectual aptitudes. Without this, the attempt to mark out the future careers of our children is no better than arbitrary decision or vague guess-work. God has written upon the mind of every one of his children his own will. He has traced, with the creative finger of omnipotence, the lines and proportions of the intellectual constitution; general education is the fire which brings out and makes legible those invisible signatures of the Almighty."

"The happiness of society depends, in a great measure, on the placing of all its members in their true positions. Every man, be his occupation what it may, is contented and respectable if he feels that he is better qualified for that than any other. . . . The active man of business, while watching over the plans he has intelligently devised, because his education has given form and force to the instincts of his nature, feels no envy for the anxious statesman, who exhausts his energies in shaping the policy of nations, or conducting the diplomacy of the world. But the consciousness of being misplaced not only causes uneasiness, but is the fertile source of misery and despair.

"Who, then, can doubt that the true policy of a republic is to extend the opportunities of the highest possible education farther and farther, until they reach every child in the state? until all the talents in the state find their natural level and their congenial spheres? The more a man's powers are unfolded, the better will he be fitted for his special occupation or profession, when he finds out what nature means that to be. The details of business, the methods of transacting this or that class of affairs, can be readily and

rapidly mastered by a young man of good general education, in the early stages of his business or professional career; but if the proper period for general education be prematurely occupied with special preparations, he will find it difficult afterwards to acquire that versatile power and mental culture which can alone give him the highest advantages in any career he may have chosen."

In the summer of 1858 he made a second visit to Europe, partly on account of impaired health, and partly to complete investigations in relation to the language, topography, education, &c., of Greece.

For many years he has often acted as regent, a sort of vice president within the walls of the college. In 1860 he was made president.

One of the first public occasions, after the Commencement of 1860, on which it became the duty of President Felton to represent the University, was the dedication of the Museum of Comparative Zoölogy.

"I cannot but regard this occasion as most auspicious to the progress of knowledge, not only in our country, but in the world. The members of our University justly consider the founding of such a Museum as a great event in the history of Harvard. No doubt it will increase the means of intellectual cultivation enjoyed by the University to a large extent, and in a department of the highest interest and importance. They rejoice in its achievement, not only for this reason, but chiefly on account of its larger relations to the Commonwealth and to mankind. They see in it a means of drawing hither ardent and aspiring youth, fired with the sacred love of nature, who shall in due time go forth, bearing with them over the land the lights of science. They see in it the means, under the noble provisions of the law, of acting directly upon the public and popular instruction of the state, by opening its priceless treasures and the living lessons of master minds — present and future — to the great body of the Massachusetts teachers, men and women. They see in it the means of adding, day by day, to the sum total of the world's known truths.

"A Museum of Comparative Zoölogy is a chapter in the history of creation. It is a significant, though accidental arrangement, that this establishment stands front to front with the Theological School of the University, — God's word and God's works mutually illustrating each other. We accept the omen; it is propitious to science, morals, religion. The University was consecrated in the beginning to the truth, as the highest aim of education. Science, letters, art, Christian morals and manners, come within the generous scope of the founders and the noble array of benefactors who have built it up to its present height of usefulness and renown. The laws of nature and the forms of life, no less than the messages of prophets and the evangels of apostles, are relations of God, to be reverently studied by man."

President Felton has very unusual qualifications for the office to which he has been elected. He has spent his life as a scholar, and has been on intimate terms with many of the most distinguished scholars of this country and of Europe. He has never been a recluse, but has always seen much of the best society, and has known how to unite the habits of a diligent student with the social qualities of a gentleman and a man of the world.

He has had extraordinary opportunities for observing, nearly and closely, what is most essential and best in the character of a president. As an undergraduate, and in the early years of his life as tutor and as professor, he felt the kind, genial, and paternal influence of Kirkland. As an associate in the government of the college, he has seen the resolute manliness of Quincy, and the value of his rich experience in legislative and in civil and municipal affairs; the sensitive devotedness, the scrupulous fidelity, and inexhaustible resources of Everett; the downright straightforwardness, combined with the kindliest nature, of Sparks; and the cautious, far-looking, and much-forgiving wisdom of Walker, with his quick insight into human character, and thorough knowledge of human nature, and the unexampled quiet, order, and success of his administration.

He has had better opportunities of becoming acquainted with whatever has been doing in Harvard University, and what has affected its prosperity, for the last thirty-seven years, than, with the exception perhaps of some of his surviving predecessors in the office, any other man living. He has long had his attention directed to the order of studies, and is familiar with the arguments urged in favor of natural science, pure mathematics, physical science, language, philosophy, history, art, as predominating parts of the course. He is acquainted with those courses that have been adopted, and those tried and rejected in the highest institutions in Greece, England, and on the continent of Europe. He knows familiarly those pursued in the most enlightened times of ancient Greece, and what place was then given, and what ought now to be given, to music and gymnastics in a course of study, exercise, and discipline intended to be complete in all its parts, and adapted to the whole nature of a student. He evidently feels the wants of our colleges in the department of æsthetics and the fine arts on the one hand, and that of the sciences which underlie the useful, practical arts, on the other.

Heads of colleges, in past times, have seemed to think it a condescension to look down into the common schools. But there is a nobleness about this man, as all his life has shown, which makes him feel that there is no such thing as looking *down* upon the schools in which far the greatest number of his fellow-citizens — fellow-immortals — get the whole of their education; that there are bonds connecting the common schools with the higher, and all with the university, and that it is worthy the maturest thought of one who comprehends the importance of these relations to devise measures to coördinate and harmonize these institutions, so that no time may be lost by a learner who is going from the most elementary upwards,

that no essential element in education may be omitted in its proper place, and that the superior may be always preparing fit teachers for those beneath them. One acquainted with normal schools, and the advantages, to schools of whatever grade, of teachers well instructed in the *art of teaching*, must know that a person thoroughly educated at a normal school is likely to be far better prepared to be principal of an academy, or a high school, than a graduate from any college which does not furnish a course of instruction and discipline in this highest scholastic art.

In the system of studies now established in many of the higher places of education, the fact is left out of sight that all women, and nearly all men, are necessarily to be educators. Most of the educated gentlemen in the free states of America will be called to interest themselves in the schools, academies, and colleges around them. To all these it will be a convenience to know something about education, what, in the schools of various grades, it can and ought to accomplish, and to have thought upon it under the lead of able, experienced, and learned men. Nearly all are destined to take part in, or at least to superintend, the education of their own children; and to such it will be a satisfaction, and to their children an invaluable blessing, that at the age at which men's opinions are made up, they have formed their own, on this subject, upon a knowledge of the human mind, its capability of improvement, and the ascertained order of the development and growth of the faculties.

The choice of a president of a great university is very important, far more than that of a temporary civil ruler or representative of the people. He has opportunities, such as few else possess, of impressing his character upon society through those who come under his guidance; and by him will be influenced not only the literary and intellectual, but the moral and spiritual character of many leading men for a generation. He is not merely a presiding officer, or the organ of the corporation, or trustees, or friends of the college. And if he be — as of late has often been the case at Cambridge — the ablest man, or one of the ablest and most learned men in the college, he ought not to be condemned to waste his time in mere official routine. Such work should be done by a subordinate officer, and the president should be left free for higher duties. The common opinion in regard to these duties is the true opinion. The president ought to be preëminently the friend of each one of the students. He ought to be easily accessible, and ready to give advice, as to habits, health, studies, deportment, occupation of time, preparation for active life, and the choice of a profession. How many a student

has wasted his leisure and contracted evil habits in college for want of a few words of affectionate advice!

The president ought to have exercises of some kind with every portion of each class immediately after it enters college, so that he may know personally the intelligence, capacity, scholarship, previous habits, and prevailing tendencies of each individual. How many subjects there are, not now provided for by any college course, upon which kindly suggestions would be of the utmost moment to the student, and might influence him beneficially for life! The heart of the young man entering college is eminently impressible, and at least as open to good influences as to bad. That period is, more than any other, — as every one who looks back to his college life will remember, — the forming period not only for the leading pursuits of life, but for the tastes and recreations which shall furnish its solace. If the president is a scholar, he should have opportunities to teach; if he is a powerful thinker, or an eloquent speaker, he should often be heard; if he is a Christian gentleman, he should have the means of meeting and becoming intimately acquainted with the students. Not only his direct teaching, but his manners, his urbanity and refinement, or the want of them, his known opinions, his genius, his eloquence, his conversation, his associates, his fidelity and industry, the cast of his intellectual labors, his earnestness, or his indifference, will have power in forming their tastes and habits, their mind and manners, and in giving tone to their character.

Who shall say how much of the still enlarging liberality in feeling and judging, and the unexampled munificence in giving, of the last forty years in Massachusetts, is not owing to the warm heart, gracious manners, and winning benignity of President Kirkland? Who shall measure the influence, on the character of the age, of President Dwight of New Haven, President Nott of Union College, President Lindsley of Nashville, and of others not less distinguished among the departed, and among those still living?

> "And who can tell how much of after life
> Is fashioned to the stamp which genius prints
> On thoughts of ductile youth? what hues and tints
> Are there inwrought, which fade not in the strife
> Of later years?"

In matters relating to property or other vested right, laws wisely made and scrupulously administered may correct and gradually shape customs, usages, and men. In matters relating to the feelings, thoughts, habits, and moral, religious, and intellectual character of the young, the manner and spirit of the administration of the law are not less essential than the law itself.

The following statement exhibits the progress of Harvard College during Mr. Felton's connection with the same.

In 1823 there were the following professorships in the University of Cambridge. They are arranged in the order of their foundation, and the names of the earliest professors are given, and of those acting in 1823, with the date of their election.

1. The *Hollis Professorship of Divinity* was founded in 1721. EDWARD WIGGLESWORTH was the first professor. HENRY WARE was elected in 1805. 2. The *Hollis Professorship of Mathematics and Natural Philosophy*, founded in 1727, had ISAAC GREENWOOD as first professor. JOHN FARRAR was elected in 1807. 3. The *Hancock Professorship of Hebrew and other Oriental Languages* was founded in 1764. STEPHEN SEWALL was first professor. SIDNEY WILLARD became professor in 1806. 4. The *Alford Professorship of Natural Religion, Moral Philosophy, and Civil Polity*, was founded in 1765, and put in operation in 1810 or 1811, and more fully in 1817, with LEVI FRISBIE as first professor. In 1823 it was vacant. These were the only professorships before 1770. Instruction had been given from the first foundation of this college in the Latin and Greek languages, and in whatever else was considered essential to qualify men to be preachers of the gospel, and teachers in the public schools. The resident graduates were usually students of theology under the care of the president and Hollis professor.

In 1770, a bequest was made to the college by Ezekiel Hersey, a distinguished physician of Hingham, the interest of which was to be appropriated to the support of a Professor of Anatomy and Physic. This was the origin of the medical department and the first foundation of, 5. The *Hersey Professorship of Anatomy and Surgery*, of which JOHN WARREN was made first professor in 1782, and was succeeded, in 1815, by his son, JOHN C. WARREN, who for several years had been associated with him in his duties, and, 6. The *Hersey Professorship of the Theory and Practice of Physic*, in which BENJAMIN WATERHOUSE was made first professor, in 1782. To him succeeded, in 1812, JAMES JACKSON, who had for the two years previous been acting as Professor of Clinical Medicine, with no other compensation than the fees paid by students attending his lectures. 7. The *Erving Professorship of Chemistry and Materia Medica* was founded in 1791. AARON DEXTER had been made professor of these branches in 1783. JOHN GORHAM became adjunct in 1809 and professor in 1816.

8. The *Boylston Professorship of Rhetoric and Oratory* was founded in 1771, and went into operation in 1804, with JOHN QUINCY ADAMS as first professor. EDWARD T. CHANNING became professor in 1819.

9. The *Professorship of Natural History* was founded in 1805. This professorship, with the Botanic Garden, was the natural complement to the medical professorships. The foundation of a Botanic Garden had been urged upon the Legislature of the State by the Corporation, in 1784. In 1805, a sum of more than 31,000 dollars was raised by subscription among enlightened individuals in Boston and its vicinity, and the professorship was established. In 1807, the Botanic Garden was founded and placed under the superintendence of WILLIAM D. PECK, who had spent the two previous years in Europe in obtaining a knowledge of the best and most economical means of effecting

the objects of the institution. By the establishment and the keeping up of a Botanic Garden, the funds of the professorship were so much reduced, that, on the death of Prof. PECK in 1822, there were not means for a sufficient salary for a professor, and the excellent botanist, THOMAS NUTTALL, was made curator of the garden. Notwithstanding the eminence of the professor who succeeded in 1842, on a new foundation, just prominence has not hitherto been given to this department.

10. The *Dexter Lectureship on a Critical Knowledge of the Holy Scriptures* was founded in 1810. JOSEPH STEVENS BUCKMINSTER was first professor in 1811. On his death, in 1812, WILLIAM ELLERY CHANNING was chosen his successor, and on his resignation in 1813, ANDREWS NORTON was appointed.

11. In 1810 or 1811, LEVI HEDGE was made first *College Professor of Logic and Metaphysics*. 12. The *Eliot Professorship of Greek Language and Literature* was founded in 1814, and EDWARD EVERETT was made the first professor in 1815, and entered upon his duties in 1819.

13. The *Royall Professorship of Law* was founded in 1815. In 1816, ISAAC PARKER was chosen first professor. In May, 1817, on the suggestion of Professor PARKER, then Chief Justice of Massachusetts, a Law School was established at Cambridge, under the direction of ASAHEL STEARNS, who was elected to, 14. The *University Professorship of Law*.

15. The *Rumford Professorship of the Application of Science to the Arts* was founded in 1815, and JACOB BIGELOW was made first professor in 1816. 16. The *Smith Professorship of French and Spanish Languages and Literature, and of Belles-Lettres*, was founded in 1815, and GEORGE TICKNOR, first professor, was chosen in 1816, and inaugurated in 1819. 17. A *Professorship of Mineralogy and Geology* was established in 1820, and JOSEPH G. COGSWELL was chosen first professor, and keeper of the Cabinet. 18. WALTER CHANNING was chosen Professor of *Obstetrics and Medical Jurisprudence* in 1815.

Thus, in 1823, there were eleven professorships for the instruction of the undergraduates, who also had access to lectures from some of the professors in the medical and theological departments; the Medical School was under the charge of five professors, the Law School under two professors; and resident graduates attended the lectures of theological professors in the newly organized Divinity School.

Besides these, GEORGE OTIS was College Professor of Latin; JOHN POPKIN, College Professor of Greek; and JAMES HAYWARD, College Professor of Mathematics and Natural Philosophy.

CHARLES FOLSOM was Tutor in Latin and Acting Librarian; and there was a Tutor in Mathematics and Natural Philosophy, a Regent, a Proctor, and an Assistant Librarian.

FRANCIS SALES, Esq., was Instructor in French and Spanish, and STEPHEN HIGGINSON, Esq., Steward and Patron.

Of Graduates, there were —		*Undergraduates —*	
Theological Students, . .	32	Seniors, ...	66
Law Students, ...	8	Juniors, ...	67
Other Residents, . . .	3	Sophomores, ...	70
Attending Medical Lectures, .	76	Freshmen, ...	64
	119		267
Total, ...		386.	

The additions to the means of education and the corps of instructors were gradually made.

In 1824, JOHN W. WEBSTER was appointed Lecturer in Chemistry, Mineralogy, and Geology; and CHARLES FOLLEN, Instructor in German and Lecturer on Civil Law. In 1826, PIETRO BACHI was Instructor in Italian. In 1828, Dr. POPKIN became Eliot Professor of Greek. In 1831, JONATHAN BARBER was Instructor in Elocution, and CHARLES FOLLEN, Professor of the German Language. In 1833, BENJAMIN PEIRCE became University Professor of Mathematics and Natural Philosophy. In 1834, DANIEL TREADWELL succeeded Dr. Bigelow as Rumford Professor. In 1835, CORNELIUS C. FELTON succeeded Dr. POPKIN as Eliot Professor. In 1836, FRANCIS BOWEN became Tutor and Instructor in Intellectual and Moral Philosophy. In 1837, HENRY W. LONGFELLOW became Smith Professor, and was succeeded in 1854 by JAMES RUSSELL LOWELL. In 1838, JOSEPH LOVERING was made Hollis Professor of Mathematics, &c. In 1839, JARED SPARKS was chosen McLean Professor of Ancient and Modern History, and JAMES WALKER, Alford Professor. In 1842, EVANGELINUS A. SOPHOCLES was made Tutor in Greek; in 1844, HENRY W. TORREY, Tutor in Political Economy, and Instructor in Elocution; in 1858, LEVI PARSONS HOWE, Instructor in Music.

In 1829, JOSEPH STORY was elected Dane Professor of Law; and in 1848, he was succeeded by THEOPHILUS PARSONS. In 1853, EDWARD G. LORING was elected University Lecturer in the Law School. In 1854, EMORY WASHBURN succeeded him.

In 1829, HENRY WARE, Jr., was elected Professor of Pulpit Eloquence and Pastoral Care, and in 1832, JOHN G. PALFREY, Professor of Biblical Literature, in the Divinity School. In 1855, FREDERIC D. HUNTINGTON became Preacher to the University and Plummer Professor of Christian Morals. In 1857, FREDERIC H. HEDGE was appointed Professor of Ecclesiastical History, and GEORGE E. ELLIS, Professor of Systematic Theology, in the Divinity School.

In 1832, JOHN WARE became Adjunct Professor of the Theory and Practice of Medicine. In 1836, GEORGE HAYWARD was elected Professor of the Principles of Surgery and of Clinical Surgery. In 1842, ASA GRAY became Fisher Professor of Natural History. Dr. Fisher's donation was made in 1833. In 1846, JEFFRIES WYMAN became Hersey Professor of Anatomy; EBENEZER N. HORSFORD, Rumford Professor; OLIVER W. HOLMES, Parkman Professor of Anatomy and Physiology; and J. B. S. JACKSON, Professor of Pathological Anatomy, and Curator of the Anatomical Museum.

In 1841, WILLIAM CRANCH BOND was made Astronomer, and, soon after, Director of the Observatory, and in 1846, GEORGE P. BOND, Assistant Observer in the Observatory.

In 1847, LOUIS AGASSIZ was made Professor of Zoölogy and Geology in the Lawrence Scientific School. In 1849, HENRY L. EUSTIS was elected Professor of Engineering in the Lawrence Scientific School. In 1852, JOSIAH P. COOKE, Tutor in Mathematics, was made Erving Professor of Chemistry and Mineralogy. In 1853, MORRILL WYMAN was chosen Adjunct Hersey Professor of Theory and Practice of Physic.

In 1860, CORNELIUS C. FELTON was chosen President; ANDREW P. PEABODY, Preacher and Plummer Professor; HENRY I. BOWDITCH, Jackson

Professor of Clinical Medicine: and Evangelinus A. Sophocles, University Professor of Ancient, Byzantine, and Modern Greek, thus making the Greek, which in this country has always been considered dead, again for us a living language. This is probably the only professorship of the kind yet founded.

There are thirty-five professors and assistant professors, a librarian and assistant librarian, ten tutors and instructors, five proctors, a steward and an assistant steward, and a patron.

The college faculty consists of the president and nineteen professors and tutors; the parietal committee, on whom devolves the immediate care of the students within the walls of the college, of thirteen tutors and proctors.

The Divinity School, the oldest belonging to the University, has a faculty consisting of the president and four professors, with a course of study for three years.

The Medical School has a faculty of the president and eight professors, all of whom reside in Boston, where the lectures are given.

The Law School has a faculty consisting of the president and three professors, with a course of study for three years.

The Lawrence Scientific School has a faculty consisting of the president and eight professors, with courses of studies suited to the requisitions of the several departments of, 1. Chemistry; 2. Zoölogy and Geology; 3. Engineering; 4. Botany; 5. Comparative Anatomy and Physiology; 6. Mathematics; and, 7. Mineralogy.

The Astronomical Observatory is under the care of the president and George P. Bond, who is Director and Phillips Professor of Astronomy.

The Museum of Comparative Zoölogy has a faculty consisting of the president and four professors, Agassiz being Curator.

The Professional Students and Resident Graduates are —		*Undergraduates* —	
Divinity Students,	23	Seniors,	82
Law,	157	Juniors,	101
Scientific,	72	Sophomores,	114
Medical,	191	Freshmen,	126
Astronomical,	1		423
Other Resident Graduates,	9		
	453		
Total,	876.		

LEGAL RECOGNITION OF TEACHING AS A PROFESSION.

MEMORIAL OF THE COMMITTEE OF THE WORCESTER (MASS.) COUNTY TEACHERS' ASSOCIATION, ON THE LEGAL RECOGNITION OF TEACHING AS A PROFESSION, SUBMITTED TO THE MASSACHUSETTS STATE TEACHERS' ASSOCIATION, AT THE ANNUAL MEETING HELD AT CONCORD, NOVEMBER 26TH AND 27TH, 1860.

ONE of the respected Presidents of our State Association, suggested, in his retiring address, the importance of establishing more definite and practical forms of communication between our state and county associations. Such a measure he recommended as furnishing to both the means of more intelligent and efficient coöperative action in whatever regards the general interests of education and the professional relations of teachers. Actuated by the spirit of this useful suggestion, the Worcester County Teachers' Association, at their semi-annual meeting held at Grafton, December 9th and 10th, 1859, appointed a committee charged with the duty of presenting a Memorial to the Massachusetts State Teachers' Association, on the subject of the legal recognition of teaching as a profession. The memorial, in the terms of the resolution appointing that committee, was to be drawn with particular reference to soliciting the appointment of a committee of the State Association, empowered to issue a circular suggesting to the County Associations of the State the election of county committees, authorized to hold professional examinations, and confer certificates accordingly, on such teachers and candidates for employment in teaching as shall present themselves for such purpose.

At several successive meetings of the Worcester County Association, the subject of a regular recognition of teaching, as a profession, had been taken up and discussed, and reported on in detail, by a committee designated for that purpose. A committee was subsequently appointed to communicate on this subject with the committee of the State Association to whose charge a branch of it had been assigned. The committee of the County Association was, in this instance, to pledge the coöperation of that association with the measures which might be adopted by the State Association, in pursuance of the common object; and, lastly, at the meeting at Grafton, as mentioned, the committee was further authorized to submit to the State Association, at its present meeting, a memorial for the purpose already intimated.

The committee thus appointed respectfully ask the attention of the

State Association to the following considerations by which the Worcester County Association has been influenced in soliciting the action of the State Association on the subject proposed.

The sentiments expressed by educational conventions, in every part of our country, as reported in their respective vehicles of communication, leave no doubt as to the general desire of the educating mind of the United States for a distinct and definite recognition of the occupation of teaching as a profession, attested by forms equivalent to those now existing in the departments of theology, law, and medicine.

The day has not yet gone by, (and in New England may it never go by,) in which the aspirants after any form of professional employment and professional usefulness, may not, when duly qualified for the office, use the beneficent occupation of teaching as a temporary resort and, virtually, a stepping-stone to whatever form of professional life and action an ambitious candidate may aspire; provided only that he be not actuated by any mean or selfish motive to hurry through the sphere of one of the noblest of human duties, under some low desire of the "lucre" which, in such cases, may well be termed "filthy." To use one calling as a step to another, is no derogation from the purity of disinterested motive and noble aims; if the same honest and honorable desire to discharge faithfully the duties assumed, actuate the candidate equally in both spheres of action which he attempts to fill, and if he bring to the work of each a due preparation and competency.

It has been the peculiar and distinguishing happiness of New England, and largely, also, of other portions of our country, that the most highly cultivated order of mind among us, has been, for successive years, in the life of individuals of the highest subsequent eminence in other vocations,—consecrated to the occupation of teaching. We would not willingly have such a state of things cease to be. On the contrary, in the very act of investing the teacher's vocation with every due form of honor and respect, we would make it a more inviting sphere of action to every noble mind aspiring to other honorable pursuits of whatever name.

But, as teachers, we may be permitted also to feel a due jealousy for the purity and sanctity of our vocation; and we may honestly avow a desire to exclude from its office all who would use its position *merely* as a pecuniary scaffolding to another edifice, or who would unworthily or unfitly intrude into its sacred precincts. The teachers of the United States—and who, if not those of New England?—may surely say, the day is come when it behooves them to throw around

their occupation every guard and every sanction which may be justly claimed for the protection of any profession whatever. It is not our fellow teachers only, but men of every calling, who, on all occasions, hold forth the dignity as well as the duties of the teacher's life. The universal voice of society invites and invokes us to take our proper place in the rank of liberal professions.

Permit one who, though he may not appeal so nearly to your feelings as to say that he is "native and to the manner born," of New England education, has yet had the happiness of contributing his personal mite to its benefits, for nearly forty years, and who, when he has the privilege of attending such a meeting as the present, sees around him not a few whom their country delights to honor, in the varied walks of science and literature, not less than of teaching—permit such a one respectfully to inquire whether the fellow-laborers of such men have done justly by them, while withholding from them the appropriate and express recognition due to that noble and self-forgetting spirit which has induced them to devote their days to the wearing toil of an unrecognized employment, and to work on, day after day, by the side of those whose scanty opportunities and more scanty attainments hardly fit them for entrance on such a vocation—an employment demanding a range of acquirements, and a hight of qualification, intellectual and moral, which few occupations require for the fulfillment of their trusts.

To say that such men are content to have things as they are, does not meet the question. It is but saying in other words that they add the crown of unassuming modesty to their worth. The state owes them a distinct acknowledgment of their useful lives in the line of occupation which they have chosen and adhered to, when ease and profit were soliciting them elsewhere. True, they do not feel the need of such recognition—true that they are consciously above the want of it. But all this does not meet the ever returning question, Ought it to be so?—as regards the action of the community.

And well may this question continue to be put not only to the state, but, with peculiar force, to the fellow-workers of such men in the common vocation of both. To them it comes in this shape, Have *you* acquitted yourselves to these veterans, or to the common calling to which you and they belong, in allowing their years of hard toil and beneficent endeavor to pass unrecognized in the customary forms which enroll the laborers in other fields, as a record due to the experience and the skill which are the passports to an honorable standing? Very true—such men can afford to dispense with formal recognitions. But are these not due, and due, more especially, from the

members of their own professional community, whose knowledge of the arduous nature of its duties, and its unspeakable benefits to society, should be so much more intimate than that of any other class or calling?

But it is not for an order of genuine *emeriti* that the benefits of acknowledged professional rank are most earnestly claimed. No; to them, either already crowned with the honors of well-earned distinction in other mental fields than that of teaching, or drawing, perhaps, near to the time when rest from exertion becomes the most urgent of all claims, even on him who earns his bread by the sweat of his brow—to them it is of little moment, comparatively, whether, at the end of their useful career, they may or may not hang up on the wall of the family apartment, a diploma attesting the honorable vocation to which their children may delight to refer. We all know that, in New England, he who has faithfully followed through life the teachers' employment, has never lacked the reward of hundreds of silent attestations, deeply graven on grateful hearts.

But there are other laborers in the educational field besides those whose eminence in science or in literature, or whose position as teachers of a life-time's standing, renders the question of mere professional recognition a slight affair personally. Year after year is adding to the roll of names consecrated to the service of education those of young and noble and accomplished aspirants who are willing to devote themselves for life to its arduous duties and its exhausting toils. To withhold from such candidates the bare recognition of that position, which often at a large sacrifice, they have voluntarily taken, is surely not the part of justice. Of the profession which they have entered they have a right to demand, when found duly qualified to pursue it, a testimonial of membership. To meet such a demand is plainly a mere act of justice, which has hitherto been denied. The quack and the regular practitioner, the ignoramus and the man of science, have thus far, with a magnificent impartiality, or the coolest indifference, on the part of the whole body of teachers, been left to float alike along the stream of educational life.

But it is unnecessary to dwell on a condition of things which, we may safely trust, will soon be recorded as belonging to the past. The teacher's occupation, regarded in its true light, as the great agency in human culture and development, evidently demands, for the welfare of society, the full and formal recognition of a distinct class of men as its competent guardians and administrators. The ceaseless progress of science, and its ever enlarging developments, with the corresponding demands for a more effectual training of the

mind, call aloud for a class of workmen set apart for the special work of education,—a class of men thoroughly examined and honorably attested, by proper certificate, as fit for their peculiar work;—if professionally trained, so much the better,—if self-trained none the worse, provided the candidate stands successfully the ordeal of a regular examination by his own professional brethren, and thus takes the position of a man *professedly* qualified for his calling;—not because, like many of the self-styled "professors" of our day, *he* proclaims himself qualified for his employment, but because he has "*witnessed* a good profession before many" and competent witnesses.

The mutual respect for one another, personally, entertained by those who follow the occupation of teaching as their daily business, demands of them the regular expression of fraternal sympathy and regard which the decencies and proprieties of life, in other callings, are justly thought to require, and which are appropriately expressed in the form of an appointed document certifying the individual's competency for the practice of the profession of which he thus is constituted an accredited member. His certificate of membership thus becomes a reasonable assurance to society in general that the newly admitted member of the craft is worthy of employment; and to himself it gives a reasonable security that he shall obtain it, and, in due time, share in its advantages pecuniary and social; and should necessity or choice induce him to change his place of residence, he carries with him in his professional passport, a claim to the substantial benefits of an honorable reception, together with fraternal sympathy and aid from his professional associates.

The liberal advance of *public opinion*, within the last few years, has, in fact, placed teachers within *one step* of an express professional recognition. The legislative bodies of this and many other states of our national Union, have by various liberal enactments and generous provisions in favor of normal schools, of teachers' institutes and teachers' associations, distinctly recognized instruction as, at least, a liberal pursuit, requiring special preparation for its duties, and the permanent existence of a separate body of men devoted to its offices. One state, indeed, has already earned the noble distinction of being first to constitute teaching a distinctly and fully recognized profession. Pennsylvania, hitherto so cautious in the adoption of educational measures, has, by a definite and authoritative procedure, won that honor. That state, at the close of last year, adopted and inaugurated, as a state institution, a normal seminary, previously in successful operation as a private enterprise, the graduates of which now receive, at the close of their course of study and preparatory practice in teaching, in addition

to their diploma, a license, conferred, in conformity with an express act of the legislature, by the state inspectors, and authorizing the recipients to teach, within the limits of the state, without being subjected to further examination from any quarter. All honor to the state which has thus consummated her provision for the thorough education of her children, by placing instruction on the list of recognized liberal professions, and thus perfecting her system of public education, while, in her treatment of its immediate agents, rendering honor to whom honor is due!

An express legislative enactment of the State of New York ordains that every graduate of the normal school shall be regarded as "competent" for the duties of instruction, and thus exempt from the necessity of standing a local examination.

The young State of California prohibits henceforth the employment in the public service of any but candidates regularly examined and licensed by county inspectors; the license so obtained holding good for the term of three years,—as a security to the state for the possession of what, in American phraseology, we term "live teachers."

Scotland, the venerable pioneer in the noble work of establishing public schools supported in part by the property of every parish, has, by the united action of its teachers, taken the true ground with regard to the securing of their position as a liberal profession. The following is the preamble of the constitution of the "Educational Institute of Scotland," adopted in September, 1847:—

"As the office of a public teacher is one of great responsibility, and of much importance to the community; as it requires for its right discharge, a considerable amount of professional acquirements and skill; and as there is no organized body in Scotland, whose duty it is to ascertain and certify the qualifications of those intending to enter upon this office, and whose attestation shall be a sufficient recommendation to the individual, and guarantee to his employers; it is expedient that the teachers of Scotland, agreeably to the practice of other liberal professions, should unite for the purpose of supplying this defect in the educational arrangements of the country, and thereby of increasing their efficiency, improving their condition, and raising the standard of education in general."*

Massachusetts, it is to be hoped, will not be willing to remain long in the rear of any state, in whatever concerns the interests of education. But the first move in this matter properly devolves on teachers themselves. Let them first do their own duty of taking a professional position, by holding appropriate examinations and conferring

* Barnard's "*American Journal of Education*," No. XXIV.

corresponding certificates; and the sanction and authority of the state may be reasonably expected. Not reasonably, however, before teachers have professed themselves worthy of such sanction, or even shown that they think themselves entitled to it. Here has lain our great mistake as teachers: we have neglected to take the requisite initiative. We have shown no desire to obtain professional rank or recognition. We have, perhaps, in one instance, ventured to ask something like an equivalent for it of the state. But we have met with the neglect we have deserved. We have long enough been playing the part of the cartman in the fable, calling on Hercules to come and help his team out of the mud, instead of putting his own shoulder manfully to the wheel.

It is unreasonable to expect that any revolution will take place in favor of those who do not stir for their own interest. Neither the community around us, nor the state legislature, nor that of the union, can constitute our existing corps of teachers a properly organized professional body. Teachers themselves must make the move: they only can do it. Nothing is needed but that any one of our existing state or county associations, should,—"of its own mere motion," as the law phrases it,—resolve itself from its present condition of an open to that of a close body, self-constituting, self-perpetuating, self-examining, and self-licensing. State sanction may or may not come as a consequence. We have a most instructive example in the historical facts regarding the establishment of the world-famous Royal College of Surgeons, of London, which commenced its career as the craft of "surgeon-barbers." But on an auspicious day, the association passed a resolution that all subsequent admissions to membership should be by regular form of examination and certificate. A measure so obviously tending to the public good, obtained, of course, in due time, the nominal benefit of the royal sanction; and now the license conferred by that distinguished body, still worded as issuing from the "royal college of surgeon-barbers," is one of the most authoritative scientific diplomas to which a European professional man can aspire, whether he has honor or emolument in view.

Let any one of our already constituted teachers' associations take similar ground of self-organization and self-recognition; and on the score of modesty alone,—if from no other consideration,—on the part of men of other callings, there will soon be an end to the supposed necessity of candidates for the occupation of teaching being examined and certified by persons not members of the profession concerned. Let the pioneer stage of our educational history, in which there was a necessity for the generous aid of other professions in the process of

ascertaining the competency of teachers for their business, be numbered as it ought to be, among the things that were,—but utterly obsolete now that we have a numerous body of experienced and able teachers, following their vocation permanently and honorably; now that we have professional schools and professional training for the office of instruction, and that training of the very highest order.

Were it proper, on this occasion to introduce the names of individuals, who is there, following any other vocation, in New England, or elsewhere, in our whole land, that would venture to say he is as competent to decide on the qualifications of an instructor as any one among the many eminent and accomplished scholars and men of science whose names are to be found on the roll of practical teachers? Who would venture to say that such men are not, plainly, the best, the only competent judges of the fitness of their fellow teachers for their special duties? Why is it that the decision in such matters is not in the hands of such men?—simply because teachers have lacked the energy or the discernment, to bring about a change.

But, say some, who are troubled with "skeptical doubts" on the subject, How can you accomplish this change? Does not an express legislative enactment provide for the examination of teachers in the form hitherto conducted; and does not this fact preclude the possibility of any of our teachers' associations becoming a self-examining, self-licensing body?—By no means. No legislative action can prevent the open body of any existing association from becoming a close body. The thing depends on the will of such an association itself, and on that only. Let our teachers' associations, respected and favored, both publicly and privately, as they now are, only exert the energy to come forward, and, by taking their own case into their own hands, commence the business of examining, admitting, and licensing the members of their own body; and it will not be long ere the members of other professions, or the followers of other callings, will be glad to relinquish an office often ungrateful and now unnecessary, and to join with teachers in petitioning for legislative relief from a burdensome and inappropriate task, imposed in the exigencies of a state of society now outlived.

Nor will such a change of custom encounter any serious or lasting opposition, provided the community is furnished with a sufficient guaranty, that, in the transfer of the examining power, the public interests shall sustain no damage by foregoing the security which our present educational arrangements afford in this important provision for the competent instruction of the children of the state. On this

ground we may safely feel confident as to the result, so far, at least, as our own state is concerned. Among her many hundred well-educated teachers, at the present day, Massachusetts can find no difficulty in selecting men every way competent to conduct the business of examining candidates for the teacher's office—men intimately acquainted with the views and wishes of their fellow-citizens, the actual wants of the school-room, and the demands of improved education.

But not to dwell longer on the many important considerations which urge our present question on the attention of all who take an interest personal, or professional, or merely general, in the advancement of the great common cause of education, the committee now before you would proceed, in pursuance of the duty assigned them, to answer, so far as they may, the inquiries often proposed as to the actual steps to be taken with a view to obtaining the regular recognition of teaching as a profession.

At the meetings of teachers' associations, and in the pages of educational journals, various plans have been submitted for the accomplishment of this purpose—plans differing in their features according to the diversity of circumstances in which they have been proposed to be carried into effect. Our immediate attention is, of course, limited to the character and working of a plan adapted to the sphere of our own state and county associations, in their actual connection with one another. This mutual relation, already happily existing, is equally favorable to facility and efficiency of action, for any purpose such as that now proposed; as it gives to any active measure adopted the moral value of a state character, and the practical advantage of local operation in details of business.

To the following fact, in this connection, as the ground of all definite procedure, attention is respectfully invited. Our state association, and each of our county associations, existing as they do, authorized and recognized by the legislature of the state of Massachusetts, each one is already, and in fact, a regularly incorporated body, competent, therefore, to examine, to admit, and to "certify" its own members, if it choose so to do. It is merely the fact that other associated bodies do act on this civic privilege, which constitutes medicine, law, and theology professions strictly and properly so called, as distinguished from other pursuits or callings. The three are sometimes denominated "liberal" professions, as implying a "liberal" preparatory education; although the fact does not, in all cases, or necessarily, verify the application of the term. Still they are "professions;" because those who practice them "*profess*," previous to entering on their duties, to be qualified to perform them, are examined to that effect by

professional men, and, if found worthy, are admitted, accordingly, as members of the given professional body, and furnished with a certificate, in proper form, purporting the fact. Hence the value justly attached to such documents, or their equivalent oral expressions, when a physician becomes a member of the Massachusetts Medical Society, when a lawyer is admitted to the bar, or a clergyman is licensed or ordained. In all such cases, the procedure is that of a self-examining, self-licensing, self-perpetuating body, giving a right to the individual admitted to membership to receive the countenance and coöperation of his professional brethren, and affording to the community in general the satisfactory assurance that the candidate for professional employment is duly qualified to perform its duties. Whatever social, professional, or personal advantage, therefore, is derived from such arrangements, by the members of the liberal professions, may reasonably be expected to be reaped by individuals who follow any other vocation requiring peculiar intellectual qualifications, when these individuals associate themselves for corresponding purposes of mutual and general benefit.

To constitute the occupation of teaching a regularly organized and recognized profession, any existing body of teachers has but to adopt the same course of voluntary and independent procedure which is exemplified in the practice of those professional bodies which have already taken their appropriate vantage ground, and are respected accordingly. The only peculiar point requiring consideration, in our own case, would be the requisite arrangement for immediate action, as regards the constitution of our state and county associations. All who are now members of these bodies are legally entitled to be recognized as such; and therefore are equally entitled to whatever document is adopted as the certificate of that fact. Nor need this circumstance be any hindrance to procedure for professional arrangements, or cause any deduction from the accredited value of a professional document. The question of professional examination belongs, of course, to future, not past, admissions to membership, in any of our present associations. In the unavoidable exigency of circumstances actually existing, it is sufficient that we observe the distinction made by other professional bodies, in conferring certificates or diplomas,—that, namely, recognized by the designations of "passed" members and "associate" members; the former applying to recipients of longer, the latter to those of more recent standing. Three years' accredited membership in an association might be deemed a sufficient continuance to entitle persons already members to the former recognition,—that of "passed" member; and that of "associate" member

might be adopted as the recognition of candidates for membership and for admission by examination, and who, after three years' accredited standing as members, would be entitled to recognition as "passed" members. Certificates of "passed" membership would, of course, be obtainable by all applicants for admission, of three years' attested experience as teachers, and, as such, introduced by members of the association concerned.

While thus enumerating some of the possible details of business connected with the proposal now submitted, the committee who address you will not be understood as prescribing any definitive procedure. Their desire is merely to show that such a measure is practicable. They may be permitted, therefore, to glance at a single point, once encountered as an obstacle to the course of measures formerly proposed for the relief of teachers from subjection to extra-professional examination. On that plan, the legislature of the state was solicited to appoint county commissioners empowered to examine candidates for the charge of schools. The great expense necessarily attending such a course was foreseen and finally objected to.

The plan now proposed is briefly this; that the State Association should give its sanction to the appointment, by the county associations respectively, of local examining committees, to be approved by the State Association. These committees, acting under the sanction of the State association, so as to give value to their decisions, being also centrally or conveniently situated with reference to the population of each county; being, further, as would be implied by their election, justly entitled by their professional standing, at once to the confidence of their fellow-teachers and that of the community; receiving, moreover, as would be due to them, a reasonable fee, as a compensation for the time occupied in the duty of examining, and as a proper pecuniary expression, also, of the value of a certificate: a professional document, obtained from such sources, and attested by the authority of the State Association, would constitute not only an honorable professional possession to the individual receiving it, but a useful passport to employment of a respectable and lucrative character, in case of his passing from one place to another, not only in our own state but elsewhere.

The process of examination might be conveniently conducted by a committee of three on each of the branches of instruction required, by state law or general custom, in the respective gradations of primary, grammar, and high schools, and all certificates expressed accordingly; candidates selecting, of course, the grade of schools for which they wished to be examined; having liberty, also, to apply for a second or

third examination, should the first not prove satisfactory, and, at any time to make application for examination, with a view to teaching in a higher grade of school than on first application, and to receive a certificate accordingly. All certificates conferred by a county examining committee, if referred to a corresponding committee of the State Association for sanction, and entered accordingly on the record of that association, and so attested, would have the full value of current professional coin throughout the State, and, virtually, the Union.

Such certificates would soon come to be gladly recognized by unprofessional examiners as grateful assurances of a release from duties often embarrassing, in the consciousness of such persons, that, at the present day, men of respectable education, themselves, are not always duly qualified to sit in judgment on the competency of teachers for their peculiar work. But even when a very different state of matters may occur, and the extra-professional inquisition, in all its rigor, be inflicted, the candidate who holds in his hand the certified opinion of his professional brethren, regarding his qualifications for office, will have a solid consolation to fall back upon. The day, however, can not be far distant when the certificate of a strictly professional examination will be deemed as valuable and as requisite in the case of a teacher, as in that of a candidate for employment in any other profession.

Some step such as has now been proposed we are called as teachers to take, from respect whether to the occupation to which so many of us have voluntarily consecrated our lives, or to the multitude of accomplished men and women now crowding into our vocation. Our state has generously done everything that can be asked of a state, to prepare the way for our action in this matter; as is abundantly proved by her bounties to normal schools, to teachers' institutes, to our state and county associations, to candidates for the charge of high schools,—in her provision for their benefit of state scholarships in our colleges; to young women who aim at becoming competent assistants, and, sometimes, acting principals in high schools,—by the encouragement held out to the female pupils of normal schools to pursue an additional and higher course of special training; and not less munificently does our honored state patronize all who are engaged in her educational service, by her constantly increasing liberality toward all their plans and undertakings for the common good. We can not doubt her readiness to give her efficient sanction to such a measure as is now proposed.

WILLIAM RUSSELL, HOMER B. SPRAGUE, G. R. MARBLE,
Committee of the Worcester County Teachers' Association.

BARNARD'S AMERICAN JOURNAL OF EDUCATION.

THE following circular is addressed in answer to numerous inquiries on one or more of the points briefly treated of.

NEW VOLUME. A new Volume (X.) and year (1861) commences with Number XXIV. for March, 1861.

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EXCHANGES. The publisher looks for the usual courtesy of a notice of the reception, and a specification at least of the *subjects of the several articles*, from those journals which have solicited an exchange; and an omission of this courtesy is supposed to indicate that no further exchange is desired.

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HENRY BARNARD,
Editor and Proprietor.

Hartford, Conn., Dec. 15, 1860.

THE

American Journal of Education.

No. XXV.—JUNE, 1861.

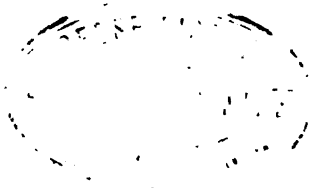
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Index to Volume X.

The Index to Volumes VI., VII., VIII., IX., and X., which it has been stated would be issued with the close of Volume X., will not be printed, but will be superseded by a General Index, which will be published at the close of Volume XI., or Volume XII., as will be announced in Number XXVII.





Robt. Kelly



I. ROBERT KELLY.*

ROBERT KELLY in his brilliant mercantile career was a marked instance of the compatibility of earnest devotion to literary pursuits with that grasp of the course and laws of trade and that careful attention to the details of business requisite to eminent success. In the belief of the many a collegiate education disqualifies for mercantile pursuits. A few, however, whose soundness of judgment would entitle their opinions on any disputed question to deference, and whose eminence as merchants and large opportunities for observation constitute them authorities here, maintain that a collegiate education both conduces to the success of the merchant, and enables the clerk after a short term of years, to render his employer more valuable service than can be performed by his fellow clerk, whose entire youth has been given to special training for business or passed in the counting-room. It is conceded that high scholarship does not involve a special aptitude for business. It is further conceded that the young man who disregards the price put into his hands to gain wisdom, and yields himself to folly and indolence, discharging the duties of his college course as carelessly and imperfectly as he may, graduates disqualified for success in mercantile—and in all other pursuits, without a thorough change of his habits. But there is no business requiring discipline of mind or enlarged views, to which a generous course of study or a liberal culture, whether attained under the guidance of teachers in academic halls, or by unaided exertion in the solitary chamber, will not prove of advantage. The example of Mr. Kelly shows that a truly liberal culture may exalt the man of business from a mere empyricist to a man of science; from a devotee of wealth and self to a benefactor of mankind, a benefactor through his business, and a benefactor because his views are not limited to mere material interests. And this same liberal culture, still enhanced with increasing devotion, coöperated with a sense of responsibility to his Maker to render the twenty years of his retirement, years of greater activity in promoting the elevation of the degraded and in subserving the

* Authorities: "*Tribute to the Memory of Robert Kelly*," by E. S. Van Winkle. "*Oration occasioned by the Death of Robert Kelly*," by Rev. A. S. Leonard, D. D.

cause of education in a still wider sphere, and gave promise of more distinguished usefulness in years to come.

Mr. Kelly was born in the city of New York, the fifteenth day of December, 1808, and died April the twenty-seventh, 1856, in the forty-eighth year of his age. His father, whose name was also Robert, was a native of the North of Ireland. In that attempt at revolution which is associated with the name of Emmet, he took an active part, and narrowly escaping arrest for treason, sought liberty in this land. He arrived in New York in the year 1796, where he immediately engaged in business. In 1819 he retired possessed of a handsome fortune, but resumed business two years before his death in 1825, in order to introduce into commercial life his two eldest sons, John and William.

Robert, the subject of this sketch, was the third and youngest son. His first classical instruction was given by the learned and eccentric John Walsh. His immediate preparation for college was at the celebrated school of Mr. Nelson, who, although blind, was regarded as the most successful teacher of the city. Nelson always had a strong desire to present the best scholars for admission to Columbia College, and to his gratification, his favorite pupil Robert Kelly, a puny lad of thirteen, entered at the head of his class.

He graduated in 1826, having maintained his position throughout his college course, notwithstanding his class numbered several students of distinguished ability. His competitor for the highest honors was the late Daniel Seymour, who had been less thorough than Kelly in his preparatory studies, but far surpassed him in vigor of intellect and facility in acquisition. Incomparably more honorable to young Seymour and Kelly than any distinction secured by scholastic diligence was it, that the unceasing rivalry between them never interrupted the harmony of their intercourse or interfered in anywise with a friendship as lasting as life. This generous and genuine emulation in their college course confirmed Mr. Kelly's habits of application and perseverance, and made him what in after life he became. Whilst the peculiar abilities of his rival gave to his acquisitions the appearance of intuition, Kelly, step by step, advanced on his path, removed all obstacles diligently, and by untiring efforts reached his aim. Thus his whole career in college became a round of unremitting labor. When he announced to his family the result of the examination for entrance, one of its members expressed some regret from the apprehension, that with such contestants for the honor he might fail to retain his place. His modest reply was, "I will try;" and he was faithful to his resolution. He made his studies his business and his plea-

sure; and in all his arrangements for them he adopted and adhered to the most rigid method. And he was not content with a mere preparation to recite creditably and accurately. He not only studied his text-book, but he consulted every help which might elucidate his lesson, or give him the mastery of his subject. He would not profess to know that which he did not know thoroughly. His lessons were always prepared before he slept, even if to attain to his standard he was obliged to study till twelve or two, or even four o'clock. This imprudent extension of study so late into the night impaired his eyesight, and at one time threatened his health; but during the long summer vacations, he always recruited sufficiently to resume work as earnestly as ever.

On leaving college it was necessary for him to select some remunerative employment, for he did not inherit property sufficient to maintain the style of living to which he had been accustomed. In one of the liberal professions which it was expected by most of his friends that he would choose, and in which he might have become distinguished, he could not have accumulated the requisite amount till he should have been far advanced in life. Commerce with not inferior immediate opportunities—and greater prospective means—of usefulness would probably enable him to retire with an ample fortune in a few years, when he would have the entire command of his time. Influenced by this view he entered the counting house of his brothers; and was soon admitted as a partner. Untiring industry, extraordinary attention to detail, perseverance, great decision of character, a rare discretion in the establishment of rules for every department and an administrative ability as rare in securing an invariable observance of them, and an integrity and a sense of honor which no temptation could reach, distinguished him in his mercantile career, and acquired for himself and the house a reputation never surpassed. In a period when speculation was rife, its seductions had no power to entice them aside from the regular course of their business. In 1836, the eldest brother died; and William and Robert soon afterwards retired from business with fortunes equal to their wishes:—the former to an extensive and beautiful estate on the banks of the Hudson, where he found healthful and useful employment in agricultural pursuits and public affairs, and the latter to an active participation in the management of the educational and charitable institutions of the metropolis.

In 1825, Seymour, Kelly, and a few others of kindred spirit, associated themselves in a society called "The Column," which aimed to promote intellectual, moral and social culture. For thirty years Mr. Kelly was an active member; and here he fostered his literary tastes,

and acquired much of his preparation for usefulness in life. But in addition to preparing for the weekly meetings of this association amid the engrossing duties of his business years, he found time to devote to the study of languages. In his evenings, which for eight months of the year were at his command, he acquired, under the instruction of the best teachers then to be obtained in New York, a knowledge of the French, Spanish, Italian, and German languages, and a considerable facility in reading the Hebrew Scriptures. His knowledge of these languages and his love of the classics were kept fresh by systematic reading throughout his life.

On his retirement from business he devoted himself with a larger scope to the work of a student, but he subordinated his desire for knowledge to its true ends, self-culture in order to the highest elevation of his spiritual being, and the employment of his faculties thus improved as instruments of good to others. Accordingly, now began in an eminent sense what he always considered his true life as a man, his life of usefulness, his labors of love. Most of all did he delight to give his time and talents to the interests of education and benevolence, but the desire to be useful at all times and everywhere led also to his connection with moneyed institutions, and to his taking an active part in political questions. Only a few of the offices which he held in literary, charitable and financial institutions, can be enumerated here, for within a few years, as he became more known, position after position was offered him, which, as the desire to do good enlarged with its exercise, he accepted till his time was in a great measure taken up by the duties thus incurred. An amount of business which would have been deemed by most men a heavy burden, from the exactness of his method and the rapidity and fixedness of his conclusions was but a pleasant occupation. And he acquired great influence with his associates from his sound and discriminating judgment which conducted to practical views, and an independence combined with considerateness for the rights and feelings of others.

He early became a trustee of the New York University; to the interests of which he gave much thought and care in the period of anxiety and embarrassment through which it was passing. To one of his most important fields of labor he was introduced by his connection with the Board of Education of New York. He was placed at the head of that body just as arrangements had been made for the establishment of the Free Academy. He took the utmost interest in superintending the erection of the building, and then in the more essential matters of establishing a course of study which should be sufficiently popular in its character to meet the expectations of the

people, and at the same time thorough and practical, and of securing the best corps of teachers. The success of this institution is his highest enconium. He also prepared an able report in behalf of a Free Academy for Females, and participated in founding evening schools for adults. For some years he was a Trustee of the Madison University. Subsequently he was one of the founders of the Rochester University. As chairman of a committee to draw up a plan of instruction, he presented a report providing for a thorough classical training, and also for another course of study, in which modern languages and the practical sciences are substituted to some extent for the classics. This system was adopted, and has had the continued approval of the Trustees and Faculty. Mr. Kelly's interest in the effort to establish in this country a society similar in its objects to The Society for the Diffusion of Useful Knowledge; his services to the public libraries of New York and to the American Art Union; and his anxiety that in the formation of district libraries as provided for by the state, the selection of the books should be given to intelligent and *disinterested* men, can only be alluded to here.

Of all the benevolent institutions of New York, none was regarded by Mr. Kelly as so useful, none so deeply moved his feelings, as the House of Refuge, of which he became a manager in 1839, and was elected the President in 1852. In devoting his time to the administration of this and other public charities, in contributing from his purse, and in performing kindly offices in secret day by day as opportunity afforded, Mr. Kelly's benevolence to the poor found its exercise. He was also solicitous to interest his friends in the management of charitable enterprises, hoping thereby to benefit them as well as the public.

Mr. Kelly's interest in young merchants was manifested especially in the variety of ways by which he sought to promote their intellectual and moral improvement. He also continued his relations with commercial men through the offices which he held in many important moneyed institutions.

He had always been accustomed to study the great public questions of the day as problems of public policy, and whilst attaching himself first to the democratic party and afterwards to a particular section of it, he was led by conscientious convictions; and he never sank into the mere partizan, or countenanced any deviation from the path of honesty. He acquired much political influence, and was elevated by his party to several positions of high honor. In the last year of his life he received the appointment of City Chamberlain, and was also elected a Regent of the University of the State, the only *executive* offices having any relation to politics which he ever held.

As a presiding officer over deliberative assemblies and public meetings he acquired a reputation second to that of no other man in the state; for with a complete command of temper, a dignified and courteous manner, and perfect fairness toward those who differed from him, he united that keen sagacity and that promptness of decision requisite to give a practical direction to proceedings and to effect the rapid dispatch of business.

In March, 1842, Mr. Kelly married Miss Arrietta A. Hutton, daughter of George Hutton, Esq., of Rhinebeck. After two years spent in Europe, where he traveled extensively, he had a home of his own, in which love and happiness reigned. When children were added to his domestic circle, no engagedness in public duties prevented him from devoting a certain portion of each day to their training.

Mr. Kelly's social qualities endeared him to a large circle of friends. He was singularly meek, and perfectly free from any thing like affectation or a display of scholarship. So modestly, indeed, had he borne himself in the college class-room, that few but those who like Seymour pressed him hardly at all times, suspected the extent and variety of his attainments. And in after life, even many of his intimate acquaintances became aware of his familiarity with authors and subjects quite beyond the range of ordinary scholarship, only as it was betrayed by some casual remark.

He was never known to misrepresent or intentionally convey a false impression. More than once did he express the thought, "The first thing in training a child is to implant a love of truth." So pure of heart was he, that one who knew him most intimately throughout his life, never heard him utter a word which from moral or religious considerations he could wish to recall.

Mr. Kelly embraced in his youth the views of the Baptists. For more than twenty years he was an attendant on the preaching of his intimate friend, the Rev. Wm. R. Williams. For many years before his death he gave evidence of a genuine trust in Christ. He drew his ethics from the Bible, of which he was a daily and a diligent student in the original tongues. His religion attempered his whole life, and brought those who had intercourse with him under its influence. When death approached he was tranquil and ready to depart. His last sickness resulted from a cold taken in returning late in the evening from the House of Refuge, where he had attended an examination of the schools. After several days there were symptoms of congestion of the brain, and paralysis gradually increased till the sad issue came.

NOTES.

WILLIAM KELLY.

WILLIAM KELLY, on retiring from mercantile pursuits, purchased the extensive landed property, known as Ellerslie, and situated on the Hudson, three miles below Rhinebeck, that creation of nature and art which Downing characterizes as "one of the finest examples of high keeping and good management in an ornamental and an agricultural point of view," which this country presents. The house stands conspicuous on a natural terrace, with a foreground of park below distinguished by beautiful groups of elms and oaks, and commands a fine reach of "the exulting and abounding river" which ennobles the landscape and finally loses itself amid distant hills. If we but substitute the Hudson and the peculiar features of its scenery for the Ocean, the exquisite word-painting of an ideal farm with which Mr. Everett closed his address before the New York State Agricultural Society in 1857, when Mr. Kelly was its President, will serve for Ellerslie.

"As a work of art, I know few things more pleasing to the eye, or more capable of affording scope and gratification to a taste for the beautiful, than a well-situated, well-cultivated farm. The man of refinement will hang with never-wearied gaze on a landscape by Claude or Salvator; the price of a section of the most fertile land of the West would not purchase a few square feet of the canvas on which these great artists have depicted a rural scene. But nature has forms and proportions beyond the painter's skill; her divine pencil touches the landscape with living lights and shadows, never mingled on his pallet. What is there on earth which can more entirely charm the eye, or gratify the taste, than a noble farm? It stands upon a southern slope, gradually rising with variegated ascent from the plain, sheltered from the north-western winds by woody hights, broken here and there with moss-covered boulders, which impart variety and strength to the outline. The native forest has been cleared from the greater part of the farm; but a suitable portion, carefully tended, remains in wood for economical purposes, and to give a picturesque effect to the landscape. The eye ranges round three-fourths of the horizon over a fertile expanse—bright with the cheerful waters of a rippling stream, a generous river, or a gleaming lake—dotted with hamlets, each with its modest spire; and, if the farm lies in the vicinity of the coast, a distant glimpse from the high grounds, of the mysterious, everlasting sea, completes the prospect. It is situated off the high road, but near enough to the village to be easily accessible to the church, the school-house, the post-office, the railroad, a sociable neighbor, or a traveling friend. It consists in due proportion of pasture and tillage, meadow and woodland, field and garden. A substantial dwelling, with every thing for convenience and nothing for ambition—with the fitting appendages of stable, and barn, and corn-barn, and other farm buildings, not forgetting a spring-house with a living fountain of water—occupies upon a gravelly knoll, a position well chosen to command the whole estate. A few acres on the front and on the sides of the dwelling, set apart to gratify the eye with choicer forms of rural beauty, are adorned with a stately avenue, with noble, solitary trees, with graceful clumps, shady walks, a velvet lawn, a brook murmuring over a pebbly bed, here and there a grand rock, whose cool shadow at sunset streams across the field; all displaying, in the real loveliness of nature, the original of those landscapes of

which art in its perfection strives to give us the counterfeit presentment. Animals of select breed, such as Paul Potter, and Moreland, and Landseer, and Rosa Bonheur never painted, roam the pastures, or fill the hurdles and the stalls; the plow walks in rustic majesty across the plain, and opens the genial bosom of the earth to the sun and air; nature's holy sacrament of seed-time is solemnized beneath the vaulted cathedral sky; silent dews, and gentle showers, and kindly sunshine, shed their sweet influence on the teeming soil; springing verdure clothes the plain; golden wavelets, driven by the west wind, run over the joyous wheat-field; the tall maize flaunts in her crispy leaves and nodding tassels: while we labor and while we rest, while we wake and while we sleep, God's chemistry, which we can not see, goes on beneath the clods; myriads and myriads of vital cells, ferment with elemental life; germ and stalk, and leaf and flower, and silk and tassel, and grain and fruit, grow up from the common earth; the mowing machine and the reaper—mute rivals of human industry—perform their gladsome task; the well-piled wagon brings home the ripened treasures of the years; the bow of promise fulfilled spans the foreground of the picture, and the gracious covenant is redeemed, that while the earth remaineth, summer and winter, and heat and cold, and day and night, and seed-time and harvest, shall not fail."

In his retreat of Ellerslie, the charms of which have not been overdrawn by Everett's pen, apart from the excitements, the temptations and the revulsions of trade, Mr. Kelly has enjoyed in the highest degree the fortune he had so honorably acquired, dispensing a liberal hospitality, and maintaining physical vigor and mental activity in the practical business of farming. He has taken a lively interest in the improvement of schools and in other local matters, and especially in the agriculture of the county and the state. Of the State Agricultural Society he has been an active member and an efficient President; and he is one of the founders and Trustees of the State Agricultural School at Ovid. He has represented his neighbors in the Senate, and quite recently has been a candidate for the gubernatorial chair of the Empire State.

Mr. Kelly does not hold his estate as an expensive toy. While his management of the pleasure grounds evidences the most refined taste, his administration of the farm is characterized by the strictest economy, consistent with the largest results. His knowledge and direction is the moving principle of the whole movement.

In the Senate, Mr. Kelly was Chairman of the Committee on Banks, and his influence was deservedly great and happy on the action of the legislature. As trustee of various literary and charitable institutions, the Colored Orphan Asylum, the State Deaf and Dumb Asylum, the Rochester University, and Director of Bank, Insurance, Trust, and Railroad Companies, his sound judgment and practical knowledge of affairs are highly respected.

DANIEL SEYMOUR—B. 1810, D. 1851.

Extracts from "An Address by ROBERT KELLY *before the Column."*

LIKE most of you, I have been intimate with him from boyhood. We entered Columbia College together, and for four years sat side by side in the class-room. The friendship there formed was never then, or afterwards, for a moment interrupted, but continued unbroken to the end. I owe him an obligation of gratitude, which can not be expressed, for the influence of his character, his mind, and his example, upon me.

His life, as to its history, was an altogether uneventful one. He was born in this city. The boy gave brilliant promise of the man, and at an early age he was remarkable for intellectual development. He graduated in his eighteenth year, and soon after commenced reading law in the office of Francis Griffen, Esq. In due time he entered upon the practice of his profession. But the sign which he hung out had the word "Translator" upon it as well as "Counselor at Law," and indicated significantly, that there were other books beside law-books upon his shelves. He had no decided taste for the profession, but I am confident that his legal attainments were highly respectable. He has often alluded in his conversations with me, to the time devoted to his law studies, and spoken of the value of the knowledge he had acquired to a merchant, or to one pursuing a political career. He afterwards entered into business, for which he was admirably qualified. Soon after this, his health became impaired, and he was obliged to leave business, friends, and country, to make trial of the restorative influences of another climate. During the last eight years of his life he was an invalid, and resided chiefly in Europe. He died in his forty-first year. This is the brief history of one of the most accomplished men of this country.

I can scarcely trust myself to speak of his disposition; so gentle and equable, so fearful of giving offense, so social and winning, so full of sensibility and of all amiable qualities. This disposition was expressed in the uniform courtesy and kindness of his outward conduct. I never knew a person who had so many intimate friends. He was loved, not envied, for in him the graces of the mind were harmoniously blended with the higher graces of the heart. There was a singular power of fascination about him to attract minds the most dissimilar in organization and heterogeneous in tastes, and a power equally remarkable of holding them in the most enduring and most confiding intimacy. His nature was like a luxuriant vine, that twines its flexible stem or curls its delicate tendrils about every thing it approaches, arraying in its own beauty every object over which it spreads, and clinging with the same tenacity, and winding itself with the same gracefulness, about the rugged trunk or the polished column.

It might be asked by those who were not intimate with our friend, what was the foundation of his literary reputation, and where are the evidences of his ability? Those who knew him would never ask this question. They could not admire or praise enough the intelligence, the learning, and the taste, which illuminated and radiated from his conversation; all enhanced by the entire absence of pedantry, and the felicity and appropriateness of their exhibition. There seemed to be no limit to his stores. On all literary subjects, on matters relating to Art, on all topics of general interest, he was copious, critical, and

elegant. There are few men of letters that by their works have been so influential in promoting a love of literature and all æsthetic cultivation, as DANIEL SEYMOUR was in his private intercourse. He was a *refiner* of society.

The versatility and activity of his mind were strikingly exhibited during his stay and upon his travels in Europe. Although under an intellectual interdict, strictly ordered to give all his attention to his physical nature, and suffer his mind to rest inactive, he would gratify his insatiable appetite for knowledge, by tasting every fruit, and sipping every flower, that lay along his path. He would attend with the classes in the Medical Schools of Paris, a far more patient listener than most of those who attended for professional purposes. Wherever the door of knowledge was thrown open he would enter in, and hear a lecture upon any branch of science, or literature, philosophy, philology, or history. At Berlin, in like manner, he ranged through the whole programme of the University course, now listening to a prelection in Theology from Neander or Hengstenberg, at another time taking a lesson in the Latin Grammar with Zumpt, or deciphering some crooked Greek inscription with Boeckh, or catching a glimpse of oriental philology under Bopp, now circling the globe with Ritter, and again, embarking for a voyage to cloud-land upon the last-launched system of philosophy.

His facility in the acquisition of languages was marvelous—it might almost be called a gift of tongues. He spoke French with ease, purity of pronunciation, and idiomatic elegance. If any fault could be found with his manner of speaking French, it was his nervous rapidity. German, I suppose, he spoke better than any American who had not resided permanently abroad. Spanish he learned at an early period, with peculiar zeal and success. He had studied Italian to some extent about the same period of his life, but learned to speak it with considerable ease, when recently in Italy. He made a short excursion to Copenhagen during his first and longest visit to Europe, and what do you think he provided himself with as his viaticum? He mastered the grammar of the Danish language, and stocked himself with a pocket supply of Danish words. He was an excellent Latin and Greek scholar. He studied Hebrew for a while, induced by motives partly philological, and partly æsthetic. He desired to gain some acquaintance with its structure, and compare it with the tribes of languages with which he was familiar.

He had the desire to be useful, and had acquired much knowledge with special reference to that object. He examined the educational institutions of the various countries through which he passed. The school systems of Holland and of Prussia he had made a special study. He visited with the same object reform-schools, prisons, lunatic asylums, and all institutions of like character. The information he thus acquired was for the service of his native city. He was a manager in many of our literary and charitable organizations, and has left behind him the evidences of his usefulness, such as the friends of any man might well be proud of. He was for many years a most zealous, laborious and valuable Trustee of the New York Society Library. His bibliographical knowledge qualified him for great usefulness here. He was interested and active as a Trustee of the Public School Society. As a Manager of the House of Refuge, his loss is regarded as well nigh irreparable.

II. ELEMENTARY EDUCATION IN ENGLAND.

HISTORICAL SKETCH.

We propose to introduce an account of several of the best training schools of England, the most efficient and hopeful agency now at work in the educational field, with a brief sketch of the history of public schools in that country, drawn from various sources.*

I. The earliest mention of a school in England, dates back to the permanent introduction of Christianity; and for many centuries afterwards, schools even of the most elementary character, were only found in connection with monasteries and cathedrals. Even these were mostly swept away by the Danish invasion, so that King Alfred, about the year 880, was obliged to invite learned prelates from abroad,—John of Saxony from Corbie, Asser of St. Davids, and Grimbald the provost of St. Omer, in Normandy, to establish schools for his own subjects, and especially such as were destined for the service of church and state. To the support of these schools, and particularly the one connected with the monastery of Ethelingey, he set apart one-ninth of his revenue. To the centuries immediately following, we may trace the foundation of many existing educational establishments, by eminent prelates—to the "song scole" where poor boys were trained to chant, and the "lecture scole" where clerks were taught to read in the service of the church. Sampson, Abbot of St. Edmunds, himself a poor boy, founded a school at Bury St. Edmunds for forty boys, in 1198. Langfranc and Anselm, archbishops of Canterbury, had both exercised the profession of teacher in the schools of their monasteries, and both established schools. Joffrid, Abbot of Croyland, procured teachers from Orleans where he was educated, and established them at Cotenham in 1110, which is thought to be the origin of the university at Cambridge. William of Wykeham, Bishop of Winchester, to relieve poor scholars in their clerical education, and for the support and exaltation of the Christian faith, and the improvement of the liberal arts, founded a college in 1382 at Oxford, and in 1387 at Winchester, as a nursery of the former. In schools thus established, the dignitaries of the church, while they trained up poor youth for the service of the altar, and made the clergy respected by

* Companion to the British Almanac for 1847. Sir James Kay Shuttleworth's Public Education from 1846 to 1852. Low's Charities of London.

their learning, in reality introduced a new power into society, to soften and control the influence of birth and wealth. Few of the laity could read, and the law which existed in England till within the last twenty years, by which the severity of the statutes against felony was modified by what was called "benefit of clergy," shows how gradually the ability to read was extended beyond the religious orders. In early times, clergymen claimed the privilege of being exempt in certain cases from criminal punishment by secular judges. They appeared in clerical habits, and claimed the *privilegium clericale*. At length the ability to read was of itself considered sufficient to establish the privilege, and all offenders who claimed their "clergy" had to read a passage from the Psalms, which came to be humorously called "the neck verse." This was no merely theoretical privilege, for the ability to read, absurd as it may appear, saved an offender in the first instance from the full penalty of his crime. There is a curious case recorded in the Paston Letters, as happening in 1464. Thomas Gurney employed his man to slay "my Lord of Norwich's cousin." They were both tried and convicted of the crime. Thomas Gurney pleaded his clergy, and was admitted to mercy as "clerk convict;" the less guilty servant, being unable to read, was hanged. But the rank of Thomas Gurney gave no assurance that he possessed any knowledge of letters. Some amongst the highest in rank affected to despise knowledge, especially when the invention of printing had rendered the ability to read more common than in the days of precious manuscripts. Even as late as the first year of Edward VI. it was not only assumed that a peer of the realm might be convicted of felony, but that he might lack the ability to read, so as to claim benefit of clergy; for it is enacted that any Lord of the Parliament claiming the benefit of this act (1st of Edward VI. cap. 12,) "*though he can not read*, without any burning in the hand, loss of inheritance, or corruption of his blood, shall be judged, deemed, taken, and used, for the first time only, to all intents, constructions, and purposes, as a clerk convict." That the nobility were unfitted, through ignorance, for the discharge of high offices in the State at the time of the reformation, is shown by a remarkable passage in Latimer's "Sermon of the Plough," preached in 1548: "Why are not the noblemen and young gentlemen of England so brought up in knowledge of God, and in learning, that they may be able to execute offices in the common weal? * * * If the nobility be well trained in godly learning, the people would follow the same train: for truly such as the noblemen be, such will the people be. * * * Therefore for the love of God appoint teachers and schoolmasters, you that have charge of youth, and give the teachers stipends worthy their pains." Honest old Latimer thus demanded that "the young gentlemen" of England should be educated; that the hundreds should be well brought up in learning and the knowledge of God," so that "they would not, when they came to age, so much give themselves to other vanities."

II. The suppression of the monasteries by Henry VIII., and the

diversion of the funds left by charitable persons for the education and support of the poor, was followed by the destruction of a large portion of the schools of the kingdom, for which a partial atonement was made by the endowment out of these funds of a class of schools, now known as grammar schools. That all the lands and buildings of the Catholic church were not thus appropriated, is evident from the following extract from a sermon preached by Thomas Lever, a master of St. John's College, Cambridge, before king Edward VI., in 1550: "Your majesty hath given and received by act of Parliament, colleges, chantries, and guilds, for many good considerations; and, especially, as appears in the same act, for erecting of grammar schools, to the education of youth in virtue and godliness, to the further augmenting of the universities, and better provision of the poor and needy. But now, many grammar schools, and much charitable provision for the poor, be taken, sold, and made away, to the great slander of you and your laws, to the utter discomfort of the poor, to the grievous offense of the people, to the most miserable drowning of youth in ignorance, and sore decay of the universities." The same plain speaker accuses the rapacious courtiers with having applied the funds for the maintenance of learning to their own profit: "Yea, and in the country many grammar schools, which be founded of a godly intent, to bring up poor men's sons in learning and virtue, now be taken away by reason of a greedy covetousness of you, that were put in trust by God and the king to erect and make grammar schools in many places, and had neither commandment nor permission to take away the schoolmasters' livings in any place." And yet, according to Strype, the ecclesiastical historian who quotes these passages, the creatures of the crown did not altogether succeed in their career of rapacity; for the "good king was so honest and just" as to apply the spoils of the religious houses and chantry lands, "in a considerable manner," to "pious ends." Twenty-one grammar schools are enumerated as thus founded by Edward VI.; and several of these are still amongst the most flourishing institutions of the country. The example continued to be followed during a century and a half; and many free grammar schools were established for the instruction of poor children in the learned languages. * * * From these often humble and unpretending edifices has issued a series of names illustrious in the annals of their country—a succession of men, often of obscure parentage and stinted means, who have justified the wisdom of the founders of grammar schools in providing education for those who would otherwise have been without it, and thus securing to the State the services of the best of her children.

According to the digests of the reports made by the commissioners for inquiry into charities, presented to Parliament in 1842, the annual income of the grammar schools of England and Wales, amounted to 152,047*l.*; but some schools were exempted from the inquiry.

About the time of the revolution the commercial classes, who had grown into wealth and consequent importance, began naturally to think

that schools in which nothing was taught but Latin and Greek were not altogether fitted for those who were destined to the life of traffic. Uneducated men who had pushed their way to fortune and honor generously resolved to do something for their own class; and thus we came to see in every town, not a free grammar school, but a free school, over whose gates was generally set up the effigy of a boy in blue or green, with an inscription betokening that by the last will of alderman A. B. this school had been founded for twenty poor boys, to be clothed, and taught reading, writing, and arithmetic. With a comparatively small population these free schools, were admirable beginnings of the education of the poorer classes. While the grammar schools were making divines and lawyers and physicians out of the sons of the professional classes and the wealthier tradesmen, the free schools were making clever handicraftsmen and thriving burgesses out of the sons of the mechanics and the laborers; and many a man who had been a charity-boy in his native town, when he had risen to competence, pointed with an honest pride to the institution which had made him what he was, and he drew his purse-strings to perpetuate for others the benefits which he had himself enjoyed.

The annual income of the schools we have described, distinguished in the digests of the commissioners as "Schools not Classical," is returned as 141,385*l.* With the addition of 19,112*l.* for general educational purposes, the total income of *endowed charities for education* in England and Wales is 312,545*l.*

Comparing all the returns, we may say in round numbers that the income of the endowed schools is 300,000*l.*; the number of schools 4,000; and the number of scholars 150,000.

The 300,000*l.* thus derived from the rent of land, rent charges, funded securities, &c., during three centuries, has been the foundation upon which has been built up much of the sterling worth of the English character. One hundred and fifty thousand children have been receiving, for a long series of years,—some the most liberal education, some the commoner rudiments of worldly knowledge, all of them religious instruction.

They have kept alive the liberal studies which have nourished a race of divines, lawyers, physicians, statesmen, that may challenge comparison with those of any nation. They have opened the gates of the higher employments to industry and talent unsupported by rank and riches. They have mitigated the inequalities of society. They have ploughed up the subsoil of poverty to make the surface earth stronger and richer. What the grammar schools have done for the higher and middle classes, the free schools have done for the lower in a different measure. They were the prizes for the poor boy who had no ambition, perhaps no talent, for the struggles of the scholar; they taught him what, amongst the wholly untaught, would give him a distinction and a preference in his worldly race,—and he was unenvied by the less fortu-

nate, because they knew that there was no absolute bar to their children and their kindred running the same course.

III. With the beginning of the present century a new era in popular education in England commenced by the formation of voluntary associations to extend the blessings of knowledge, human and divine, to the great mass of the people. Prior to this, there had been individuals in advance of their age, who had advocated universal education.

Sir Thomas More, in his "Utopia," professedly written to describe "the best state of a public weal," says, "Though there be not many in every city which be exempt and discharged of all other labors, and appointed only to learning—that is to say, such in whom, even from their very childhood, they have perceived a singular towardness, a fine wit, and a mind apt to good learning—yet *all in their childhood be instructed in learning*. And *the better part of the people*, both men and women, *throughout all their whole life, do bestow in learning those spare hours* which we said they have *vacant from bodily labors*." This is the condition to which the people of England are surely tending—the condition of *elementary instruction for all children*—the habit of *self-culture for all adults*.

In his celebrated "Wealth of Nations," first published in 1766, Adam Smith, advocating the instruction of almost "the whole body of the people" in "the most essential parts of education," says, "The public can facilitate this acquisition by establishing in every parish or district a little school, where children may be taught for a reward so moderate, that even a common laborer may afford it; the master being partly, but not wholly, paid by the public; because if he were wholly, or even principally paid by it, he would soon learn to neglect his business. In Scotland, the establishment of such parish schools has taught almost the whole common people to read, and a very great proportion of them to write and account. In England, the establishment of charity schools has had an effect of the same kind, though not so universally, because the establishment is not so universal." This seed was altogether sown upon barren ground. The establishment of parochial schools, which would have taught the children of the laboring classes habits of foresight and independence, could not be thought of whilst the easier system was at hand to keep them in the condition of degraded pauperism.

The state of education in England at the commencement of the present century, is described in few words by Malthus, in his celebrated "Essay on Population," published in 1803: "We have lavished immense sums on the poor, which we have every reason to think have constantly tended to aggravate their misery. But in their education and in the circulation of those important political truths that most nearly concern them, which are perhaps the only means in our power of really raising their condition, and of making them happier men and more peaceable subjects, we have been miserably deficient. It is surely a great national disgrace, that the education of the lower classes of the people in England should be left merely to a few Sunday schools, supported by

a subscription from individuals, who can give to the course of instruction in them any kind of bias which they please. And even the improvement of Sunday schools (for, objectionable as they are in some points of view, and imperfect in all, I can not but consider them as an improvement) is of very late date."

At the time when Malthus wrote this, SUNDAY SCHOOLS had not been in efficient existence more than twenty years. The indefatigable founder of these valuable institutions, Mr. Raikes of Gloucester, wrote in his newspaper, in 1783, "Some of the clergy in different parts of this country, bent upon attempting a reform among the children of the lower class, *are establishing* Sunday schools for rendering the Lord's Day subservient to the ends of instruction, which has hitherto been prostituted to bad purposes." From the hour when Mr. Stock, the benevolent rector of St. John's, Gloucester, met Mr. Raikes at his own door, where they talked of the necessity of doing something to ameliorate the deplorable state of the poor children around them, the system of Sunday schools has gone on most surely and rapidly developing. In 1785, "the Society for the Support and Encouragement of Sunday schools;" and in 1803, the "Sunday School Union," were established. We can overrate the positive benefits which have been arrived from the extension, and unjust to depreciate the importance of these schools as part of a great system of national progress. There were in 1852, 2,000,000 scholars in 20,000 schools.

In the absence alike of any old parochial system of education, and of endowments for popular instruction worthy of mention, it is not surprising, however, that, thus sustained, the Sunday school, during the last half century, should have become a great institution in the manufacturing districts, where the old parochial system of religious ministration was equally defective. The feelings of employers, parents, and teachers, all united in the erection and support of the Sunday school; not in most instances, without a high regard for its secular as well as religious uses, *which is now however gradually giving way to a desire to make its duties more purely spiritual.* The first step usually taken in furtherance of this desire, is to teach writing and arithmetic on two or three evenings of the week, instead of a part of the Sunday. The next step, seeing that the great majority of the children, especially in poor neighborhoods, are still occupied on the Sundays chiefly in learning the mere art of reading though the Scriptures and Scripture extracts are the text-books, is to endeavor by the establishment of public day schools within the same walls, or in the same neighborhoods, gradually to get the young prepared for a higher task on the Sunday,—that of possessing themselves more fully of the truths unfolded in the words which they have elsewhere learned to decipher. The first step has generally been taken; the second, but partially; and yet with effects upon the Sunday school itself which will challenge the deepest feelings of gratitude, in observing the labors of the best Sunday schools of the manufacturing towns.

In 1807, Mr. Whitbread came forward in the House of Commons, to propose a plan for the "exaltation of the character of the laborer" by the establishment of parochial schools. On this occasion Mr. Whitbread, said, "I can not help noticing to the house that this is a period particularly favorable for the institution of a national system of education, because within a few years there has been discovered a plan for the instruction of youth which is now brought to a state of great perfection, happily combining rules by which the object of learning must be infallibly attained with expedition and cheapness, and holding out the fairest prospect of utility to mankind." This plan was the MONITORIAL SYSTEM, propounded nearly at the same time by Dr. Bell and Mr. Lancaster. Mr. Whitbread's proposal for parochial schools was honored by no very favorable reception by the legislature of that day. It proposed as limited an amount of education as might have mitigated the jealousies even of those whose confidence in the stability of our institutions was founded upon the possibility of keeping the people in ignorance. It proposed that the poor children of each parish should receive two years' education, between the age of seven and fourteen. The advantages of education even of this limited kind were weighed in the money-balance and the moral-balance of the opinions of that day; and some said that it was monstrous to think of taxing the occupiers of lands and houses in order that all the children of the country should be taught to read and write; and some that it tended to give an education to the lower classes above their condition. Mr. Windham, came forward with the often repeated assertion, that "if the teachers of the good and the propagators of bad principles were to be candidates for the control of mankind, the latter would be likely to be too successful." Mr. Whitbread's bill was of course laid on the shelf.

The origin of the monitorial system is attributed to Andrew Bell and Joseph Lancaster—by the friends of each, the latter founding the British and Foreign School Society in 1805, and the latter, the National Society in 1811—the origin of which is thus described by Sampson Low in his "Charities of London."

Whilst superintendent of the Military Orphan Asylum at Madras, in 1791, Dr. Bell one day observed a boy belonging to a Malabar school writing in the sand; thinking that method of writing very convenient, both as regards cheapness and facility, he introduced it in the school of the asylum, and as the usher refused to teach by that method, he employed one of the cleverest boys to teach the rest. The experiment of teaching by a boy was so remarkably successful, that he extended it to the other branches of instruction, and soon organized the whole school under boy teachers, who were themselves instructed by the doctor. On his return to England, he published a report of the Madras Orphan Asylum, in which he particularly pointed out the new mode of school organization, as far more efficient than the old.

The publication took place in 1797, and in the following year Dr. Bell introduced the system into the school of St. Botolph's, Aldgate, London.

He afterwards introduced it at Kendal, and made attempts with small success to obtain its adoption in Edinburgh. Settling down soon after as rector of Swanage in Dorchester, he was secluded from the world for seven years; yet he retained his strong opinion of the value of the new system of education, and had the school at Swanage conducted on that system.

In the meanwhile Joseph Lancaster, son of a Chelsea pensioner, in the Borough-road London, opened a school in his father's house, in the year 1798, at the early age of eighteen. He had been usher in schools, and being of an original, enterprising, and ardent character, he had himself made improvements in tuition. Dr. Bell's pamphlet having fallen in his way, he adopted the Madras system with eagerness, making various alterations in its details. In the year 1802, he had brought his school into a very perfect state of organization, and found himself as well able to teach 250 boys with the aid of the senior boys as teachers, as before to teach 80. His enthusiasm and benevolence led him to conceive the practicability of bringing all the children of the poor under education by the new system, which was not only so attractive as to make learning a pleasure to the children, but was so cheap as exceedingly to facilitate the establishment and support of schools for great numbers of the poor. He published pamphlets recommending the plan, and in one of them ascribes the chief merit of the system to Dr. Bell, whom he afterwards visited at Swanage. His own school he made free, and obtained subscriptions from friends of education for its support. The Duke of Bedford, having been invited to visit it, became a warm and liberal patron of the system. Lancaster pushed his plan with the ceaseless energy of an enthusiast; nothing daunted or discouraged him; he asked subscriptions for new schools from every quarter; and at length he was admitted to an interview with the king (at Weymouth in 1806.) Being charmed with what he heard of his large designs, the admirable order and efficiency of his schools, and also with the simplicity and overflowing benevolence of the man, his majesty subscribed £100 a year, the queen £50, and the princess £25 each, to the extension of the "Lancasterian system." The king also declared himself to be the patron of the society which was soon afterwards formed to promote education on this system. Such was the origin of the "British and Foreign School Society."*

Dr. Bell's method thus publicly brought forward and advocated, in process of time was adopted in the Lambeth schools, by the Archbishop of Canterbury: and in the Royal Military School, by the Duke of York's authority; numerous schools forthwith springing into existence upon

* Originally designated "The Royal Lancasterian Institution for promoting the Education of the Children of the Poor." In 1808, Lancaster resigning his affairs into the hands of trustees, it assumed more of the character of a public institution. Mr. Lancaster died in 1838, supported, in his latter days, solely by an annuity purchased for him by a few old and attached friends. Dr. Bell died in 1832, leaving the princely sum of £120,000 for the encouragement of literature and the advancement of education.

what is known to this day as *the Madras system;* the distinctive features between these and such as were founded by Lancaster's party, consisting in the extent to which the religious instruction should be mixed with the secular; the former, as a clergyman of the established church, advocating the inculcation of the truths of Christianity as held in the church articles and formularies; the latter, representing the dissenting interests, admitted the reception of the Bible as the foundation of all instruction, but *without any note or comment.* This still remains the essential difference between the two societies and the schools conducted on their principles. In 1808, Dr. Bell endeavored to induce the government to take up his plans, and to establish "A National Board" of education, with schools placed under the management of the parochial clergy. In this he failed, but friends of the established church rallied round him, and, through their efforts and under the patronage of the bishop and clergy, the National Society was eventually formed in 1811.

The earliest voluntary agency of popular education was "the Society for Promoting Christian Knowledge" founded in 1698, to aid in the establishment of charity schools, and the publication and circulation at a low price of religious books. By 1750, the society had aided in the establishment of sixteen hundred Church Charity Schools. From 1733, when the society began to report its annual issues of publication, to 1840, it had distributed upwards of 94,000,000 millions of books and tracts. The annual returns for publication is about £55,000, and its income from dividends, contributions and legacies, about £33,000.

The Religious Tract Society was instituted in 1799, for circulating religious works of its own, in the British dominion and foreign countries, under the direction of a committee of churchmen and protestant dissenters. Its total distribution to March, 1849, was nearly 500,000,000 of copies of its publication. Its gross income is £60,000 per annum, of which £12,000 was derived from annual subscription.

The first school established in Great Britain, exclusively for *adults*, was at Bala, a village in Merionethshire, in 1811, by Rev. T. Charles, minister of the place. This was so successful as to induce their establishment in other places. In 1812, William Smith, aided by Stephen Prout, commenced a similar school in Bristol, which led to the establishment of the "Bristol Institution for instructing the adults to read the Holy Scriptures." In 1813 the object was extending to teaching writing. In 1816, a similar society was founded in London. These schools were introduced into over thirty towns in the course of a few years.

The first *evening school* was established in Bristol in 1806, by the "Benevolent Evenings School Society" to afford gratuitous instruction to the sons of the laboring poor, who from the nature of their circumstances are obliged to work hard during the day for their subsistence. Instruction was confined to reading, writing, and arithmetic. Up to 1849, 13,002 persons had been enrolled as members of the schools.

Both adults and evening schools accomplished much good, and prepared the way for the gradual extension of the system of Mechanic

Institutes, into which they have been merged. Through their instruc tions, upwards of 30,000 of the poor of England, 180,000 of Wales, 30,000 of Ireland, and a large number in the Highlands of Scotland, making an aggregate of over 250,000 adult persons were taught to read.

In 1815 the first infant school* was established by James Buchanan at New Lanark, under the auspices of Robert Owen; and in 1819 at London, under the patronage of Mr. Brougham and Lord Lansdowne, and others; and through the labors of one of the first teachers, Mr. Wilderspin, its methods were widely disseminated throughout the kingdom. These methods were greatly improved and more wisely applied in the model schools of the Home and Colonial Infant School Society, founded in 1836. The objects of the society are, 1. To qualify masters and ministers, by appropriate instruction and practice. 2. To visit and examine schools when required. 3. To circulate information, and prepare books and fixtures appropriate to these schools.

The history of the *Mechanics' Institution* through all its phases of development, from the earliest young men's mutual improvement society established in London, in 1690, with encouragement of Defoe, Dr. Kidder, and others, under the name of "Society for the Reformation of Manners"—the Society for the Suppression of Vice—"the Reformation Society of Paisley" in 1787; the Sunday Society in 1789, the Cast Iron Philosophers in 1791, the first Artisans' Library in 1795, and the Birmingham Brotherly Society in 1796, all among the working classes of Birmingham;—the popular scientific lectures of Dr. John Anderson, to tradesmen and mechanics in Glasgow, in 1793—the establishment of the Anderson's University at that place in 1796, and the incorporation into it of a gratuitous course of elementary philosophical lectures by Dr. Birbeck in 1799, for the benefit of mechanics,—the Edinburgh School of Arts in 1821, the Glasgow Mechanics' Institute, the Liverpool Mechanics' and Apprentices' Library, and the London Mechanic Institution in 1823—which from this date, through the labors of Dr. Birbeck, Mr. Brougham and others, spread rapidly all over the kingdom until there are now over 700 societies scattered through every considerable village, especially every manufacturing district in the kingdom, numbering in 1849, 120,000 members, 408 reading-rooms, and 815,000 volumes—constitute one of the most interesting chapters in the educational or social history of Great Britain. They have created a demand for a system of national education, which found its first expression in Parliament in 1833, in a grant of £20,000, on motion of Lord Althorpe.

In 1825, as one of the direct results of the extended and growing in-

* The founder of infant schools was J. F. Oberlin, Pastor of Waldbach in the Ban de la Roche, in the north-eastern section of France, who in his educational reform in his parish appointed females, (paid at his own expense,) to gather the poor children between the ages of 2 and 6 years, and instruct and interest them by pictures, maps, and conversation, and to teach them to read, knit, and sew. In Germany there is now a class of schools called Kribben—or Cradle—and Garden Schools where literally infant children, whose mothers are obliged to go out to work by day, are received and properly cared for and instructed during their absence.

terest in mechanic institutions and popular libraries, the "Society for the Diffusion of Useful Knowledge" was formed, which commenced immediately a series of cheap and useful publications in a great variety of subjects, and thus lead the way to a new era in English literature—the preparation of books adapted in subject and mode of treatment, as well as in price, to the circumstances of the great mass of the people. In 1831, this society commenced a quarterly journal of education, which was discontinued in 1836, at the close of the tenth volume. In 1836, two volumes of essays on education, several of them delivered as lectures before the American Institute of Instruction, was published by this society. These twelve volumes, and the four volumes* published by the Central Society of Education, composed of several of the most active and liberal-minded members of the former society, contributed a large mass of valuable information as to the organization, administration, and instruction of public schools in different countries, and prepared the way, in 1839, for the appointment of the Committee of Privy Council on Education. Before noticing briefly the action of Parliament, and the measures of this government committee, we will conclude our sketch of the voluntary agencies in behalf of popular education.

Among the most important agencies now at work in Great Britain are the Industrial, Ragged† and Reform Schools, designed for pauper, neglected, and criminal children.

Ragged schools in London had their origin in the operations of the London City Mission—the first school being founded in 1837, in Westminster, by Mr. Walker, an agent of that society. Its success led to the establishment of similar schools in the most debased and debasing streets of the metropolis, and gathered in mendicant and ragged children, already sunk in ignorance and vice, and unfit to mix with the scholars of an ordinary school. In 1844, the Ragged School Union was formed to encourage and assist those who teach in this class of schools, and to suggest plans for their extension and more efficient management. In 1852, the union embraced 60 schools with 13,000 children, and had an income from subscription and contributions of about $14,000, in addition to the sums contributed in each locality for its own schools.

The most systematic and successful enterprise of this class was instituted and carried out by William Watson, Sheriff-substitute of Aberdeenshire in Scotland, who organized, in 1841, a system of industrial schools which embraced in its operations all classes of idle vagrant chil-

* The fourth volume entitled the Educator, consisted of the prize essay, written by John Lalor, "On the necessity and means of elevating the social condition of the Educator," and other essays by James Sampson, Rev. E. Higginson, and others.

† The first Ragged School was instituted by John Pounds, a poor cripple in Portsmouth, who, while pursuing his vocation as a shoemaker in a vicious neighborhood near the dockyards in that town, gathered into a school in his shop, such outcasts as he could by kind word, and needful food, until before his death in 1839, he had instructed over five hundred children who would otherwise have grown up in ignorance, and led lives of vice and crime. He died leaving—

For epitaph, a life well spent,
And mankind, for a monument.

dren, and cleared a large town and county of juvenile criminals and beggars—thereby establishing an enviable reputation as a wise political economist, an efficient magistrate, and a practical benefactor of his country and race. His plan, which was developed gradually, embraced, first, gratuitous education. This succeeded only partially. He next, held out, three substantial meals a day, and four hours of useful but self-imposed occupation. This was a stronger inducement; but all the vagrant children did not come. Then, under the police act, all street begging was prohibited, and all found begging were sent to the industrial school for food, instruction, and work. And to reform those who still gained their bread by thieving, a child's asylum was founded, to which these young criminals were sent to school, or be taught useful knowledge and a trade, instead of to a prison. By these various agencies, street vagrancy and juvenile crimes has been annihilated. Some of the features of this system have been tried in all of the large towns in the kingdom, and with great success; and the success has been greater or less, as the plan adopted embraced more or less of the Aberdeen system. The whole number of ragged schools in the kingdom in 1852, was about 180, with about 20,000 pupils; of these about 4,000 attend industrial classes.

The first reform school was instituted by the Philanthropic Society, in 1788, for criminal and vagrant children in London, which was removed in 1848-9, to Redhill, near Reigate, and farm labor substituted for industrial training in shops. More than 3,000 boys have been admitted, of which number over two-thirds were reclaimed from criminal and vicious habits, and permanently improved. Similar schools have been from time to time formed by other societies with the same object in view, for particular sections of the country; the most successful of which, are the Refuge for the Destitute at Hoxton, and the Warwick County Asylum at Stratton.

The system of discipline and instruction adopted in these professedly reform schools, has been introduced into county gaols, and houses of correction, and with good results, especially into the County House of Correction at Preston, of which Rev. John Clay has been chaplain for many years. The success of these schools and methods of instruction, and the enormous increase of juvenile delinquencies in the large towns of England, induced Parliament in 1836, to make provision for the establishment of a governmental institution for young criminals at Parkhurst, in the Isle of Wight, which was opened in 1839. Although the system of discipline adopted, partook too much of that of a prison, and the industrial training was confined almost exclusively to shop labor, in which large numbers were employed together on the silent system, and the reformatory results were not, in consequence, so satisfactory as in institutions conducted on the Family and Farm School plan at Mettray, in France, and other places on the continent, still enough has been done, to awaken a desire and determination to extend and improve all existing means, not only of reforming, but of preventing the growth of juvenile

destitution and crime. Committees of Parliament, and conferences of those interested, have taken the subject into serious consideration, and there is now reasonable ground to believe that efficient steps will be taken to improve the physical condition and homes of the poor generally, to establish infant and elementary schools in the "infested districts" of large towns, to infuse the industrial and religious element into elementary schools for all classes, and above all to infuse the law of kindness, and restore the affections and relations of the family among those in whom, by the accident of birth, these affections and relations have been extinguished or perverted.

Schools of the same general character under the name of Schools of Industry, not only for vagrant children, and in connection with prisons for juvenile offenders, but for children of the poor and laboring classes generally, had been previously established. One of the earliest was instituted by Mr. Joseph Allen, in Linfield, and another at Ealing Grove, by Lady Byron, in which the regular occupation of the pupils in shop, garden, and farm labor, is found to be both economical, and highly conducive to their intellectual and moral culture.

In 1840, the Poor Law Commissioners, reported the extraordinary fact that there were 64,570 children in the workhouses of England, under 16 years of age, and 58,835 between the ages of 2 and 16. These children were chiefly orphans, illigitimate, or deserted, or the childern of persons physically or mentally incapable to discharge the duties of guardianship. From the wretched system of providing for the education and industrial habits of this class of children, it was ascertained by inquiries conducted by Mr. Hickson, into the previous history of the inmates of gaols, that both crime and pauperism recruited their ranks to a large extent from the workhouses. Mr. Hickson urged the immediate establishment of District Industrial Schools for workhouse children, and of wholly separating them from the contaminating influence of adult pauperism. The experiment was commenced at Norwood, in 1836, by Mr. Aubin, with over 1,000 children of all ages under fifteen, and was continued and perfected by him, under the superintendence of Dr. Kay, the assistant Poor Law Commissioner for the Metropolitan District. The success of the enterprise was such as to induce Parliament in 1846, to provide for the formation of school districts or Parochial Unions, within which all the pauper children should be collected into district schools, to be trained to industrious habits, and instructed in such useful knowledge as is suitable to their condition. To carry out this plan, the sum of £30,000 ($150,000) was voted in 1847, for the salaries of schoolmasters in these schools, and the government has since erected a Normal School,* at Twickenham, twelve miles out of London, for the special purpose of training teachers for workhouse and reform schools, at an expense of over £41,000 ($200,000.) The good influence of these improved schools is already felt, and that influence will be increased as soon as better

* For a description of Kneller-Hall Training School, see page 791, *et. seq.*

trained teachers are introduced into all the workhouse, district, and reform schools of the kingdom. There are now over five hundred workhouse, and district schools under the charge of the Poor Law Commissioners in which there are nearly one thousand teachers employed.

The beneficial results of introducing drawing into the evening classes, and day schools of the Mechanic Institutions and the acknowledged dependence of English manufactures in ornamental work on the taste and invention of neighboring countries in consequence of the special education provided by the government of these countries, for all who obtain employment in the various branches of artistic manufacture—induced the government to establish, in 1837, Schools of Design—a central school at Somerset House in London, and provincial schools in several of the principal manufacturing towns; and an annual grant of about $30,000 was made towards their support. The government in 1852, extended its plan so as to aid in giving elementary instruction in the arts of drawing and modeling, in any class or grade of educational institutions, which will conform to the regulations of the Board of Trade, by whom the parliamentary grant is expended.

In 1847, the "Lancashire Public School Association," was formed at Manchester, and promulgated a plan for establishing schools for the county upon the basis of local representation and taxation, and non-interference with religious instruction. The objects of the association were set forth in public addresses, pamphlets, and newspapers, until the local agitation expanded into a national movement. A conference was held at Manchester on the 30th October, 1851, at which over 2,000 persons, many of them delegates from different parts of the kingdom, were present when it was agreed to convert the Lancashire Society into a "National Public School Association, to promote the establishment, by law, in England and Wales, of a system of free schools, which, supported by local rates,* and managed by local committees, especially elected for that purpose by the rate-payers, shall impart *secular* instruction only; leaving to parents, guardians, and religious teachers, the inculcation of doctrinal religion, to afford opportunities for which, it is proposed that the schools shall be closed at stated times in each week." Both the county and national association have been instrumental in bringing before the public mind of England the right and duty of taxation, by the people themselves, for the support of a system of public education, and of subjecting schools established under authority of law, and aided by parliamentary grant, or local taxation, to the management of such officers as the people may elect, whether of the clergy or laity.

* At this meeting a letter was read from Edward Lombe, Esq., the owner of an estate of 15,000 acres in the neighborhood of Norwich, transmitting a draft for £500 ($2,500) "in aid of the objects of the association—the protestant right of private-judgment in matters of religion, and the old Saxon right of local representation—

The holiest cause of pen or sword,
That mortal ever lost or gained."

The principles asserted by the association will be embodied in the report of a select committee of the House of Commons appointed to consider a bill to promote education in Manchester and Salford. The bill on which the committee was raised, was not introduced by the association, but as a substitute for it, by parties which are in favor of extending and improving the plan of governmental aid and inspection to schools in connection with religious communions now in operation.

IV. The first movement in parliament toward a system of national education, was made in 1807, by Mr. Whitbread who introduced a bill into the House of Commons to establish a school in each parish for poor children, between the ages of seven and fourteen. The bill met with no favor.

On the 21st of May, 1816, Mr. (now Lord) Brougham, a member of Winchelsea moved for the appointment of a select committee of the House of Commons "to inquire into the state of education of the lower orders of the metropolis," and to consider what may be fit to be done with respect to the children of paupers who shall be found begging in the streets, or whose parents have not sent such children to any of the schools provided for the education of the poor. Mr. Brougham had already taken an active interest in the educational movements of the day. So early as 1808, he had assisted in extending the institution of Mr. Lancaster, and in organizing the British and Foreign School Society, and had contributed two very able articles to the Edinburgh Review in 1810, and 1812, on the education of the poor, and in vindication of the methods of Lancaster, and the plan on which that society was proceeding in establishing schools without any religious test. He entered on the business of the committee with so much zeal and industry as to be able to submit a report on the 19th of June, which was followed by four additional reports—by which a flood of light was thrown on the educational destitution of the metropolis, on the inefficient manner in which many public schools were conducted, and the misapplications of funds destined to education. In 1818, the committee was revived with more extensive powers, which enabled it to inquire into the education of "the lower orders" through the whole of England and Scotland, and by construction, into educational charities generally, including the universities and great public schools. This committee addressed circulars to every parish in England, Scotland, and Wales, by which materials were collected for a statistical exhibit, filling three folio volumes, of the state of education in the whole kingdom. The labors of this committee were closed by presenting a plan for national education, countenanced and supported by the State, in which an attempt was made to accomodate the new system to the existing order of things, so as to improve and confirm schools already established, and harmonize the administration of schools composed of children of all denominations with a conceded deference to the authority of the church of England. The bills embodying this plan were introduced in 1820, and were lost between the conflicting jealousies, selfishness, and hatred of ecclesiastical authorities.

and professing religious communions—and the whole subject was postponed for nearly fifteen years before its consideration was again resumed in the English parliament.

Mr. Brougham was more immediately successful in his attempts to induce parliament to turn its attention to the abuses of educational charities. The reports of the committee appointed in 1816 and 1818, had brought to light a great body of curious and interesting information respecting the state and conduct of many schools founded by charitable persons in and near the metropolis. At the close of the session in 1818, he brought in a bill for the appointment of a commission to inquire into charities in England for the education of the poor. The disclosures of the committees on education had excited a public jealousy, which no device of persons interested in maintaining venerable abuses, could lull or elude; and although the field of inquiry was at first narrowed down to a particular class of endowments, a commission was appointed, which has been continued, enlarged, and renewed, until their reports fill thirty folio volumes, and cover 28,840 charities; and the work is not yet done. The total value of these charities reported on, is estimated at £75,000,000, and the annual income at £1,209,395. By the publicity already given to the management of these charities, the income has been increased, and it is calculated that by the improved system of administration, this income can, be raised to £4,000,000—or $20,000,000, a large portion of which, can by act of parliament, without any violence to the will, but in the spirit of the original devises, be appropriated to promote the education of the people.

The year 1833 was signalized by an Education Inquiry, undertaken on motion of Lord Kerry, into the existing means of education for the poorer classes; and an annual grant* of £20,000, voted by the House of Commons on motion of Lord Althorpe, for the building of school-houses in England and Wales, under the direction of the Lords of the treasury. This sum was applied by the treasury in aid of private subscriptions for the erection of schools for the education of poor children, in connection with the National Society, and the British and Foreign School Society.

In 1834, a select committee was appointed by the Commons "to make inquiries into the present state of education in England and Wales, and into the application and effects of the grant made in the last session for the erection of school-houses, and to consider the expediency of further grants in aid of education." This committee reported the minutes of evidence taken before them, respecting schools in connection with the two great societies, and the school system of Prussia, Ireland, Scotland, France, together with the views of distinguished educationists, such as Lord Brougham, Dr. Julius, Prof. Pillans, and others.

In 1835 Lord Brougham brought the subject of national education before the House of Lords, by moving a series of resolutions, which

* A similar grant of £10,000 was voted for the same purpose in Scotland. A grant of £4,328 had been previously made (in 1831) to the Commissioners of National Education in Ireland, which has been gradually increased to the sum of £125,000, in 1851.

contemplated among other things the encouragement of infant schools, the establishment of seminaries, where good teachers might be trained, and the appointment of a board of commissioners, to establish and superintend the teachers' seminaries, and the just application of the funds voted by parliament for the promotion of education, and for the protection of all charitable trusts for the same purpose. The resolutions were read and ably advocated by the mover, but no action was had respecting them. During this year the sum of £10,000 was voted by parliament toward the erection of normal, or model schools.

In 1836, Lord Brougham brought two bills before the House of Lords, and renewed the same in 1837, embodying the principles set forth in his resolutions of 1835, and providing in addition for a local school committee, to be appointed by the town council in corporate towns, and the voters of the agricultural districts, as well as the imposition of a tax on property by the rate payers. These bills were fully explained and the reasons for their adoption eloquently urged, both in 1837, and in 1838, but without success.

This defeat of his favorite measure, was followed soon after by a published letter to the Duke of Bedford, in which Lord Brougham urges on the friends of an independent system of national education, to unite in support of the measures which the government would soon propose—by which aid would be extended to schools supported by religious denominations, as the only practicable scheme which there was any chance of carrying.

"For the first time we have had the attention of parliament fully directed to the subject of education; attracted, no doubt, by other motives than the mere zeal for popular improvement, led by sectarian animosity, whetted by factious rage, yet still pointed, for whatever reason, to this great question, which, as it never before had obtained any share of parliamentary favor, so, I presume to think, never henceforth can, with its prodigious intrinsic merits, cease to occupy the Legislature, for its own sake, until it is finally and satisfactorily disposed of by some great national measure becoming the law of the land. It is thus that the wisdom of an overruling Providence, bringing general good out of partial evil, orders so as some superficial irritation, some flying ache, shall excite our attention to the deep-seated mischief that is preying upon our vitals, lead us to probe its hidden source, and enable us to apply the needful remedy, long after the superficial feeling that first gave us the warning shall have been passed away and been forgotten. The ignorance of the people, the origin of all the worst ills that prey upon our social system, has become at length the object of Legislative regard; and I defy the constituted authorities of this free country to delay much longer in applying the appropriate cure, by eradicating a disease, as easily cured as it is fatal if neglected.

In 1839, Lord John Russell, communicated to the Privy Council, the desire of the Queen, that he and four other members of the council, viz., the Lord Privy Seal, the Chancellor of the Exchequer, the Secretary,

of State for the Home Department, and the Master of the Mint, should form a Board, or Committee for the consideration of all matters affecting the education of the people.

The Committee of Council on Education were fortunate in their selection of Dr. James Phillip Kay, (now Sir James Kay Shuttleworth) as Secretary. Dr. Kay had early interested himself in improving the condition of the manufacturing population, and in 1832 published an elaborate essay on the "Moral and Physical condition of the working classes employed in the cotton manufacture of Manchester." He was soon after made one of the Assistant Commissioners of the Poor Law Board. While acting in this capacity in the Norfolk or Suffolk district, in 1836, he submitted to that board a report on the evils of the system of apprenticeship education under the old Poor Law, and, in 1838, "a plan for the proper training of pauper children, and on district schools," which was made the basis for a reorganization and improved management of schools for this class of children. In 1839, having been removed to the superintendence of the Metropolitan district, he was specially charged with the improvement of schools in workhouses, and in maturing the school of industry at Norwood, into an example of what district schools for pauper children might become. To accomplish this, Dr. Kay made himself personally acquainted with the best methods of school management and teaching, as practiced in the schools of Scotland, Belgium, Holland, and France, and entered on the difficult task of training up a class of teachers moved by Christian charity to the work of rescuing by an appropriate physical, industrial, intellectual and religious education, the outcast and orphan children, from the mischief wrought by vicious parentage and cruel neglect. This was the origin of the training school at Battersea,* which was sustained until its success was beyond question, mainly, by the personal efforts and large pecuniary sacrifices of its projectors. While maturing the plan of this institution, Dr. Kay was appointed Secretary of the Committee of Council on Education; and to his industry, enthusiasm in the work, and great administrative talents, may be attributed the large measure of success which has attended the efforts of that committee to extend and improve the means of elementary education, and especially the system of governmental inspection, and training of teachers in 1843, he assumed the name of Shuttleworth, in consequence of receiving a legacy from a person of that name, and in 1849, on retiring from the office with shattered health, he was knighted by the Queen for his services to the cause of popular education—the first and only instance of honorary distinction conferred for this grade of public service.

Under his able administration the measures of the Committee of Council have been framed, and under his instructions and correspondence, these measures have become almost a system of national education.

* A full description of the Battersea Training School will be found on page 201, *et. seq.*

What—and how extensive—these measures of Government for the advancement of education really are, is not, we believe, generally known; we have therefore collected the following particulars in respect to them from the volume of Minutes for the years 1848-9-50, which is now before us. They appear to be framed with a due regard to the rights of conscience and the diversities of religious opinion; and, with a wise and statesmanlike precaution on the part of the Government, to avail itself of local sympathies, and to stimulate voluntary contributions.

1. Aid is offered by these minutes towards the erection of school buildings; and since the year 1839 Government has contributed under this head an aggregate sum of £470,854, towards the erection of 3782 schoolhouses, drawing out, thereby, voluntary contributions to, probably, four times that amount, and affording space for the instruction of 709,000 more children than could before be taught. These grants have been distributed as follows:—

	Amount of Grant.	Number of Schools aided.	Number of Children for whom Accommodation is Provided.
England.....	£399,868	3255	622,823
Scotland	41,563	302	47,814
Wales	27,418	198	33,198
The Islands.....	2,505	27	5,165

Eighty-two per cent. of the whole amount granted under this head has been paid to Church-of-England schools.

2. Aid is offered toward the erection of normal schools for the training of teachers or for the improvement of the buildings of such schools; and the total amount thus granted in aid of eighteen normal schools, is £66,450; of which £35,950 is to the Church of England; £12,000 to the British and Foreign School Society and the Wesleyan body; and the rest to the Scotch Church.

3. Aid is offered towards the *maintenance* of such students in these normal schools, as shall appear, on examination, to possess the qualities and attainments likely to make them good teachers, in sums varying from £20 to £30 annually for each student. The total sums so contributed to thirteen training schools were, in the year 1847, £1705; in 1848, £2138; in 1849, £2373.

4. Annual grants are paid in augmentation of the salaries of such teachers of elementary schools as, upon examination, have been judged worthy to receive certificates of merit, such certificates being of three different classes, and the augmentations varying from £15 to £30. The number of teachers so certificated is 681, and the total amount payable annually in augmentation of their salaries £6133.

5. Stipends are allowed to apprentices to the office of teacher, increasing during the five years of their apprenticeship from £10 to £18. The number of schools in which such apprentices have been appointed being 1361, and the number of apprentices, 3581.

6. Provision is made for the instruction of these apprentices by annual payments to the teachers to whom they are apprenticed, being at the rate of £5 annually for one, and £4 for every additional apprentice, their competency to instruct them being tested by annual examinations. The sums payable under the three last heads are stated in the following table:—

Denomination of School.	Number of Schools.	Number of Certificated Teachers.	Number of Apprentices.			Amount conditionally awarded for year ending 31 Oct. 1850.
			Boys.	Girls.	Total.	£ s. d.
National, or Church of England Schools..	973	482	1,638	910	2,593	49,472 10 0
British, Wesleyan, and other Protestant Schools, not connected with the Church of England,	181	69	434	159	593	10,356 10 0
Rom. Cath. Schools..	32	10	46	33	79	1,323 10 0
Schools in Scotland, connected with the established Church,	82	39	161	28	189	3,492 0 0
Schools in Scotland, not connected with the Estab. Church.	93	81	100	27	127	3,467 0 0
Total	1,361	681	2,424	1,157	3,581	68,111 10 0

7. They offer supplies of books, apparatus, and school fittings, at reduced rates, the reduction being effected by the purchase of large quantities at wholesale prices; and by grants to the extent of one-third of these reduced prices. The total reduction thus effected averages sixty-two per cent. on the retail price: and, the total amount of the grants so made by the Government being £6664, it is probable that the retail price of the books, maps, &c., so distributed, is not less than £17,500.

8. They provide for the annual inspection of normal schools, and of all elementary schools in which apprentices are appointed, or which are taught by certificated teachers. Also for the annual examination of apprentices and of candidates for the office of apprentice, and of teachers who are candidates for certificates of merit.

For this purpose they maintain a staff of twenty-one inspectors of schools, —of whom eleven are inspectors of church schools; two of British and Foreign, and Dissenters' schools; and two of Scotch schools; one of Roman Catholic, and five of Workhouse schools. The cost of this inspection, in 1849, for salaries and travelling expenses, was £16,826. The schools at present liable to inspection are 12 normal schools, 4296 elementary schools, and about 700 workhouse schools.

The general result of this action of the Government on the education of the country, *in respect to quantity*, may be gathered from the fact, that in the ten years from 1837 to 1847, the number of children under education in Church schools had increased from 558,180 to 955,865, being an increase of eight elevenths.

It was not, however, so much in respect to the *quantity* of the education of the country, as in regard to its *quality*, that an alteration was needed: and it is in this respect that most has been done. The two questions of quality and quantity have, however, a relation to one another, for a good school is almost always a full one. This relation of the number of the scholars to the quality of the school is strikingly illustrated in the returns made from schools in which certificated teachers and apprentices have been appointed, and which are, therefore, regularly inspected. These schools may be reasonably supposed to have improved from year to year; and it appears that the numbers of children who attend them have, in like manner, steadily advanced. In the first year after these measures came into

operation, 1847-8, the total number had thus increased 74·5 per cent.; in the second year, 16·66 per cent. No third year's apprenticeships are yet completed.

The whole question of the quality of the instruction, after all that regulations can do, will be found to be involved in the character of the teacher; for such as is the teacher, such invariably is the school. The first step towards the formation of a more efficient body of teachers was taken by Sir J. P. Kay Shuttleworth and Mr. E. Carleton Tuffnell, when, in the year 1840, they founded a school at Battersea for training Masters for the schools of pauper children,—maintaining it at their private cost, aided by some of their friends. That no personal exertions might be wanting to its success, Sir J. P. Kay Shuttleworth went to reside in it; adding to his duties as Secretary to the Committee of Council on Education the cares and difficulties of a position, in which, surrounded by youths but recently the inmates of workhouses, he sought to lay the foundation of a new and improved state of education throughout the country. This honorable example of private benevolence has been followed by various public bodies. The National Society soon afterwards established St. Mark's College, Chelsea,—an institution for the training of a superior class of Church schoolmasters,—and Whiteland's House School, for the training of mistresses: And within four years of that time there had sprung up no less than seventeen diocesan schools for the training of teachers of Church schools. These are now increased to twenty, of which Chester, York, Durham, Cheltenham, and Caermarthen are the principal. The Battersea school having been transferred to the National Society in 1844, there are now twenty-three or twenty-four training schools in the country for the education of Church schoolmasters.

The existence of these training schools, the people of England and the Church of England owe to the Committee of Council. Their importance is not to be measured by the amount of good they have been able up to this time to do, or are now doing. They are poorly supported; the number of students who attend them is small, not exceeding in the whole from four to five hundred, and the education pursued in them at present appears to be but imperfectly adapted to the formation of the character of the teacher. But our conception of that character is as yet very imperfect in England: and in all that concerns the formation and development of it, we have no experience to guide us. Each of the training schools admits of development; and the State would do well to lend its aid to this end with a more liberal hand (we should say a less sparing hand) than it has hitherto attempted;—respecting, as far as is consistent with guarantees for the proper application of its aid, the independence of each, and allowing them to manifest themselves under that distinctive character towards which they may severally tend. Each, taken with its individuality, might thus become a depositary of local educational sympathies and a centre of local action. And looking to the progress which the whole question of education is making, and to the fact that, whenever the country is properly supplied with parish schools, not less than 2000 students will, probably, require to be kept within the walls of these training schools to supply the vacancies for teachers which will annually arise in Church schools alone, there can be no doubt of the importance of this part of the system.

Far more important, however, than any aid which the Government has yet given to the establishment and maintenance of training schools, is that which it has rendered in providing that candidates shall be properly educated and prepared for admission to them. Nothing has so interfered with the success of such institutions as the impossibility of finding a sufficient number of qualified candidates. The office of the national schoolmaster is

but little in repute; and but few persons have, hitherto, been accustomed to seek it, except such as, for the want of sufficient ability, or energy, or industry, have been unsuccessful in other callings, or who labor under infirm health or bodily deformities. These were considered indeed good enough for the purpose; until that inveterate prejudice was got rid of, that education is a privilege of men's social condition, and to be graduated according to it. It is a legitimate deduction from this principle, that a teacher of the lowest standard in attainments and skill is competent to the instruction of children of the lowest class. The converse proposition is to rule the future of education. The education of those children who are the most degraded, intellectually and morally, being the most difficult task,—is to have the highest qualities of the teacher brought to bear upon it.

The three or four thousand pupil teachers, having been selected as the most promising children in the schools in which they have been brought up, and having been apprenticed to the work of the school for five years, and educated under the careful superintendence of the clergy and the inspectors of schools, will when they have completed their apprenticeship, present themselves for admission to the training schools. So selected and so trained from an early age, they cannot fail, after two or three years' residence in them, to form a body of teachers such as have never before entered the field of elementary education in England. The *worst* training of the normal schools cannot mar this result; and we have reason to hope for the *best*. This, then, is the bright future of education. If the apprenticeship of new pupil teachers is continued at the same rate as heretofore, from 1000 to 1500 will annually complete their apprenticeship; and nearly as many will complete annually their training in the normal schools; so that nearly that number of teachers will every year be prepared to enter on the charge of elementary schools.

The following are the conditions annexed to grants:—

1. In respect to grants for the *building* of schools, it is stipulated that the site shall be legally conveyed to trustees, to be used for ever for the purposes of a school.

2. That the buildings should be substantial and well adapted to the uses of a school.

3. That the State, by its inspector, shall have access to the school, to examine and report whether the instruction of the children is duly cared for.

4. To these conditions there have been added, since the year 1848, certain others, well known as 'the Management Clauses;' having for their object to secure to the laity, in all practicable cases, what appears to be a due share in the management of the schools.

5. To grants for the augmentation of teachers' salaries, and for the stipends of pupil teachers, it is made a condition that certain examinations shall be passed, the subjects of examination being specified beforehand. These subjects include, with secular instruction, a detailed course of elementary religious instruction, to be conducted in Church schools in strict accordance with the formularies of the Church of England.

6. To grants for apparatus and books, no other conditions are annexed than that the Committee of Council shall be certified on the report of one of its inspectors, that the assistance is needed; that the books and apparatus sought are proper to the use of the school; and that the teachers are competent to make the proper use of them.

These measures of the Committee of Council appear excellently calculated to promote the interests of education. But the best measures depend for their success upon their execution; and these have been so administered as to secure the cordial acceptance of the various parties locally interested in schools.

These measures were not adopted without encountering the most violent and determined opposition. Even the appointment of the Committee of Council, was denounced in the House of Lords by the Archbishop of Canterbury, who carried an address to the crown, praying for its revocation by a majority of 111 votes; and in the House of Commons, Lord Stanley, the author of the system of national education in Ireland, missed carrying a similar motion in the first instance by five, and on a second occasion by only two votes. Even the continuance in office of Lord Melbourne's administration was periled by his declaration in favor of these measures. By degrees the jealousies and opposition of the different religious communions has been conciliated, and a system of elementary education, under the local direction and support of religious bodies, and the general supervision and pecuniary aid (mainly in the qualification and encouragement of teachers,) of the Committee of Council, has grown up to the proportions represented in the following table:

Denomination of Schools.	Number of Schools.	Number of Pupils.	Total Income.
Church of England Schools...	17,015	955,865	£817,081
British and Foreign do ...	1,500	225,000	161,250
Wesleyan do ...	397	38,623	27,347
Congregational do ...	89	6,839	4,901
Roman Catholic do ...	585	34,750	16,000
Ragged do ...	270	20,000	20,000
Totals.....	19,856	1,281,077	£1,046,579

The following are the educational statistics of England and Wales, gathered from the census of 1851:

Public day schools,.....		15,473
Number of persons on the school books,.....	Males,	791,548
	Females,	616,021
	Total,	1,407,569
Attending at the schools on the 31st March, 1851,.....	Males,	635,107
	Females,	480,130
Private day schools, 31st March, 1851,.....		29,425
Number on the school books,.....	Males,	347,694
	Females,	353,210
Attending on March 31st, 1851, ...	Males,	317,390
	Females,	322,349

Proportion of scholars on the books to the (1 scholar in 8¼ persons) population, 11.76 per cent.

Number of scholars in attendance to school on books, 83½ per cent.

The progress of elementary education is exhibited in the following table:

	Day scholars.	Population.	Proportion of Day scholars to Population.
In 1818.....	674,883	11,398,167	1 to 17
1833.....	1,276,947	14,417,110	1 to 11¼
1851.....	2,108,473	17,922,768	1 to 8½

Increase of population from 1818 to 1851, 57 per cent.

Increase of day scholars from 1818 to 1851, 212 per cent.

In view of these facts Lord John Russell, and Sir James Kay Shuttleworth, the former in a speech in the House of Commons, and the latter in a volume just published, (1853,) advocate an extension of the measures now in operation, in preference to a system of National Education, based on municipal management and taxation. Sir James thus speaks of the policy of parental contribution in connection with public grants and private subscription.

A weekly payment from the parents of scholars is that form of taxation, the justice of which is most apparent, to the humbler classes. Every one who has even an elementary knowledge of finance is aware, that no tax can be largely productive from which the great mass of the people are exempt.

The moral advantage of a tax on the poor in the form of school pence is, that it appeals to the sense of paternal duty. It enforces a lesson of domestic piety. It establishes the parental authority, and vindicates personal freedom. The child is neither wholly educated by religious charity, nor by the State. He owes to his parents that honor and obedience, which are the sources of domestic tranquillity, and to which the promise of long life is attached. Let no one rudely interfere with the bonds of filial reverence and affection. Especially is it the interest of the State to make these the primal elements of social order. Nor can the paternal charities of a wise commonwealth be substituted for the personal ties of parental love and esteem, without undermining society at its base.

The parent should not be led to regard the school as the privilege of the citizen, so much as another scene of household duty. Those communities are neither most prosperous, nor most happy, in which the political or social relations of the family are more prominent than the domestic. That which happily distinguishes the Saxon and Teutonic races is, the prevalence of the idea of "*home*." To make the households of the poor, scenes of Christian peace, is the first object of the school. Why then should we substitute its external relations for its internal—the idea of the citizen, for that of the parent—the sense of political or social rights, for those of domestic duties—the claim of public privilege, for the personal law of conscience?

Parliament has not been entirely neglectful of the education, as well as the health of children employed in factories. The first act in their behalf was passed in 1802. This proving insufficient, other provisions were adopted from time to time, after very minute inquiries into the condition of this class of children, and protracted contests in parliament, until by the law as it now stands, every child (between the ages of 8 and 13 years) employed in a factory, must attend school *three hours* every day, between the hours of eight o'clock in the morning, and six o'clock in the afternoon. The person, whether parent or employer, who receives any direct benefit from the wages of a child, must take care that the child attend; and to show that this attendance is regular, the employer must obtain from the schoolmaster, on Monday of every week, a certificate in a form prescribed by the statute, showing the number of hours the child was at school on each day of the week previous. This certificate must be preserved for six months, and produced to an inspector on demand. The law imposes a fine for every case of neglect on the part of the employer. Inspectors are appointed by the Home Office, to visit factories and schools, with full powers to examine any person upon oath on the premises, employ surgeons to examine into the condition and arrangements for health, to cause defective machinery to be repaired, to set up a school for factory children, where none exist, and to report annually, and when required to the Home office.

The operations of the Committee of Council for 1858, are set forth in the following extracts:—

Fifty-four inspectors, including 20 assistant inspectors, were employed in visiting schools, and in holding examinations, during the past year. They visited during that period 9,384 daily schools, or departments of such schools, under separate teachers. They found present in them 821,744 scholars; 5,495 certificated teachers; and 13,281 apprenticed teachers. They also visited 38 separate training colleges, occupied by 2,709 students in preparation for the office of schoolmaster or schoolmistress. In December last, these students, and 2,087 other candidates were simultaneously examined for the end of the first, second, or third years of their training, or for admission, or for certificates, as acting teachers. The inspectors also visited 589 schools for pauper children, containing 47,527 inmates, and 118 Reformatory, Ragged, or Industrial Schools, containing 7,798 inmates. These numbers came under actual review, and were the subject of separate reports, within the period to which our present statement refers.

The following statement exhibits the expenditure from the Education Grant, classified according to Object of the Grant—both in 1858, and also from 1839 to December, 1858.

Object of Grants.	For the Year ended 31 December, 1858.			From 1839, to 31 December, 1858.		
	£	s.	d.	£	s.	d.
In building, &c., Elementary Schools,	140,826	8	8	913,449	11	3½
In building, &c., Normal or Training Colleges,	10,388	10	6	169,295	6	5
In providing Books, Maps, and Diagrams,	5,403	15	4	30,991	3	9½
In providing Scientific Apparatus,	313	16	7	3,930	1	9
In augmenting Salaries of Certificated Schoolmasters,	74,041	3	8	349,841	11	7
In paying Salaries of Assistant Teachers,	5,904	5	10	23,770	17	1
In paying Stipends of Pupil-teachers,	221,719	5	9	1,236,793	4	3
In Capitation Grants,	49,522	13	7	125,047	13	11
In Annual Grants to Training Colleges,	73,731	17	7	328,365	15	4½
Reformatory and Industrial Schools,	27,025	15	1	57,441	17	1
Pensions,	589	8	4	2,384	15	0
Inspection,	39,276	5	0	314,577	11	10½
Administration, (*Office in London,*)	17,211	11	8	83,868	3	5½
Poundage on Post Office Orders,	1,054	17	3	9,632	4	6
Agency for Grants of Books, Maps, and Diagrams,	963	13	11	5,677	17	5
Total,	668,873	8	9	3,655,067	14	9½

In the following Table the expenditure is presented according to denomination of the Receipts.

Object of Grants.	For the Year ended 31 December, 1858.			From 1839, to 31 December, 1858.		
	£	s.	d.	£	s.	d.
On Schools connected with—						
Church of England,	428,770	13	9½	2,385,427	16	3½
British and Foreign School Society,	54,293	9	1½	324,985	18	0½
On Wesleyan Schools,	42,751	17	7½	173,570	5	3½
On Roman Catholic Schools (Great Britain,)	36,258	7	8½	129,890	16	0
On Parochial Union Schools (for inspection,)	5,666	18	9	117,870	4	7
Scotland, On Schools connected with— Established Church,	46,774	14	5	232,961	0	8
Scotland, Free Church,	31,609	0	0	185,877	16	7½
Scotland, Episcopal Church,	5,536	15	7½	18,903	7	0½
Other Schools,				212	6	9½
Administration (as in Table above,)	17,211	11	8	83,868	3	5½
Total,	668,873	8	9	3,655,067	14	9½

From 1839 to December 31st, 1858, 3,427 school-houses have been built, and 1,639 houses have been enlarged and improved at an expense of £2,958,132 (near $15,000,000)—toward which the Committee have appropriated £913,450 out of Parliamentary Grants, and individuals or societies have raised by subscription £2,039,683.

There are 36 Training Colleges under inspection. The premises, which generally include from two to five acres of land, have cost 378,350*l.*, in which amount is included 118,514*l.* from the Parliamentary grant. The number of students at the end of the year 1858, was 2,709.

During the year 1858, we paid from the Parliamentary grant the sum of 49,077*l.* in exhibitions for the maintenance of individual students, the sum of 21,012*l.* 17*s.* 7*d.* to the Treasurers of the colleges, in proportion to the merits of the examination passed by the inmates at the end of each year of their training; and 1,392*l.* in aid of the salaries of special lecturers; making a total of 71,481*l.* 17*s.* 7*d.*

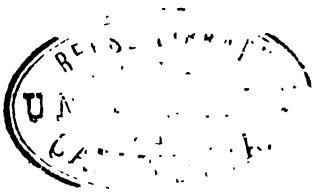
The great cost of these institutions, and the important place which they hold in the present system, has occupied our careful attention. The best of the pupil-teachers proceed to them for professional training; remain in them, with public exhibitions, for two years as Queen's scholars; quit them to become certificated schoolmasters and schoolmistresses, and, in that character, prepare other apprentices to run the same course.

The present number of pupil-teachers is now (May, 1859,) approaching 15,000, and this number is calculated to yield 2,619 who annually complete their period of service (five years,) and 2,280 candidates for Queen's scholarships.

Pensions are allowed to teachers under certain conditions. Pensioners must have served for fifteen years in school, and their schools must have been, during seven of those years, under inspection. Age or infirmity is a condition of every pension (80*l.* per annum being the maximum for an elementary teacher,) and the pension may be withdrawn on proof of misconduct, or of sufficient means of livelihood from other sources.

The following sums were granted for Education, Science and Art, in 1859.

Public Education in Great Britain,	£836,920
Science and Art Department,	93,394
Public Education, Ireland,	249,468
Commissioners of Education, Ireland, Office Expenses,	655
University of London,	3,650
Universities, &c., in Scotland,	7,650
Queen's University in Ireland,	2,297
Queen's Colleges, Ireland,	4,800
Royal Irish Academy,	500
Belfast Theological Professors, &c.,	2,500
British Museum (Establishment,)	77,425
British Museum (Buildings,)	22,270
British Museum (Purchases,)	3,000
National Gallery (including purchases of Pictures,)	15,985
Scientific Works and Experiments,	6,439
Royal Geographical Society,	500
Royal Society,	1,000
Total,	1,328,453



NORMAL SCHOOLS, OR TRAINING COLLEGES

IN

ENGLAND AND WALES.

THE germ of all the institutions for training teachers for elementary schools in England, must be found in the model school, and teachers' class of the British and Foreign School Society in the Borough-road, London. So early as 1805, the "training of schoolmasters," in the methods of this school, was made the ground of a subscription in its behalf, and in 1808, it was set forth as one of the cardinal objects of the society. From that time, persons have been admitted every year to the school to observe, learn, and practice the methods of classification and instruction pursued there. Its accommodations as a normal school were insufficient even on the plan of observation and practice pursued there, until 1842, when the present building was completed at an expense of £21,433, toward which the Committee of Council, extended a grant of £5,000. In the mean time, the national society was pursuing a similar plan in its model school at Westminster; and the necessity of training well qualified teachers by means of a special course of instruction and practice was ably discussed, and the mode and results of such training as exhibited on the continent, and especially in Prussia, were ably advocated in parliament, pamphlets, reviews, and the daily press. The Quarterly Journal of Education, and the publications of the Central Society of Education, and especially the Prize Essay of Mr. Lalor, set forth this necessity, and the experience of other countries in a very able manner. Lord Brougham, in his whole public life the early and eloquent advocate of popular education, in a speech in the House of Lords on the education of the people on the 23d May, 1835, remarked—"These seminaries for training masters are an invaluable gift to mankind and lead to the indefinite improvement of education. It is this which above all things we ought to labor to introduce into our system. * * Place normal schools—seminaries for training teachers, in few such places as London, York, Liverpool, Durham, and Exeter, and you will yearly qualify five hundred persons fitted for diffusing a perfect system of instruction all over the country. These training seminaries will not only teach the masters the branches of learning and science in which they are now deficient, but will teach them what they know far less, the didactic art—the mode of imparting the knowledge they have, or may acquire—the best method of training and dealing with children, in all that regards temper, capacity, and habits, and the means of stirring them to exertion, and controlling their aberrations" The speaker, although he failed in this, as well as in former, and subse-

quent efforts in parliament, to establish a system of national education, according to his own views, has lived long enough to see thirty-six normal schools, or training colleges in England and Wales, four in Scotland, and one in Ireland, in successful operation; and both the quantity and quality of elementary instruction greatly improved. These results have been realized mainly through the action of the Board, or Committee of Council on Education, first appointed in 1839.

One of the first objects proposed for the consideration of the Board, was a normal, or model school, in organizing which they were advised that "it is her Majesty's wish, that the youth of this kingdom should be religiously brought up, and that the right of conscience should be respected." The committee experienced so much difficulty in devising the plan of a normal school, under their direction, and in reconciling conflicting views of religious communions, that the subject was postponed, and the sum of £10,000 granted by parliament in 1835 towards the erection of such school, was distributed in equal proportions to the National Society, and the British and Foreign School Society, to be applied by them for this purpose.

With the aid of this grant, the British and Foreign School Society proceeded to provide suitable accommodations for a class of eighty normal pupils, in connection with the model schools in the Borough-road. The building was completed in 1842 at an expense of £21,433. The National Society commenced in 1840, the erection of a training college for seventy-four masters of schools in connection with that society at Stanley Grove in Chelsea, two miles from Hyde Park Corner. The building was completed in 1842, at an expense of £23,651. In the meantime, Dr. James Phillips Kay, Secretary of the Committee of Council on Education, and E. C. Tufnel, Esq., Assistant Poor Law Commissioner, commenced at Battersea a Training School, to supply schools of industry for pauper children and reformatory schools for juvenile criminals with properly qualified teachers, and at the same time to give an example of normal education, comprising the formation of character, the development of the intelligence, appropriate technical instruction, and the acquisition of method and practical skill in conducting an elementary school. The founders commenced their labors in 1840, and in 1813, after the methods and results had received the repeated, and emphatic commendation of the Queen's inspectors, they transferred the institution to the management of the National Society.

The success of these experiments, dissipated the vague apprehensions, which the first announcement of normal schools, as a foreign institution had created, and inspired general confidence in their tendencies, and conviction of their necessities. The different religious communions, by whose exertions and jealousies, the plan of the Committee of Council, had been defeated in 1839, now came forward to found Training Colleges for teachers of schools in their several connections. The Committee of Council encouraged the erection of suitable buildings by grants of money, and contributed toward their support and usefulness by the es-

tablishment of the system of pupil teachers, and Queen's scholarships by which young men and young women of the right character as prepared for these institutions, and enabled to remain in them for a sufficient length of time to profit by the extended course of instruction, and practice prescribed.

To stimulate and aid the elementary schools, and to prepare pupils for the Training Schools, stipends from £10 to £18, increasing from year to year for five years, are allowed to a certain number of the most vigorous intelligent, well-behaved and proficient scholars in any school, subject to the inspection of the government, who shall pass in a satisfactory manner, the examination prescribed by the Committee of Council, for an apprenticeship to the office of teaching. These *pupil teachers*, as they are called, receive daily one hour and a half of separate instruction from the master of the schools, to which they belong, (who receives an annual addition to his salary according to the number of such pupils besides spending about the same period in diligent preparation; and during five hours each day, are familiarized with the management and instruction of an elementary school, by having charge of one of its classes. After spending five years in this way, and passing satisfactorily the annual written and oral examination on subjects presented by the committee, these pupil teachers are then allowed to enter on a vigorous competition for admission in any of the Training Schools, as *Queen's scholars*. In all of the Training Schools, aided and inspected by the Committee of Council, the government allows £25 for the first year, £20 for the second, and £30 for the third year, towards the cost of maintenance and education of a given number of pupil teachers who can pass in a satisfactory manner the examination prescribed by the committee. Each Training School receives a grant, varying from £20 to £30 on each Queen scholar instructed during the year. To each graduate of a Training College, who shall pass a satisfactory examination, a *certificate of merit* is awarded, which entitles the holder to a stipend, varying from £20 to £30 a year, in augmentation of the salaries, which they may receive as teachers of elementary schools. The subjects and method of examination, and the standard of attainments required, are determined by the committee; and the examination papers are prepared by the inspectors of the Training Schools, and revised at a conference of all the inspectors of schools, over which the secretary presides. This system of an annual and strict examination, and of an annual grant to deserving pupils to aid them in obtaining the requisite knowledge of the principles and practice of teaching, before entering on the responsibilities of a school, and of rewarding afterwards, those who prove faithful and successful, is changing the whole aspect of elementary education in England. The full results will not be seen, until after the 5,000 pupil teachers, who have served an apprenticeship of five years in the best elementary schools of the kingdom, have spent three years in the Training Colleges, and having gained the certificates of merit, are actively engaged as teachers.

In 1852, there were thirty-four Normal Schools or Training Colleges in England and Wales, erected at an expense in building alone of over £350,000, of which sum the government contributed about one half. These institutions provide the means of residence for about 1,000 males and seven hundred females at an annual outlay of about £80,000, of which the government will contribute, in grants for Queen's scholars, about one half.

These institutions are now sending abroad such schoolmasters, as Lord Brougham alluded to in his famous declaration on the omnipotence of popular intelligence—"Let the soldier be abroad if he will; he can do nothing in this age. There is another personage abroad, a person less imposing,—in the eyes of some, perhaps insignificant. THE SCHOOL MASTER IS ABROAD; and I trust to him armed with his primer, against the soldier in full uniform array." On another occasion, the same speaker glorifies the mission of the schoolmaster: "We are called schoolmasters,—a title in which I glory, and never shall feel shame." * * But there is nothing which these adversaries of improvement are more wont to make themselves merry with, than what is termed the "*march of intellect;*" and here I will confess that I think, as far as the phrase goes, they are in the right. It is little calculated to describe the operation in question. It does not picture an image at all resembling the proceeding of the true friends of mankind. It much more resembles the progress of the enemy to all improvement. The conqueror moves in a march. He stalks onward with the "pride, pomp, and circumstance of war," banners flying, shouts rending the air, guns thundering, and martial music pealing, to drown the shrieks of the wounded and the lamentations for the slain. Not thus the schoolmaster in his peaceful vocation. He meditates and prepares in secret the plans which are to bless mankind; he slowly gathers round him those who are to further their execution; he quietly, though firmly, advances in his humble path, laboring steadily, but calmly, till he has opened to the light all the recesses of ignorance, and torn up by the roots the weeds of vice. His is a progress not to be compared with any thing like a march; but it leads to a far more brilliant triumph, and to laurels more imperishable than the destroyer of his species, the scourge of the world ever won.

Such men,—men deserving the glorious title of teachers of mankind, I have found laboring conscientiously, though perhaps obscurely, in their blessed vocation, wherever I have gone. I have found them, and shared their fellowship, among the daring, the ambitious, the ardent, the indomitably active French; I have found them among the persevering, resolute, industrious Swiss; I have found them among the laborious, the warm-hearted, the enthusiastic Germans; I have found them among the high-minded but enslaved Italians; and in our own country, God be thanked, their numbers every where abound, and are every day increasing. Their calling is high and holy; their fame is the property of nations; their renown fill the earth in after ages, in proportion as it sounds not far off in their own times. Each one of these great teachers of the

world, possessing his soul in peace, performs his appointed course, awaits in patience the fulfillment of the promises, resting from his labors, bequeathes his memory to the generation whom his works have blessed, and sleeps under the humble, but not inglorious epitaph, commemorating "one in whom mankind lost a friend, and no man got rid of an enemy!"

In Scotland, the first attempt to train teachers in the principles and practice of their art, was made by the Education Committee of the Church of Scotland, in 1826, by placing a few teachers appointed to their schools in the Highlands, for a short course of observation, instruction and practice, in one of their best conducted schools in Edinburgh. This plan was enlarged and improved in 1838; and in 1846, a building was erected for a Normal School in Castle Place, in Edinburgh, at an expense of £10,000. In the mean time, Mr. Snow, in 1836, commenced at Glasgow, a similar enterprise at his own risk to exemplify, and finally, to train teachers on a system of instruction somewhat peculiar. He was subsequently aided by a voluntary society, and finally the building was completed by the General Assembly Committee in 1840. The disruption of the church of Scotland, and the organization of the free church, has led to the establishment of two other Normal Schools, one at Edinburgh, in 1849, and the other at Glasgow, in 1852, at an aggregate expense of over £20,000. The buildings for Normal Schools, in Scotland, have cost over £45,000 ($225,000,) and will accommodate about 300 resident pupils, besides the schools of practice.

Of the forty Training Colleges in England and Scotland, twenty-seven are connected with the Church of England, two with the established Church of Scotland, two with the Free Church of Scotland, one with the Roman Catholic Church, one with the Wesleyan, one with the Congregational denomination; and in the six others, the Church of England has a virtual ascendency.

Sir James Kay Shuttleworth, in his recent work on "Public Education," written to explain and defend the measures of the Committee of Council, and "to exemplify the mode in which the school, transferred by the reformation from the priesthood to the congregation, can continue under religious government, consistently with the privileges of the laity, the right of conscience, and the duty of the civil power to fit its subjects for the discharge of their functions as citizens," makes the following remarks on the Training Colleges, of which in their present form and relations to government, he may be justly considered the author.

The English Normal Training College has thus received a definite constitution, in harmony with the separate religious organization of elementary schools, and forty such establishments have been incorporated into a scheme of administrative action, in which the education of the future schoolmaster commences in the infant, is pursued in the elementary school, developed during his apprenticeship, and completed as a Queen's scholar in the Training College. In every part of this career, he is subject to the direct and independent influence of the religious communion to which he belongs, through the managers of the schools or college. But his exertions are inspected and rewarded by the government. He passes through a

graduated series of examinations, by which every portion of this system is brought into harmony, and made to subserve one common end. The principle of self-government is thus reconciled with the claim of the executive to full security for the efficient application of the public money. The religious communion and the civil power have each separate spheres of action: religion is most jealously guarded from the intrusion of secular authority, without suffering any divorce from the school. The schoolmaster will have had all the experience of his scholars and his apprentices, as well as of their future course as Queen's scholars. He will belong to the class for which he ought to have the deepest sympathy. His experience will not be limited to that of domestic life in his parent's cottage, nor will it be likely that, after five years' practical training in the school, the corporate life of his college can so deeply stamp its own device upon his mind, as not to leave it susceptible of impressions which his education will fit him to receive from society. His instruction will be neither too special nor too meagre: too general nor too collegiate. From its commencement to its close, it will be under the influence of religion in his own communion, and it will be at all times under the vigilance of a department to which the civil interests of education are confided.

III. JOSEPH LANCASTER.*

JOSEPH LANCASTER, whose name must ever have an honorable place in the history of education, was born November 27, 1778, in Kent Street, Borough Road, London. His parents were respectable, worthy people, but far from wealthy. In his early years Joseph was remarkable for thoughtfulness and intelligence, and he was generally to be seen in some corner of the room with a book in his hand. When about fourteen he read Clarkson's writings on the slave-trade, which were just then issuing from the press, and they made such an impression on his mind, that he formed the singular resolve to go to Jamaica and teach the poor blacks to read the Bible. It was a wild scheme, and one that he knew his parents would oppose; he therefore determined to leave home without their knowledge. He started on his perilous enterprise with only a pocket Bible, a volume of "*The Pilgrim's Progress*," and a few shillings in his purse. The first night he spent beneath a hedge, and the next he slept under a haystack. His money was soon expended; but happily he fell in with a working man going the same road, who generously shared his provisions with him. None would have thought, had they seen the poor boy enter the city of Bristol, penniless, and almost shoeless, that he would one day become a powerful instrument in diffusing the glorious light of knowledge among benighted thousands. On offering himself as a volunteer, he was accepted, and the following morning was sent to Milford-Haven. On board the vessel he became an object of ridicule, and went by the appellation of the parson. One day when the captain was away, an officer in derision asked him to preach a sermon to them; and Joseph acceded to the request, on condition that he was allowed half an hour for meditation. At the time appointed he came on deck, where he found all the ship's company waiting to listen to him. Having mounted a cask, he began to speak of the sin of drunkenness and profane swearing—sins to which sailors are particularly addicted. His companions at first laughed heartily; but conviction at length fastened on their minds, and they hung down their

* Compiled from "*Chamber's Journal*," Vol., X. (1313.) and Sketch by William Corston, and Notes by John E. Lovell.

heads and one after another sneaked off. The sermon had at least one good effect, for during the remainder of the voyage he was treated with the greatest kindness.

Joseph's return home was brought about in a singular manner. A clergyman, stepping into Mr. Lancaster's shop to make a purchase, found Mrs. Lancaster weeping, and kindly inquired the cause of her distress. She told him that her son had left his home, and the reasons she had for supposing he had gone to the West Indies. "Oh come my good woman," he said encouragingly, "take comfort; I am intimate with the captain of the Port Admiral's ship at Plymouth. I live at Clapham. Should you hear of your son, let me know." Three weeks after, a letter was received from the runaway, and information was immediately sent to their new friend. The promised interest was used in his behalf, and Joseph was ere long sent back, with a new suit of clothes, and money to pay all his expenses.

Joseph Lancaster's benevolent and energetic mind soon, however, found a fresh field for its exercise. He saw the ignorance prevailing among the poor of his own land; and though he could not anticipate the extensive good which ultimately crowned his labors, yet he determined to use his individual efforts for its removal.

Having time at his own disposal, he requested his father to give him the use of a room in his house, which would enable him, he said, to open a school on very low terms for the poor of the neighborhood. Mr. Lancaster readily complied, and Joseph set about the necessary preparations. He purchased some old boards, and manufactured them into desks and forms; the workmanship, it is true, was rather rough, but they answered all the intents and purposes for which they were designed. When completed, he reckoned that the outlay amounted to twenty-five shillings. The school was opened January, 1798.

Mr. Lancaster found that many parents were unable to pay even the small sum he asked, and he generously offered to instruct boys so circumstanced gratuitously. This greatly increased his school; and not being able to afford ushers, he felt it necessary to form some plan in which one boy could instruct another. This suggested the system of having monitors, which afterwards was so generally adopted. With Lancaster it was entirely a new idea, though it was subsequently found to have been previously practiced by the celebrated Dr. Bell at Madras.

The room in his father's house was soon found to be too small; one place after another was hired; but the school became so large, that Mr. Lancaster at length had a suitable building erected at his own

expense. It is said that he had no less than a thousand pupils—eight hundred boys, and two hundred girls. The following notice was placed on the outside of the building:—"All that will, may send their children, and have them educated freely; and those that do not wish to have education for nothing, may pay for it if they please."

The disinterested kindness of the young schoolmaster won the affection of his pupils, and they looked up to him as their counselor and friend. During the hours of recreation he joined in their sports, often taking two, three, and on one occasion five hundred of them into the country. Then on the Sunday evenings he was in the habit of inviting a large number of them to tea at his house, where, after familiar and instructive intercourse, he closed the day with devotional exercises. About this time he joined the Society of Friends. We can not pass over a circumstance which shows the benevolent regard Mr. Lancaster felt for the young under his charge. One season the scarcity and dearness of provision had reduced the poor to a sad state of want: he was not able from his own purse to relieve the distress from which many of his boys were suffering; he therefore made a subscription amongst his friends, and was by this means enabled to provide a good dinner daily for sixty or eighty of the most needy.

Constant association with the youths for whom he was laboring gave Mr. Lancaster an insight into character, and thus qualified him for the task of forming a system for their instruction.

The novel plan on which the school was conducted excited much curiosity and interest. Persons of distinguished rank visited it, and expressed themselves much pleased with its operations. Some of Joseph Lancaster's friends spoke favorably of him to George III., and his majesty intimated a desire to see the young schoolmaster.

"Lancaster, I have sent for you to give me an account of your system of education," the king said, as he entered the royal presence. "I hear you have met with opposition. One master teach five hundred children at the same time! How do you keep them in order?"

"Please thy majesty, by the same principle thy majesty's army is kept in order—by the word of command."

"Good, good," returned the king: "it does not require an aged general to give the command—one of younger years can do it."

Lancaster then proceeded to explain his plan. The king listened with attention, and when he had concluded, said, "I highly approve of your system; and it is my wish that every poor child in my dominions should be taught to read the Bible. I will do any thing you wish to promote this object."

"Please thy majesty," Lancaster replied, "if the system meets thy

majesty's approbation, I can go through the country and lecture on the system; and I have no doubt but in a few months I shall be able to give thy majesty an account where ten thousand poor children are being educated."

The king then promptly engaged to subscribe £100 annually; and turning to the queen, he said, "Charlotte, you shall subscribe £50, and the princesses £25 each;" adding "you may have the money directly."

"Please thy majesty, that will be setting thy nobles a good example." This latter remark called forth a smile from the courtly train.

From this time Joseph Lancaster became a public lecturer on education. He traveled from one town to another, and in most instances was successful in overruling the prejudices and moving the hearts of the inhabitants, so far as to get them to assist in establishing free schools for the poor. These lectures led also to a more general investigation of the subject. On the 20th of February, 1807, Mr. Whitbread, in the House of Commons, said, "I believe the greatest reform that could take place in this kingdom would be to impart instruction to every man in it. A system of education has lately been formed, so simple, so cheap, and so effective, that the discovery of it is a great benefit to the world at large, and the discoverer, Mr. Joseph Lancaster, is entitled to very considerable praise." He went on to say that he was aware that prejudice and bigotry had united against him, but that he was convinced that his principles were true; that they would ultimately prevail; and that, by establishing similar schools, education would be conducted at less than one-third the expense which it at that present time demanded.

The necessary outlay in the establishment of the plan was so great, that notwithstanding the pecuniary support Mr. Lancaster received, he found himself involved in debts to a large amount; and in the summer of 1807 he was arrested. He wrote to several friends on the occasion, but all were afraid to involve themselves in the affair. One, however, Mr. W. Corston, left home with the intention of becoming bail for him; but his generous impulse was checked by the thought that other writs might be immediately issued. He felt that if he carried out his purpose, it would risk the interests of his wife and children, yet to desert a friend in the hour of need was distressing in the highest degree. He determined, however, to go on and make Mr. Lancaster acquainted with his feelings: this he did. When he had explained all, Mr. Lancaster, taking him by the hand, exclaimed, "My dear friend, I see thou art not to assist me this time. Compose thyself; this will never make a breach of friendship between

thee and me." Strange to say, the sheriff's officer who conducted him to the King's Bench conceived such a high esteem for him that he became bail, saying he was sure he was an honest man.

In March, 1808, a committee consisting of six gentlemen was formed, who held themselves responsible for the debts of the Society, and things went on more prosperously.

The following are a few brief extracts from some highly interesting letters he wrote to his friends during his tours:—"*Woburn, 23d of eleventh month*, 1807.—I am now at Woburn Abbey, and dine to-day with the Duke and Duchess of Bedford and the Duke of Manchester. I am to hold a public lecture here, and he [the duke] has promised to attend it. I trust some good is likely to occur before we go. The day after to-morrow is my birthday: I am nine-and-twenty. I wish all my children [his scholars] to have a plum-pudding and roast beef; do order it for them, and spend a happy hour in the evening with them, as thou didst this time last year in my absence in Ireland. Perhaps thou wilt have a plum-cake or tart for my little unprotected infant on my birthday." "*Free School, Borough Road, 26th of second month*, 1808.—The last number of the "*Edinburgh Review*," notices my plan of education very favorably, and complimented the king by saying—'His majesty's goodness will be remembered, and his name have the blessing of many a poor ragged boy, long after it is forgotten by every lord of the bedchamber, and every clerk of the closet.' This same review says my publications have a little of the 'Obadiah flavor' about them; but they, the reviewers, think that is all fair, and that Quakers ought not to be expected to write and speak as other people. So I forewarn thee that thou may possibly expect a little of that Obadiah flavor, and not be disappointed."

He goes on to give some details of his proceedings in Bristol, where he met with opposition from the very men from whom he had reason to expect the most cordiality. They predicted a riot if he publicly lectured there; and he gives the following ludicrous account of the effect this had upon him:—"The mortification of being worried, goaded, and even insulted by my own friends (and there were some among the deputation I highly esteemed and loved,) was such as put me into a *pickle*, and gave me a fit of the bile. I was to go to a gentleman's to tea previous to the lecture. The visit from the deputation of Friends had made me very ill and low, so in haste and pertubation I went out without being shaved, and without a clean neck-cloth. When at tea, I found I had come out and forgot to leave my beard behind me—I requested my friend to let me be shaved; for

knowing I was a friend or Quaker, I did not wish people to take me for a Jew. The important work of *shavation* once accomplished, tea over, and being furnished with a clean neckcloth, I unthinkingly put the dirty one in my pocket, and deliberately walked off to the lecture-room. The room was crowded, and the lecture attended with much success; but finding myself annoyed by the heat of the place when mounted on my rostrum, I felt for my pocket-handkerchief, and twice did I take out my dirty neckcloth to wipe my face with, to my no small diversion ever since, and probably of my auditors. Next day I waited on my friends, told them there was no riot, but a loyal and attentive auditory, and that their act though only the act of individuals, and not of the body, was a stretch of ecclesiastical authority I did not expect, and to which I would not submit. But I had another cause of complaint against them—their unwarrantable interference had given me the bile; now I had a great work, and the bile was only an impediment which I wished to get rid of. As they had given it me when I had no business with it, I therefore begged they would take it again, and divide it among themselves, as they were *many*, and I only one. Such a division would make it light to them, and I should get rid of a heavy burthen at an easy rate; but they did not accept my proposition—they only laughed merrily at it; and after all we parted in good-humor."

* * * "On returning from Canterbury, I went to Woburn Abbey, and there spent my birthday, where I had an opportunity of being introduced to the Duke of Manchester, whose Christian liberality was very gratifying to me. I gave a lecture at Woburn; and while lecturing, an impudent little black dog wanted to eat my pulpit. The Duke of Bedford had appointed a man to make all things ready for my lecture in the Market House. Just as I was going to begin, he says, 'Sir, you want something to stand on?' I said, 'Yes.' What shall I get?' 'Oh, the first thing that comes to hand will do.' So what does he do but bring two or three squares of greaves or oil-cake for me to stand on. There might be some fear of my pulpit melting under my feet; but I did not much dread that, though it proved a little *slippery*, for I had stood in slippery places before without falling. However, when speaking, and the whole audience as well as myself deeply attentive to the subject, out came the dog, and began to nibble the corners of the *pulpit*, and certainly would have devoured some part of it, if a gentleman had not driven him away. I kept my countenance during this risible scene with the usual gravity; for if my muscles had relaxed ever so little, the audience would have soon been convulsed with laughter. Things once put in a train for a

school at Woburn, I took leave of my kind friends, and traveled down to Bristol. My former lectures had been so well received, that the committee there entreated me immediately to give some more, and planned out four in succession. The Guildhall, the Assembly Room, and the Merchant Taylors' Hall proving to small, the committee thought the best and only thing to accommodate the people, as a *broad hat* could not find its way into the church, was to take the large Methodist meeting-house, and here we had above four thousand persons! A *Methodist* meeting-house, a *Friend* lecturer, and two *chaplains of the Duke of Kent* holding the plates at the door, and forty guineas in small money in the plates, and myself telling them 'that fifteen years ago I came into this great city poor and needy, without a shilling or a friend! Now, after this long interval, I came to plead for such as I was (want of education excepted)—to remind them of their duty as Christians, not to leave one poor child, male or female, unable to read their Bibles now and forever—and come with a plan of education that had stood the test of experiment, and had the patronage of the wise and good of all denominations."

In 1818 Mr. Lancaster came to America, to propagate his system here. He landed at New York, and was kindly welcomed by Cadwallader D. Colden, Dr. Hosack and De Witt Clinton. A knowledge of his plans and methods had preceded him, which were partially incorporated into the schools of the Free or Public School Society of that city, and into the Charity Schools of Philadelphia, under the auspices of Thomas Scattergood, and subsequently of Robert Vaux. It is difficult now to conceive the enthusiastic hopes which the friends of popular education formed from the dissemination of the monitorial system of instruction;* or the cordial reception which was at that time given to its advocate.

* The following extracts will show the extent of this delusion:—De Witt Clinton, in a Speech on opening the enlarged free school at New York, 1810.—"I confess that I recognize in Lancaster the benefactor of the human race. I consider his system as creating a new era in education, as a blessing sent down from heaven to redeem the poor and distressed of this world from the power and dominion of ignorance. Although the merits of this apostle of benevolence, have been generally acknowledged in his own country, and he has received the countenance and protection of the best men in Great Britain, yet *calumny* has lifted up her voice against him, and attempts have been made to rob him of his laurels."

Again in his Message as Governor to the Legislature of New York in 1818, he says, "Having participated in the first establishment of the Lancasterian System in this country; having carefully observed its progress and witnessed its benefits, I can confidently recommend it as an invaluable improvement, which, by wonderful combination in expense and rapidity of instruction, has created a new era in education. The system operates with the same efficacy in education as labor-saving machinery does in the useful arts."

President Nott, in an address to the students of Union College July 11, 1811, exclaims: "Where is Lancaster, who has introduced, and is introducing a new era in education?" &c.

John Adams, writes to a friend in Cambridge:—"I have heard friend Lancaster with pleasure: he is an excellent scholastic and academic disciplinarian. I was really delighted and enlightened by that lecture."

Lancasterian or Monitorial Schools were established in New York, Albany, Montreal, Quebec, Hartford, New Haven, Philadelphia, Baltimore, Washington, and other principal cities, which, from time to time, were modified, and finally have lost all the distinctive features of the original model.

In 1823 he resorted to Caraccas on account of the health of his family. He went with his son-in-law and daughter, (who afterwards settled in Mexico,) and, to use his own words, "was kindly received, promised great things, honored with the performance of little ones," and—after expressing, in no measured terms, his indignation at the breach of all the promises made to him—was glad to leave his family, and escape with his life. This was accomplished by a hasty flight into the interior, from whence he subsequently reached the sea shore, and embarked in a British vessel bound for St. Thomas.

During his stay in Caraccas he had entered a second time into the marriage state, and his account of the performance of the ceremony is curious, as being probably the only instance yet on record of a Quaker wedding in South America.

The party met in Lancaster's school-room. At the time appointed General Bolivar, with his leading officers and a large party of gentry and merchants, assembled. "Bolivar's suite," he says "were extremely puzzled at the large maps, some busying themselves with looking for Caraccas in Asia and in Africa. The ceremony commenced by the whole party being requested to sit in silence. After a time this was broken by a notary, reciting the names and connexions of the parties, and proclaiming that each had promised, in the fear of God, to take the other "for better or worse, for richer or poorer," and so on. The witnesses set their hands and seals to the contract; Bolivar signified his approval, and the marriage was regarded by all parties as binding."

After a short stay at Santa Cruz and St. Thomas, where again his lectures were attended by the governor and the gentry of the island, he returned to Philadelphia. Again sickness overtook him, and poverty, and much sorrow. In miserable lodgings, with an apparently dying wife, pinched by want, and pressed hard by difficulties of every kind, he appealed to the benevolent, and again his friends on both sides of the Atlantic came to his relief. In England Mr. Corston secured him an annuity; and in the United States, in addition to other aid from individuals, the corporation of the city of New York voted him a grant of $500.

On the 23d of October, 1838, he was run over in the streets of New York; where he died in the fifty-first year of his age.

NOTE.

We give below brief biographical sketches of three of Lancaster's liberal and steadfast friends, and early patrons of the British and Foreign School Society, under whose auspices his first school has become an educational power in Great Britain.

WILLIAM CORSTON.

WILLIAM CORSTON, an early steadfast friend of Joseph Lancaster, was the founder of the manufacture of "leghorn" in England. Having shown that, instead of being imported, as heretofore, from Italy and France, it might be manufactured by poor people, he opened a warehouse for its sale on Ludgate-hill. The discovery attracted much notice. The "Society of Arts" pronounced the invention a national benefit, and rewarded the inventor with a gold medal. The "Society for Bettering the Condition of the Poor," also noticed this valuable branch of manufacture in their reports. After many vicissitudes, some of which obliged him more than once to compound with his creditors, he eventually succeeded in his undertaking, and, after a long and laborious life, retired on a small property to his native village of Fincham, in Norfolk, where, at a very early period of his career, he had established a school for poor children. It is due to this good and honorable man to state, that after emerging from pecuniary difficulties, he called his creditors together, and, with rare probity, paid every debt in full.

William Corston was a Moravian by religious profession, a man of tender spirit and of warm affections. We have often heard him relate, with brimming eyes, the circumstance which first led him to take so deep an interest in the education of poor children. "I was going," he used to say, "when I was about twenty years of age, through Buttlane, Deptford, when I heard voices singing, and looking up, saw a board on which was inscribed, "To the glory of God and the benefit of poor children. This school was erected by Dean Stanhope." I stood looking and musing upon it, when the voices of the children so affected me, that tears flowed down my cheeks, and the prayer immediately arose in my heart, Oh that it may please God that I may have it in my power one day to build a school like this for poor children!* He accomplished his object, and the school still stands, bearing the same inscription,—"To the glory of God and the benefit of poor children."

Lancaster never had a more attached friend than this good Samaritan. In all his trials we find him pouring his sorrows into the sympathizing bosom of the man whom he delights to call his "friend," his "fellow-laborer," his "brother," his "best beloved and faithful one,"—and he never appeals in vain. In later years, Mr. Corston spent most of his time at Fincham, where he died on the 25th of May, 1843, in the eighty-fourth year of his age.

JOSEPH FOX.

JOSEPH FOX, to whom Lancaster was introduced in 1807, was a medical man, not less eminent for his professional skill, than for his extensive and diversified benevolence. He was, like Corston, a man of quick feelings, and of sensitive

* By some unaccountable mistake Mr. Southey has attributed this incident to Lancaster, and made him the straw-plait manufacturer.

nature. In religious sentiment he was either an Independent or a Baptist, we are not sure which. Fox, while at Dover, was taken by the late Sir John Jackson, with whom he was residing, to hear Lancaster lecture, and such was the effect produced upon him by the fervid oratory of the speaker, that at the conclusion of the lecture he rose, and with the greatest emotion and solemnity exclaimed, "Were I to hold my peace, after what I have now heard and experienced, the stones might cry out against me." His heart and hand were, from this moment, truly devoted to the work.

On his return to London, it was agreed that he should meet Lancaster to dinner at Ludgate-hill, and Mr. Corston thus describes the interview:—

After dinner, our first subject was the debt. "Well, Joseph," said Mr. Fox, "what do you owe now? Do you owe a thousand pounds?" He only replied, "Yes." After a little time, he asked, "Do you owe *two* thousand pounds?" A significant pause ensued. Joseph again replied, "Yes." The third time he inquired, with increased earnestness, affectionately tapping him on the shoulder, "Do you owe *three* thousand pounds?" Joseph burst into tears. "You must ask William Corston," said he. "He knows better what I owe than I do myself." Mr. Fox then, rising from his seat, and addressing me, solemnly said, "Sir, I am come to London to see the devil in his worst shape; tell me what he owes." "Why, Sir," I replied, "it is nearer *four* thousand than three." He returned to his chair, and seemed for some time to be absorbed in prayer; not a word passed from either of us. Mr. Fox at length rose, and, addressing me, said, "Sir, I can do it with your assistance." I replied, "I know, Sir, that God has sent you to help us; and all that I can do is at your command." He rejoined, "I can only at present lay my hand upon two thousand pounds. Will you accept all the bills I draw upon you? and every one shall have twenty shillings in the pound, and interest if they require it." I replied, "I will." We then all instantly rose, and embraced each other like children, shedding tears of affection and joy. "The cause is saved!" exclaimed Mr. Fox. I replied, "Yes; and a threefold cord is not easily broken." Thus, through the gracious and almighty hand of Him, who prospers his own cause, and makes it to triumph over all its enemies and obstacles,—thus was the foundation laid for the maintenance of an institution, which was destined to confer the blessing of *Christian* education upon millions and millions of mankind.

We immediately, and with renewed energy, proceeded with the work. Two days after, the bills, forty-four in number, were drawn, accepted, and given to the creditors; and, with gratitude to the Divine goodness, it may be added, that they were all honored as they become due.

Soon after this we were joined by several valuable friends; and on March 1, 1808, a committee was formed, consisting of the following persons:—

(Their names are given in the order in which they engaged in the work.)

THOMAS STURGE,	WILLIAM ALLEN,
WILLIAM CORSTON,	JOHN JACKSON,
JOSEPH FOX,	JOSEPH FOSTER.

From this time the accounts were properly kept, the trustees holding themselves responsible to the public. Nevertheless, they were further called upon to advance large sums, from time to time, and for nine years cheerfully sustained the burden of a debt of £8,000.

At length, Mr. Whitbread, who attended the committee, observed that it was a *shame* that a benevolent public should let six gentlemen be so far in advance

for so long a time; and proposed that a hundred friends should be sought for, who would undertake to subscribe or collect £100 each for the work. In three years this plan proved successful, and in that time was raised £11,040, by which a new school was built, and the establishment greatly enlarged. And in the year 1817, the trustees were exonerated.

Mr. Fox devoted himself with characteristic energy to the work he had undertaken, and on the formation of the British and Foreign School Society, in 1808, he became its secretary—an office which he rendered honorable by his gratuitous but unceasing and unabated labors. He died on the 11th of April, 1816, at the early age of forty years.

WILLIAM ALLEN.

WILLIAM ALLEN was born on the 19th of January, 1788, of poor parents, both members of the Society of Friends, and engaged in the manufacture of silk, in Spitalfields, London. Until he was two and twenty, he worked with his father.* But, although "diligent and attentive," he had no taste for the manufacture of silk. His mind had already received a decided bias in favor of scientific pursuits. Even while a child he had "a particular predilection for chemistry, and was persevering in his efforts to obtain an experimental knowledge of this science. Astronomy was also a favorite study, and at the age of fourteen, he had himself constructed a telescope with which he could see the satellites of Jupiter. In describing the circumstance, he said, that "not being strong in cash," he was obliged to go economically to work; he accordingly purchased an eye-piece, an object glass, for which he paid one shilling; he then bought a sheet of pasteboard, which cost twopence; and, having made his tubes, and adjusted his glasses, he found, to his great delight, that the moons were visible. Thus, for fourteenpence, he obtained a source of enjoyment, the recollection of which always afforded him pleasure.

The close of the year, 1792, first associates William Allen with Plough Court, Lombard Street; Joseph Gurney Bevan having introduced him into the chemical establishment carried on there under his able superintendence. In this new and more agreeable situation his peculiar talents soon became manifest. He devoted himself with characteristic ardor to the duties of his position, and within three years, in consequence of the retirement of Mr. Bevan, he became leading partner in the house, and opened a laboratory at Plaistow. Soon after this, he unites with other Friends in the formation of a philosophical society;† takes to "sitting up all night, preparing for lectures and making experiments;" becomes "very low" for want of letters from a certain "dear Mary Hamilton," then residing at Redruth; and, finally, as after this intimation might be expected, is happily married to the lady of his choice.

William Allen was now a busy and a prosperous man. Literary and scientific pursuits, the claims of an extending business, experiments, lectures, meetings at Guy's, and medical studies, employed his days and frequently absorbed his nights; while competence, peace, and domestic felicity shed their blessings on his path, and cheered and refreshed him under labors which would otherwise have been overwhelming.

* Mr. Allen kept a "Diary," from which this Sketch is gleaned.

† Luke Howard, William Phillips, Joseph Fox, W. H. Pepys, and Samuel Woods, were among the earliest members. Astley Cooper, Dr. Babington, Tilloch, and others, joined afterwards.

The first intimation we have in Mr. Allen's journal of philanthropic movement is found under date of December, 1796, when he purposes, if he can get a little more at liberty, to lay some plan for the amelioration of the state of the poor. The following year, about the same time, William Phillips and himself united to form what was long after known as "The Spitalfields Soup Society." Into this scheme he threw himself heart and soul. A large and effective committee was formed; liberal contributions were secured; and a vast amount of suffering was alleviated, at a comparatively small cost. In March, 1798, his name was proposed on the committee of "The Society for Bettering the Condition of the Poor;" but he is "in a strait about it," as many of the members are of the nobility and he is "fearful" that he "may not keep his place as *a Friend*." This difficulty was, however, soon overcome; no one being disposed to quarrel with the peculiarities of the Society to which he belonged. In 1800, and 1801, the Soup Society was again in operation, (bread was then sometimes seventeenpence halfpenny the quartern loaf, and all other food proportionably dear;) and day after day is devoted to "the soup-house," "the soup committee," "domiciliary visits to the poor," and such like labors of love.

Mr. Allen does not appear to have been actually elected a member of the committee for the abolition of the slave-trade until May, 1805, but in spirit he was united with it from his youth up.* His intimacy with Clarkson commenced in 1794, Plough Court being frequently the home of "that apostle of humanity," when in town, on the business of the slave-trade. In 1841, he paid his last visit to Playford Hall. They were then both old men, and they spent a happy hour in discoursing on old times. At parting, Allen, deeply affected, could only say, "The Lord bless thee!" Clarkson wept. They had been friends for half a century, and they had a mutual conviction that they should meet no more on earth.

The date of Mr. Allen's first introduction to Wilberforce is not given. He dines with him, apparently for the first time, in August, 1805, where he meets with Charles Grant, and others. From this time an intimacy subsisted between them which lasted for life. On the 30th July, 1833, Mr. Allen notes in his diary, "Yesterday, died William Wilberforce." "His warfare is accomplished; his course is finished; he kept the faith. Those who regard him merely as a philanthropist, in the worldly sense of that abused term, know but little of his character; his philanthropy took its origin in love to God, it was kindled at the sacred fire of Divine love, and it burned with such bright and steady luster only because it was duly replenished from its hallowed source."†

In July, 1808, a party of seven‡ dined together in Plough Court, and formed "The Society for diffusing Information on the Subject of Punishment by Death;" Basil Montague undertaking to open a communication with Sir Samuel Romilly on the subject. Mr. Allen's anxiety for the amelioration of the criminal code was very great, and his efforts on behalf of criminals condemned to die for com-

* The little band of laborers who first formed themselves into a committee, to promote the great work of abolition, were—William Dillwyn, George Harrison, Samuel Hoare, Thomas Knowles, M. D., John Lloyd, and Joseph Woods. Their first meeting was held in 1783. The mode they pursued was, enlightening the public mind, and some of their efforts proved highly useful. In 1787, a society was formed upon a more extended scale, when the names of Granville Sharpe, Thomas Clarkson, and several others, were added to the committee.

† These observations were *adopted* from a brief obituary of the deceased.

‡ Basil Montague, Thomas Furley, B. M Foster, R. Phillips, F. Smith, J. G. Bevan, and Luke Howard.

paratively slight offences were always unwearied and frequently successful. It is difficult to believe now, that so late as 1813, the greatest efforts were necessary to prevent the extreme sentence of the law from being carried into effect on a poor wretch, not twenty-two years of age, extremely ignorant, unable either to read or write, and exhibiting no indications of a ferocious disposition—who, it seems, crept in at the window of a house, stole property to the amount of a few shillings, and withdrew without any attempt to commit a personal injury. Yet this was the fact. Well might Mr. Allen, writing, as a last resource, a long personal letter to Lord Sidmouth, indignantly exclaim, "Shall a person—to whom, be it remembered, society has failed in its duty, by suffering him to grow up in ignorance—for the crime of stealing to the amount of a few shillings, and without any aggravating circumstances, suffer the very same punishment which you inflict upon him who has been guilty of the most barbarous murder, and, in short, endure the greatest punishment which one human being can inflict upon another? To reform the guilty, and to restore them as useful members of the community, is a glorious triumph of humanity, and marks a state rising in the scale of civilization; but to have no other resource than the punishment of death reminds me of the miserable supterfuge of a barbarous age, barren in expedients to save, strong only to destroy."

It is gratifying to know that this appeal was successful. "I am glad," says Mr. Allen, in a letter to Sir Robert Harry Inglis, "that this affair has given me an opportunity of being better acquainted with Lord Sidmouth's real character, of which, from what I have seen myself, I shall think more highly than ever."

Early in the year 1813, Mr. Allen was planning the establishment of "Savings Banks." "Hast thou" (he writes to Richard Reynolds, of Bristol,) "turned thy attention to the subject of a bank for the poor, in which their little savings of threepence or sixpence a week might accumulate for their benefit? I have consulted Morgan, the great calculator, and he is to sketch me a plan." Three years afterwards (January the 20th, 1816,) he notes, "Charles Barclay, Charles Dudley, and Robert Stevens, met me at Plough Court, on the subject of savings banks for the poor, and we laid the first stone of the building."

On the 13th of February, 1814, Wilberforce calls upon him, and states that "he has heard that the Lascars and Chinese kept at Ratcliff had been very ill used." Would Clarkson and himself see what could be done? This was enough. Away he flies to the rescue of these unfortunate strangers. An order was immediately obtained, to visit and inspect the barracks where two hundred were lodged; and a "Lascar Society" is immediately founded. The committee meet regularly at Plough Court; Mr. Wontner, of the Minories, and other humane inhabitants of the distrtct, having kindly undertaken to act on behalf of these poor creatures. The same year he is assisting in the formation of "the Peace Society," and in 1815 projecting an institution for the reformation of juvenile criminals.

But there is literally no end of his devices for doing good. The diary groans under his activities. The very pages become heavy and oppressed with the ever returning record of conferences, committees, and appointments. We shall therefore only add, that in June, 1816, "with the sole object of stimulating to virtue and active benevolence, by pointing out to those who have the disposition and the power the means of gratifying the best feelings of the heart, and to show that all, even the poorest, may render material assistance in ameliorating the condition of man," he established, and with the help of friends con-

ducted a periodical entitled the "*Philanthropist.*" This journal, which was warmly supported by Clarkson, Brougham, William Crawford, and many other benevolent individuals, was continued till 1820, having by that time extended to seven octavo volumes.

To the promotion of popular education, Mr. Allen, it is well known, was through life zealously devoted. In mentioning the first visit he paid to Lancaster's school, in the Borough Road, he says, "I can never forget the impression which the scene made upon me. Here I beheld a thousand children collected from the streets, where they were learning nothing but mischief, all reduced to the most perfect order, and training to habits of subordination and usefulness, while learning the great truths of the gospel from the Bible. The feelings of the spectator while contemplating the results which might take place in this country and the world in general, by the extension of the system thus brought into practice by this meritorious young man, were overpowering, and found vent in tears of joy."

In the year 1808, Lancaster resigned his affairs, which were then sadly embarrassed, into the hands of trustees; and on the formation of the British and Foreign School Society, which took place in the course of that year, Mr. Allen became treasurer.* His advances for some years after the appointment were heavy, and frequently under circumstances which involved risk of repayment. An extraordinary effort was required to raise funds for the liquidation of the debt with which the Society was encumbered, and it was at length only accomplished by enormous sacrifices of time on the part of a few individuals. The misunderstanding which soon after sprang up between Lancaster and his trustees greatly aggravated a burden which had already become nearly insupportable.

The first thing needed was a regular set of books, and properly arranged accounts. These Mr. Allen undertook to prepare, and he speaks of "laboring as hard in unravelling matters" as ever he did in his own concerns. This, however, was but the beginning of trouble. The books and accounts arranged, and a sufficient sum of money raised on loan at five per cent., to place the establishment on a permanent basis, subscriptions had to be secured, expenditure reduced, operations systemized, buildings erected, a society in name to be made a society in fact; and all had to be effected under a load of obloquy, and in the face of unceasing misrepresentation. A work like this required years of labor, and the diary bears witness that *years* were cheerfully devoted to it.

In 1811, notes occur to this effect:—"Very much overdone this week. I think school concerns altogether have taken up nearly three days." Again, in 1812, "Of all the concerns that I have any thing to do with, the Lancasterian lies the most heavily on my mind." Again, in 1814, "Busy at school accounts, much exhausted." And thus on he went, day after day, week after week, year after year. School meetings, canvassings for money, journeys, and foreign correspondence, regularly alternated with lectures, experiments, business, and social obligations; and it is sometimes difficult to say which received the closest and most constant attention.

It is pleasant to observe, in the midst of these engrossing labors, a not unfrequent recurrence to higher and more spiritual considerations; and we think we can sometimes trace a sort of secret link between the daily trial and the evening meditation. After a weary day, spent in thankless efforts to do good, how touching is the following record:—"Still under depression; my little stock

* This office he sustained for thirty-five years.

of faith almost exhausted; and yet I can humbly say, in the multitude of things which harass my mind, the main object is the good of others; for this I have in great measure given up my own gratification, for if instead of these things my time were devoted to philosophical pursuits and experiments, to which I am naturally so prone, the path to honor and distinction stands fair before me. May the sacrifice be accepted above!" We could almost imagine, on reading these lines, that the voice of his mother was even then sounding in his ears the tender appeal—"Come, my beloved, if a right hand or a right eye be called for, give it up. The Lord loves a cheerful giver, and he will restore the an hundredfold."

The deep personal attachment which subsisted between the parties engaged in the propagation of Lancaster's plans was both singular and sustaining. Fox writes to Allen, "Let us cheer each other; we shall reap, if we faint not. In the whole of the struggle my mind has been supported by a consciousness of the close fellowship of heart which was ever to be found in you, and I hope that so long as we are spared in this present sphere of action we shall be like Jonathan and David." Allen notes, "Dear Fox and I traced the gracious support of Divine Providence under the work, and were comforted." In writing to him, he says, "No great an important object was ever attained without considerable exertion; but when we are associated with those we love, as I firmly believe is the case in the present instance, we may, perhaps, adopt the lines of Cowper:—

> 'And one in heart, in purpose, and design,
> Gird up each other to the race divine.'"

So, in writing to Joseph Foster, an excellent man, to whom he was united by the strongest ties of personal regard, and the value of whose long-continued labors in the school cause it would be impossible to overestimate, he says, "I have often been very thankful in having such a coadjutor as thou art. I do not think we have entered into the work altogether in our own will, and humbly trust that we may be made instrumental in doing much good."

School affairs, at this crisis, brought Mr. Allen into almost constant communication with members of the royal family, and other distinguished persons. The acquaintance with the Duke of Kent thus commenced, eventually ripened into mutual and sincere regard. His royal Highness frequently consulted Mr. Allen confidentially in relation to his own personal affairs, treated him as an attached friend, and subsequently induced him to act officially on his behalf. The duke's grateful sense of his services was from time to time expressed in very gratifying terms.

In 1823, Mr. Allen is recording thoughts, as to the best method of "making an inroad upon the present demoralizing system of paying agricultural laborers out of the poor's rate, by building cottages for them, and giving them some land;" and, in 1824, we find him, while lodging at Brighton, going over to Lindfield to procure ground for the establishment of a school of industry. In 1825, he erected commodious school-rooms for boys, girls, and infants, with workshops adjoining. To these schools, in which three teachers were employed, lending libraries were attached. Some of the elder boys were engaged, during a portion of the day, on the school-farm, under a skillful husbandman; some in a printing office, and others in different works of manual labor. The girls were taught needle-work and knitting, and the infants learnt to make patchwork, and to plait straw.

Soon after the establishment of these schools, and old friend of Mr. Allen's, the late John Smith, M. P., of Dale Park, visited the place, and, approving the object, purchased the estate of Graveley, consisting of about a hundred acres, in the immediate neighborhood of Lindfield, and subsequently built upon it eighteen cottages for laborers, with an acre-and-a-quarter of land to each. Seven other cottages, with from five to six acres each, were also erected, and a small house, as an occasional residence for Mr. Allen. Here he spent no inconsiderable portion of his later years. It was his favorite retreat, the chosen spot to which he always retired when fatigued with the bustle and business of London. Here, too, he enjoyed a longer period of domestic felicity than had been his lot during any portion of his previous history. After the decease of his daughter, in 1827, he became, for the third time, a married man, uniting himself with Mrs. Birkbeck, a widow lady, of the Society of Friends, with whom he had long been on terms of intimate friendship. This union, which proved a very happy one, lasted for eight years, when it was terminated by her death, which took place in 1835.

A pamphlet "on the manner of cultivating different articles, with directions for the rotation of crops," which he published here, under the title of "*Colonies at Home*," has passed through several editions; and another, "*On the Means of Diminishing the Poor's Rate*," was favorably received at the time of its appearance. A "cottage society," which he succeeded in establishing, and which was afterwards entitled "The Society for Improving the Condition of Laboring Classes," also effected much good. After long-continued effort, and many a struggle with prejudice and supineness, his persevering exertions at length produced an obvious effect upon the habits of the people. The appearance of the children became more orderly and respectable; the dwellings of the cottagers presented comforts to which the poor man had hitherto been a stranger; and many were withdrawn from dependence on the parish, in consequence of the allotment of land enabling them to provide for their families by their own industry. The Duke of Sussex, the Earl of Chichester, Lord Brougham, Lord John Russell, and many other noblemen and gentlemen, visited him at the cottage, and expressed their interest in his plans. Mr. Allen himself always regarded the experiment at Lindfield as being, in an economical view, a successful one. Many of his most judicious friends considered it to be, in that respect, a failure. The true state of things may probably be gathered from two very significant lines in his journal, under date of October 29, 1834. "I leave Lindfield," he says, "*this time* with a pleasing conviction that all the tenants are *in a way* to pay their rents." Whether they did actually pay them is not recorded. We doubt not that, under any circumstances, their slumbers were undisturbed by dread of ejection or distress warrant. When told that he was too sanguine and to enthusiastic, his reply was, "It is very possible that I am too sanguine. I remember what Charles James Fox said in the House of Commons, when the friends of the slave-merchants within those walls charged the abolitionists with enthusiasm—turning to the Speaker he exclaimed, 'Enthusiasm, sir! why, there never was any good done in the world without enthusiasm.' We must feel warm upon our projects, otherwise, from the discouragements we are sure to meet with here, they will drop through."

On this principle he acted through life. He died on the 30th of December, 1843.

IV. BRITISH AND FOREIGN SCHOOL SOCIETY.*

THE British and Foreign School Society had its origin, in 1808, in an association of the friends of the education of the poor to relieve Joseph Lancaster from the pecuniary embarrassments which had accrued in the erection of a building on the Borough Road, Southwark, London, for the accommodation of young persons, monitors in his school, whom he had undertaken to qualify as schoolmasters. That school—now widely known as the BOROUGH ROAD SCHOOL, under the auspices of this Society became the Model and Training School, as well as the central depository and office of one of the greatest educational associations in the world, whose annual expenditure for 1859 amounted to over $100,000—was originally organized by Mr. Lancaster in 1798. His own narrative will best trace its early history down to its connection with this Society.

"The undertaking was begun under the hospitable roof of an affectionate parent. My father gave the school-room rent free, and, after fitting up the forms and desks myself, I had the pleasure, before I was 18, of having near 90 children under instruction, many of whom I educated free of expense. As the number of scholars continued to increase I soon had occasion to rent larger premises.

"A season of scarcity brought the wants of poor families closely under my notice: at this time a number of very liberal persons enabled me to *feed* the hungry children. In the course of this happy exertion, I became intimately acquainted with the state of many industrious poor families, whose necessities had prevented the payment of the small price of their children's tuition, some of whom had accumulated arrears for many weeks. In every such case I remitted the arrears, and continued the children's instruction free of expense.

"The state of the poor, combined with the feelings of my mind, had now blended the pay school with a free school. Two benevolent private friends had been in the habit of paying for five or six poor children at the low price I had fixed as the assize of education or mental bread for my neigborhood. I easily induced these friends to place the money they gave, *as pay*, in the form of a subscription.

"The numbers now increased, and a new school-room became necessary. It was happily provided. The second building I owe to the benevolence of the Duke of Bedford and Lord Somerville, who appeared to be sent by

* This account is drawn up from a "*Report of Joseph Fletcher, on the Normal and Model Schools of the British and Foreign School Society*," and from the "*Annual Reports*" of the Society.

Providence to open wide before me the portals of usefulness for the good of the poor.

"The children now came in for education like flocks of sheep; and the number so greatly increased as to place me in that state which is said to be the mother of invention. The old plan of education, in which I had been hitherto conversant, was daily proved inadequate to the purposes of instruction on a large scale. In every respect I had to explore a new and untrodden path. My continual endeavors have been happily crowned with success.

"A youth of 18, entering into my first pursuit with all the energy I was capable of—a father's table, free from expensive habits—a simple manner of living, and having no rent to pay—a stranger to the love of gain—relying on the blessing of heaven to prosper my exertions: hard things have become easy, and rough ways plain before me."

Such was the Borough Road School from 1798 to 1804—the first six years of its existence.

In 1805 the sum of 400*l.* was raised, in donations, as a capital for TRAINING SCHOOLMASTERS, by boarding youths for that purpose. "This subscription," says Mr. Lancaster, "emboldened me to board, clothe, and apprentice for several years, a number of young lads then leading monitors in my school.

Here we have the germ of all subsequent institutions for training elementary teachers; it may be termed the first normal school established in England.

"Up to this period," he says, "I had not contracted any material debt. My embarrassments commenced in consequence of the erection of the very plain buildings which were absolutely necessary to accommodate the young men and lads I undertook to qualify for schoolmasters."*

It was at this crisis in his fortunes, that in 1808, "when he and his plans were comparatively but little known—when but few of the schools were established—when the subscriptions for training masters were reduced to little more than those of the King and the Royal Family—when the founder was in debt between four and five thousand pounds, and was harassed by lawsuits—when the whole was upon the brink of utter ruin," that the whole undertaking was rescued by Joseph Fox, who "advanced about 2000*l.* out of his own private fortune, and made himself responsible for as much more as was requisite to settle in full with all the creditors;" and never thenceforth relaxing in his exertions, in spite of opposition and ingratitude, he continued to be the honorary secretary of the *association* of which he thus became the second founder, until his death in 1816. This association was at first, in 1808, called the "Royal Lancastorian Institution for promoting the Education of the Children of the Poor;" but by the rules and regulations shortly afterwards adopted for the government of the institution, and which still remain in force, it was

* Report of Joseph Lancaster's progress from 1798, as quoted in the "*Proceedings of an Educational Conference held by the British and Foreign School Society, on the 14th and 15th March*, 1844," published under the direction of the Committee.

designated "the Institution for promoting the Education of the Laboring and Manufacturing Classes of Society of every Religious Persuasion," and, for the purpose of making manifest the extent of its objects, "the British and Foreign School Society." The late William Allen coming (with the late William Corston, the late Joseph Foster, and several other of the earliest and most ardent friends of the undertaking) to the aid of Mr. Fox, on his first assumption of these grave responsibilities, became a friend scarcely less devoted to the interests of this institution, in the office of its treasurer, until his decease in 1843. Around these as a center (preserving, as they did, the unwavering countenance and support of the King and the Royal Family, especially of the father of Her present Majesty), a band of faithful friends, powerful patrons, and able advocates, soon arrayed themselves; and the gradual growth of the institution out of embarrassment into strength was henceforward secured, amidst frequently recurring difficulties, it is true, but without its exertions, in a constantly widening circle, being for an instant suspended.

The British and Foreign School Society was founded on the principle that the religious education of the children of the poor by day schools is a *social* duty of Christian citizens possessed of light and of means beyond the general body of their fellow countrymen. "Regarding the instruction of the people as a NATIONAL object, it has always maintained that it ought to be treated *nationally;* that is to say, with reference to the *country* rather than to *parties;* to *towns* rather than to *churches;* to districts rather than to congregations."* It appears never to have expected that any number of parties, unmoved by Christian principle, would be found in its ranks, and never to have contemplated any system of instruction which had not the Gospel for its basis. Until very recently, indeed, the language of Scripture, in the authorized version, was the sole text for all instruction in reading, throughout the whole of the schools in connection with it. It was obvious, at the time of its formation, that the Church of England and the different Dissenting congregations in this kingdom were not practically, regarding the *daily* instruction of the children of the poor as any object of their spiritual organization; and it was contemplated that the whole strength of their ministry would always be so absorbed by the daily necessities of their numerous flocks, that there existed a permanent field of philanthropic labor in raising the children of the poor to a state more fit to enter, and more predisposing them to enter, the Sunday-schools and the places of worship which were already or might hereafter be provided. It had very soon, therefore, to be determined on what specific grounds the members of different religious communities could unite in the discharge of the great social duty to which they had been newly awakened. The clergy and a majority of the laity of the Established Church adopted the view that there could be no field of social duty in advancing the religious education of the poor, external to the Church, however much neglected that duty might have been within it,

* "*Educational Conference of* 1844," p. 21.

and the result was the formation of the National School Society, on the principle that every child must be instructed in the catechism and liturgy of the Established Church, under the eye of the clergyman, if instructed at all in the schools connected with it. But the founders of the British and Foreign School Society appear to have been swayed by the considerations recently stated with great succinctness by one of its members, in discussing the tendency to "denominational" action, which has recently developed itself in some sections of the religious bodies, which, from the first, gave in their general adherence to the principles of the society:—

We are united for the alleviation and removal, if possible, of a great national evil. If society were exactly in that Christian condition which we could wish, probably the labors of this society would be superfluous. But that is not our happy condition. We know there is an immense mass of ignorance, of suffering, of vice and misery, in connection with the present state of society. Now, the question is, how can we best, through the instrumentality of education, diminish this mass of suffering and evil, and promote the physical, the intellectual, and the moral welfare of the community at large? Now I think this question has been mixed up too much with the question of abstract right. I hold it to be perfectly free to my friend near me, and his friends, and the class to which I belong, or any other class, to establish schools—missionary schools, if they please to call them so—to take a building, and to invite the parents of children to send their children to be taught what they believe to be the truth, and that they should affectionately and earnestly endeavor to improve the minds of the children, and the parents too, teaching in the streets, in the market-place, and in the school, and that it is an absolute right on the part of the Independents, on the part of the Wesleyans, the Quakers, on the part of the Roman Catholics to do so. But let me suppose there is an Independent school established upon this principle, in which the peculiar principles of that society are to be specifically instilled into the minds of the children, the question is—is that the way by which the great evil can be most effectually removed? I have a right, I admit, to go and establish a school in which all the peculiarities of my own class are taught. But what I wish to ask is—is that the best mode by which we can meet the great evil which prevails in society at large? The question is, whether by this congregational movement I am to understand simply a movement *to collect the means* of carrying out a truly liberal, enlightened, and scriptural education? or whether it is a denominational movement, to carry out the secular instruction of the people in connection with instruction in peculiar dogmas? If it be really, and purely, and simply, a congregational movement, *to collect sums of money* for carrying out enlightened principles of education, I say, then, its promoters are deserving of our warmest thanks. But let me put another supposition.

I will suppose some manufacturing town, in which there is a majority of Independents. Those Independents say, "We can carry a school here; we will have a school entirely of our own; we will make it a good school, and we wont force conscience, but we will have something that we think a proper course of religious instruction; we will not confine ourselves in any way; our ministers shall come in, and teach and preach to individual children as they like." What is the result if no other body of Christians can support a school in that place? Is there no imposition on conscience? Is there no infringement of that liberty upon the defence of which the Independents pride themselves? I do not mean any reflection on them, for they have been preëminent in the defence of liberty. Is it no infringement upon liberty when in this town nobody can establish another school? If there is a Wesleyan, a Quaker, a Churchman, is it no imposition upon conscience when this is the only school to which they can go, when they can not have a plain simple teaching from the Scriptures alone, and have the benefit of intellectual instruction, without the peculiar inculcation of the tenets of any one particular sect? I think it is. It is not, therefore, a question as to what any particular religious society can or can not do, but it is a question which involves seriously the interests of liberty, the interests of education, and let me say, the interests of religion also; for there is nothing which so impugns the religion of

Jesus Christ as impositions upon conscience. Let me be understood; I do not mean to speak with any feeling of indifference as to peculiar religious opinions. I have no feeling of indifference about the points which divide us. I believe they are important; but the question is, whether, by carrying out our individual differences, we provide the best system of education, not for our own children, but for the mass. I must say I think there is a little tendency (if I may be allowed to say it) on the part of religious denominations to indulge something of that feeling which, I am sure, all will allow it is better to avoid, and much more in conformity with the doctrine and spirit of our holy religion to avoid; I mean the resenting an injury. It is far better to act independently of what all others may do, upon the great fundamental truths of our common Christianity, despite all the opposition and bad example, and, I will allow, most irritating opposition of those who wish to carry out a distinct, sectarian, and, as I believe, injurious system for the education of the people.*

The provision for the *catechetical* instruction of the children, according to the religious community to which their parents may belong, appears almost universally to have been carried out by regulations requiring the attendance of all the children at some Sunday-school or place of worship determined by the parents, though it would, probably, likewise sanction the special religious instruction by the master, *out of school hours*, of the children of the same communion with himself, if required to undertake that duty by his committee.

The following year the same committee, from whose report the sentiments already quoted have been drawn, presented the following rules and regulations, which have ever since been recognized as fundamental, and which were unanimously agreed to. These were introduced by the late Duke of Bedford to a general meeting.

I. This institution shall be designated "The Institution for promoting the Education of the Laboring and Manufacturing Classes of Society of every religious persuasion," and for the purpose of making manifest the extent of its objects, the title of the Society shall be "THE BRITISH AND FOREIGN SCHOOL SOCIETY."

II. This institution shall consist of a patron, vice patrons, president, vice presidents, treasurer, secretaries, life and annual members, together with such officers as may be deemed necessary for conducting the affairs of the institution.

III. The institution shall maintain a school on an extensive scale to educate children. It shall support and train up young persons of both sexes for supplying properly-instructed teachers to the inhabitants of such places in the British dominions, at home and abroad, as shall be desirous of establishing schools on the British system. It shall instruct all persons, whether natives or foreigners, who may be sent from time to time for the purpose of being qualified as teachers in this or any other country.

*** The school shall be open to the public, for the purpose of exhibiting the system of teaching and training, every day, from nine to twelve o'clock, and from three to five, Saturdays excepted.

IV. All schools which shall be supplied with teachers at the expense of this institution shall be open to the children of parents of all religious denominations. Reading, writing, arithmetic, and needle-work, shall be taught; the lessons for reading shall consist of extracts from the Holy Scriptures; no catechism or peculiar religious tenets shall be taught in the schools, but every child shall be enjoined to attend regularly the place of worship to which its parents belong.

*** The grand object of the institution being to promote education in general, any application for the training of a teacher, at the expense of the person thus applying, will be attended to, although such intended school is not to be conducted on the extended principles of this institution.

* Observations of S. Tuke, of York, in the Society's "*Educational Conference*" of 1844, p. 26.

V. Every person subscribing annually one guinea and upwards, shall be deemed a member of this institution during the continuance of such subscription.

VI. Every person subscribing ten guineas and upwards shall be a member for life; and, upon any legacy being paid to the treasurer, the executors who have administered shall be members for life, calculating at the rate of fifty pounds for each executor; and in case the legacy shall not amount to a sufficient sum to extend the privilege to all, preference shall be given to the first named in the will.

VII. A general meeting of the subscribers shall be held every year, in the month of May, or as near thereto as may be deemed expedient by the Committee, when an account of the receipts and disbursements for the preceding year, and the proceedings of the institution, and all other institutions at home and abroad, established on the British system, shall be stated, and a report for publication agreed upon.

The attendance of ladies, and the members of the Committees of the country and local schools on the British system, is particularly solicited.

*** Notice shall be given by public advertisement in, at least, four morning and evening papers.

VIII. At the general meeting the president, vice presidents, treasurer, and secretaries, shall be elected. A Committee of forty-eight subscribers shall be chosen, and denominated the General Committee for conducting the affairs of the institution, with power to fill up vacancies during the year. Thirty-six shall re-eligible from the Committee of the preceding year. Two or more subscribers shall be nominated as auditors of the accounts of the institution. All officers receiving emolument, or who are not specified in this rule, shall be in the appointment and under the control of the Committee; and the Committee shall be empowered to fill up vacancies which occur by death or resignation during the year.

*** No member of the Committee shall, at any time or under any circumstances, receive any pecuniary advantage from the society, nor shall the society ever make any dividend, gift, division, or bonus in money or otherwise, unto or between any of its members.

IX. The Committee shall meet once or oftener in every month, and shall elect at the first meeting in every year, either from among themselves or from the general body of subscribers, seven as a Committee of Finance and twelve as inspectors. Of these Committees two members shall constitute a quorum.

X. A Committee of twenty-four ladies shall be appointed by the General Committee to superintend the concerns of the female department of the school and training establishment. They will be expected to make a written report of their proceedings to the General Committee once every month.

XI. The vice patrons, president, vice presidents, treasurer, and secretaries, shall be considered as members of the General Committee, and the treasurer and secretaries members of all Committees.

XII. A special general meeting, at which no less than thirty shall constitute a quorum, shall be called at any time, at the requisition of the Committee, or any twenty-four subscribers, on addressing a letter to the secretaries, specifying the object of the meeting, at which no other business shall be brought forward. Ten day's notice shall be given, in at least four morning and evening papers, of every such intended meeting, and of the purpose for which it is called.

XIII. In case of equality of votes at any general or Committee meeting, the chairman shall be entitled to a second or casting vote.

XIV. All payments made on account of this institution shall be signed by, at least, three of the Committee in committee.

XV. None of the rules of the institution shall be repealed or altered, nor any new ones established, but at the general meetings or at a special-general meeting called for that purpose; nor shall any new rule, or abrogation or alteration of any existing rule, be valid, until confirmed by a subsequent general meeting.

"Like every other rule and regulation," states the publication of the Committee, speaking of the fourth in the above list, "this is to be interpreted according to the known views and wishes of its framers. Those views were, a hearty desire for the universal instruction of poor children, a sacred regard for the Holy Scriptures as the basis of all religious in-

struction, and a profound respect for the rights of conscience in the humblest and weakest of the human family.

"These are the principles that have invariably regulated the practice of the model schools, and they have now been found to work for upwards of five and thirty years harmoniously and effectively. Adhering to these rules, religious instruction has been imparted without difficulty, and improvements of every kind have been gradually introduced. It is easy to say that practically the schools do not please all; it is as easy to reply, that no human scheme ever can. It is enough if they are based on that principle, upon which, without sacrifice of conscience, the greatest possible number of Christians are found able to unite in promoting the instruction of the poor."

I. That the fundamental rule of the Society, that "no catechism, or peculiar religious tenets, shall be taught in the schools," was never intended to exclude, and never had practically impeded, the teaching of any of the great, leading, fundamental doctrines of the everlasting Gospel, in the plain, simple, and intelligible language of Holy Scripture.

II. That it *was intended* to forbid, and has practically prevented, the teaching of denominational catechisms, *in school hours, and as a part of ordinary school instruction*, on the ground that such denominational teaching was incompatible with the union of Christians in the promotion of education, and inconsistent with any regulation for making the school really available to children of all religious denominations.

III. That it did not preclude, nor was ever intended to interfere with, any separate arrangement which parties might choose to make for teaching such peculiarities, *out of school hours*, to children whose parents might think fit to send them for this purpose.

Some difference of opinion was manifested as to the propriety of a school-room, erected by subscription from all denominations, being lent *at any time* for the purpose of denominational teaching; but it was seen that this point must, after all, be left to the decision of each separate local Committee. Where a school-room belongs to one denomination, no such difficulty exists.

It was also distinctly understood, that, while the Society did not object to the arrangement referred to, or consider that such regulation interfered with the fundamental principles of the institution, it nevertheless recommended, *in preference*, that denominational teaching should be reserved for the Sunday-school, where the children were considered to be exclusively under the direction of the ministers and churches to which they might respectively belong.

In the Annual Report for the same year, the committee most "cordially adopt" the sentiments of the Hon. and Rev. Baptist Noel, that "in schools all the religion that is needed to make a creature wise for eternity and happy for time, preparing him to fulfill his duty to his Creator, his neighbor, and his family, may be taught where denominational instruction is excluded; but it is impossible that a religious education should be given, whatever be the system that introduces it, whatever the

denominational instruction you secure, unless that school is placed under a religious master. It is a religious man who alone can give to the child any thing that can deserve to be called a religious education."

While, therefore, the Society is willing and anxious to coöperate with all other forms of benevolent exertion for the promotion of education, it occupies ground peculiarly its own. Its schools are schools for all. Identified with no one section of the Christian church in particular, they can never become engines of proselytism. Unconnected with Government, neither wielding its power, nor subject to its control, they can never become dangerous to liberty. Based upon the Bible—recognizing the essential unity of all true followers of Christ—at every stage and step associating divine with secular knowledge—subjecting at all times reason to revelation, and human pride to the authority of God, they can never become sources of infidelity, or be the means of propagating a vain and mischievous latitudinarianism. They stand on the only ground upon which it is possible to gather together various denominations of Christians for the accomplishment of a common object.

So soon as Lancaster's enthusiastic exertions had practically demonstrated that it was possible, by a monitorial organization, to provide for the economical instruction of the children of the laboring classes in the elementary arts of reading, writing, and arithmetic, with sewing for the girls, which then constituted the whole body of the day-school education of the class next above them, zealous promoters of the system sprang up in every quarter of the kingdom at his announcements, and teachers were sent from every quarter to learn his plans. His school being for boys only, a separate establishment for girls, on the same principles, was formed under the management of a committee of ladies, at Milman's Row, Chelsea, and afterwards in connection with the Central School in Borough Road.

Though always regarding their schools as taking the lead in the elementary instruction of the children of the poor, the committee have frequently declared that they are "open to improvement from every quarter, so long as such alterations do not in any way interfere with fundamental principles, or impede the great object of all their efforts—the imparting of religious truth through the medium of the Bible alone." Indeed, the committee have generally been considerable in advance of their own public of subscribers, and yet more of the public at large, in their views of the extent to which popular education ought to be carried. The prevalent dread of the children of the poor learning too much compelled them, so late as 1826, to mention their teaching the elements of grammar, geography, and geometry, in addition to reading, writing, and arithmetic, merely as "rewards to diligence in the higher classes." In 1831, they mention the successful extension of the interrogative system, though still solely on the text of Scripture; and it was not until 1839 that three secular lesson books, to which a fourth shortly succeeded (all prepared by the officers of the Society,) were brought into daily use in the schools, under careful explanation on the part of the committee.

"Of late years," says the Report of 1841, "public attention having been much more powerfully directed than heretofore to the subject of popular education, and the various systems pursued in Germany, Holland, and other parts of Europe having been prominently brought forward and recommended to notice, public opinion has considerably advanced; and those who once shrank from imparting any thing beyond the mere elements of reading, writing, and arithmetic to the children of the poor, have gradually become willing to sanction the adoption of a much more enlarged course of instruction. It has been the constant wish of the committee to promote, by every means in their power, this favorable movement; and with this view they have always felt it right to keep the school somewhat in advance of public sentiment. Courses of geography and astronomy, various branches of natural philosophy, drawing as applied to illustrations of natural history, mechanical inventions, and architecture, geometry, singing, and mental arithmetic as applied to all the practical purposes of life, have, therefore, from time to time, been added; and most of these have for some years formed part of the regular plan of school instruction." Class-rooms, with galleries for simultaneous teaching, had been provided in the preceding year; and when, in May, 1841, "the Society for the Prevention of Cruelty to Animals passed a resolution urging the committee, in common with the heads of other similar institutions, to make the subject of humanity toward the inferior orders of creation a special subject of instruction in the schools, a deputation from that Society was as much surprised as gratified to find that special simultaneous lessons on this particular branch of Christian duty were regularly imparted."

It was at an early period of the history of this institution that its normal establishment became yet more important than its model schools. The first plan devised by the Society to raise up teachers was precisely that which is now so generally adopted on the continent of Europe, viz., to select promising youths from the schools, and to retain them under a course of instruction for two, three, or more years. In 1818, 44 teachers were trained, and subsequently recommended to schools; in 1828 the number had increased to 87; in 1838 it amounted to 183; and it has since considerably increased.

Nevertheless, adds the Report of 1835, the language of an American Report applies but too extensively to ourselves, that "the demand is not, as a general rule, for competent teachers at any price, but for cheap teachers of any qualifications." And that of the following year states, that while the standard of qualification is every year rising, and the demand for teachers as rapidly increasing, there is but little reason to suppose that an adequate supply of suitable persons will offer for the work. Already a very serious difficulty is felt in obtaining individuals who are themselves sufficiently well instructed to justify the hope that, with the few months' training they receive at the model school, they will prove really efficient teachers. This difficulty may be expected to increase rather than to diminish; and unless means are provided for *educating*

persons in humble life specially for this important employment, it will be found seriously to embarrass the future operations of those who are engaged in the establishment of schools.

Public opinion in favor of popular education, which the British and Foreign School Society itself had been a principal means of cultivating, justified Parliament in making annual grants for its advancement and extension. In 1833 Lord Althorp, then Chancellor of the Exchequer, obtained a grant of £20,000, which was assigned to this and the National Society, to aid parties acting in connection with them respectively. In 1839 the Committee of Privy Council on Education was formed, and to that body was assigned the right and duty of inspecting all schools which should be aided out of the parliamentary grant.

In 1839 the Society decided to appropriate the £10,000 (which had been received but not used,) for the erection of two normal schools, in connection with the existing model schools in Borough Road. These schools were completed in 1842, at an expense of £21,433 7*s.* 9*d.* defrayed by £5,000 from Government, £1,000 from the Corporation of London, £14,716 10*s.* 10*d.* from the friends of the institution generally, £276 15*s.*, an offering from British School teachers who had been trained in it, and the remaining £440 1*s.* 11*d.* from the sale of old materials.

In 1859 the Society decided to erect a new normal school at a cost of $20,000, which was to be ready for occupancy in the autumn of 1860.

The British and Foreign School Society promotes the "education of the laboring and manufacturing classes," and, we may add, the great "middle class" of England by—

1. Its Central Normal School for the professional training and improvement of teachers.

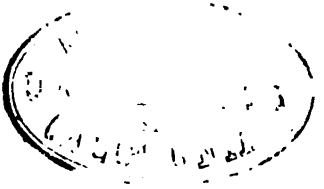
2. Its Model Schools, for the illustration of methods, and demonstration of the practicability of maintaining good public schools, without distinction of sect or class.

3. Its officers for correspondence, conference, organization and inspection.

4. Its depository for the supply at a cheap rate, books, slates, and other school articles.

5. Its grants of school material to aid in the outfit of a new school.

6. Its union of good men, of all parties and many sects, in a common cause.



V. PLAN OF ORGANIZATION AND INSTRUCTION

IN THE MODEL SCHOOLS OF THE BRITISH AND FOREIGN SCHOOL SOCIETY.*

I. FITTINGS AND ORGANIZATION.

Section 1.—*School Fittings.*

1. THE *form of room* best adapted to the working of the British System is that of a parallelogram, its proportion varying according to the extent of its area. At the lower end of the room a raised platform should be erected, from which the master can overlook the operations of the whole school when necessary, and conduct the changes.

The ground space should be divided into three parts; that nearest the platform being left clear for draft work; the next portion fitted with writing desks; and the upper part having a gallery or galleries for collective lessons.

The windows should be in the roof, or elevated at least six feet from the ground. A strip of blackboard should be fixed on the walls three feet from the ground, and should run up each side of the school-room as far as the commencement of the gallery division.

The desks and gallery should be so arranged that, when the pupils are seated, each one may face the platform. Behind the platform a class-room may be erected, fitted with a gallery capable of seating one section of the school, for the purpose of model and trial lessons. This gallery may also be fitted with broad desks, so as to be useful for drawing classes.

2. If a school be purely monitorial, it is necessary that the whole of the instruction should go on in one large room, so fitted up as to allow the master to exercise constant oversight over all its details. When, however, responsible and efficient assistants are engaged, it will be found much better to make such a subdivision of the school into separate compartments as shall isolate each class and its teacher from the rest, and thus preserve them from interruption. In order to secure this advantage without interfering with the master's powers of exercising general superintendence, the best plan will be to divide the several classes from one another during the hours of teaching by means of curtains, so suspended that they can be readily removed or shifted whenever the teacher requires to have an uninterrupted view of the whole.

3. As the work of a school is all performed by the children either when standing in semicircular drafts, or sitting in desks for writing, or arranged in a gallery for simultaneous instruction, the most natural and obvious arrangement for a school is that of a triple division, the first portion being an open area, the second fitted with writing-desks, and the third with a gallery. The Model Schools of the society have recently been reorganized on this principle.

The open space nearest to the platform is intended for classes when standing;

* From the "*Hand-Book of the British and Foreign School Society.*" London, 1856.

it should be measured off accurately into equal portions, and the lines indicating the forms of the draft stations should be carefully marked. This may be done either by grooves in the floor, or by iron wire let into it. A strong box should be provided for each of these drafts, which may serve both to contain the books and slates, and to furnish a seat for the teacher. Each class should also have a blackboard. For those classes which do not face the wall, and for the galleries, it will be well to mount the blackboard on a movable easel.

The forms and desks in the second or middle section of the room must be fixed firmly in the ground; the legs or supports, if of wood, should be six inches broad and two inches thick; but cast-iron legs are preferable, as they support the desk-board with equal firmness, occupy less room, and have a much neater appearance; their number, of course, will be in proportion to the length of the forms. A form twenty feet long will require five. The corners of the desks and forms should be rounded, in order that the children may not hurt themselves.

Desks and forms are occasionally so coupled together as to form one movable block. When well and firmly made, they will be found to stand almost as steadily as fixed desks. Though somewhat more expensive, this plan will be found advantageous in cases where it is desired, either for Sunday-school or other purposes, to alter the arrangement of the school-room, or economize its space. As a general rule, the room should be so constructed as to allow seven square feet of area for each child intended to be accommodated. Schools are often inconveniently and unhealthily crowded when the number of children exceeds this proportion.

4. The space or passage between a form and the next desk should be one foot six inches; the horizontal space between a desk and its form three inches; the breadth of a desk twelve inches; the breadth of a form six inches; the hight of a desk twenty-eight inches; and the hight of a form sixteen inches. Every child being seated upon his form, occupies a space of eighteen inches in length of the desk. When semicircular classes are formed on the sides of the room, the passage between the walls and the ends of the forms and desks should be eight feet.

Flat desks have been found to be on the whole more convenient than those with an inclined surface. No beading is then required, to interfere with the convenience of the writer's arm. When the desks are arranged in groups, the passage between their extremities should not be less than two feet in width. Inkstands should be sunk in the desks, and when not in use should be well covered. A long sliding strip of wood, of the same length as the desk, will often do this more effectually than separate lids.

It is not desirable that more than fifty children should be seated on a gallery at the same time. It is seldom, indeed, that even this number can be taught collectively in a thoroughly efficient manner. As a general rule, forty is a sufficiently large number to be placed under simultaneous instruction in this way.

In constructing a gallery, space may be economized by making each step seven inches high, and placing upon it a seat rising five or six inches above. The feet of the children are then placed *under* the seat in front of them. When the same plank serves both for a step and a seat, more space is required, and much dirt is occasioned.

5. It is highly desirable, even if the school be not very large, that there

should be space enough for a play-ground or yard, in which the children may assemble before they go into school, or during the hours of recreation. The soil of this yard should be of gravel to the depth of one foot. It should be enclosed by a wall of suitable hight, and have a communication from the street, without passing through the school-room. There ought to be a good supply of fresh water, either from a pump or cask, with conveniences for the children to wash their hands and faces.

It is also desirable, for the accommodation of the pupils, that one side of the yard be furnished with seats, and a part covered, in order to protect the children from inclemency of weather.

Where there is sufficient ground, it is a good plan to lay out some of it as little flower-beds with borders. In well-disciplined schools these will not be injured by trampling or neglect, and they furnish a good exercise in self-restraint for the children, besides a test of the general moral influence in favor of order and neatness existing in the school.

Apparatus for encouraging gymnastic exercises in the play-grounds of boys' schools can be obtained at a small cost, and is a very desirable appendage to a school. The simplest and most approved contrivance for this purpose is a circular swing, consisting of an upright pole about fifteen feet high, with a horizontal wheel at the top, to which five or six ropes are attached. This is an excellent method of promoting healthy muscular exertion.

Section 2.—Sections and Drafts.

6. A large school should be divided into sections, containing as nearly as possible fifty pupils each; each section should be divided into drafts, containing from ten to fifteen pupils; and the children in each section should continue there for every study until promoted to the next. A child should not be in one section for arithmetic, and in another for writing or reading, but should continue in the same section for all his studies.

But although a child should remain in the same section, and thus be under the care of the same pupil teacher, or elder monitor, until permanently promoted, he need not be in the same draft of that section for every study. If the section be divided into four drafts, he may happen to be in the first for ciphering, in the fourth for reading, or in the second for writing, and so on for the rest. It is *desirable*, however, that, as far as possible, his progress from draft to draft should be uniform, for every exercise carried on in the section.

7. As the basis of the above classification, the degree of attainment in *reading* may be regarded as fixing the section to which any child in the *lower* portion of the school belongs; and skill in arithmetic may determine position in the upper. While the children are only able to read the Daily Lesson Books, Nos. I. and II., and the sequel, the difference in their skill in reading is more marked than in arithmetic; but when they commence reading the Daily Lesson Book, No. III., the difference of their skill in the latter study is more easily ascertained than in reading.

Section 3.—Classification for Reading.

8. For the purpose of registering progress in *reading*, the school is divided into six classes. The following are the attainments and lessons of each class:—

(*a.*) The alphabet, and easy words of two and three letters. Lesson Book, No. I., p. 8 to 15, inclusive.

(*b.*) Words of one syllable. Lesson Book, No. I., p. 15 to 45, inclusive.

(*c.*) Words of two and three syllables. Lesson Book, No. II.

(*d.*) Words of three and four syllables. Sequel to Lesson Book, No. II.

(*e.*) Words of four syllables. Lesson Book, No. III., and Scripture Selections

(*f.*) Any kind of reading. Lesson Book, No. IV., and the Bible.

9. In a *large* school each of these classes might form a section, while in very small ones a section will include several classes.

In each section *definite lessons* should be taught. In the *junior* divisions of the central schools all the lessons of the Lesson Books, Nos. I., II., and Sequel, are divided into portions for a fortnight's reading, and in each section every such portion is taught at a different draft station. Thus, all the lessons in these books are taught within the fortnight to different drafts of boys.

The reading books, Nos. III. and IV., are then divided amongst the sections of the *upper* school, so that each section has a distinct portion, which lasts three months; the whole section reading the *same lesson* at the *same time*. This is done that the superintendent of the section may put the boys together on the gallery for a general analysis of the lesson, after it has been read and explained in drafts.

10. The plan of reading is so arranged as in most cases to allow two days for the reading and study of one lesson. In small schools so many lessons can not, of course, be proceeding at the same time; but the principle should every where be followed out of dividing the lesson books into such portions as can be taught in a given time, and having the same portion always taught in the same section. Every day should have its appointed lesson, and every lesson should be carefully read, and thoroughly analyzed and explained.

Section 4.—Classification for Writing.

11. For writing a different classification is followed. The sectional division (of fifty pupils each) is here retained. The children of the lowest sections are employed *on slate*, with pieces of slate-pencil inserted in pencil-holders. The position of the body and hand, the forms of letters, and the elementary principles of writing, are thus taught before the expense of writing on paper is incurred. Children should not, however, be kept from copy-books longer than is absolutely necessary; the additional trouble entailed by the use of pen, ink, and copy-book, is more than repaid by the better means of training and improvement which they afford.

12. Each section is divided according to the number of desks allotted to its use during this exercise. Thus, if five desks, accommodating ten boys each, are used for the purpose of writing, the ten best writers would sit in the front or first desk, the ten next best in the second desk, and so for the rest.

The copy-books of each section, when not in use, should either be kept in a small box, containing as many divisions as there are desks in the section, or they should be tied up between two stout boards, somewhat longer and broader than the books themselves. In this case pieces of pasteboard may be used to separate the books belonging to the different desks. In every instance the copy-books of each section should be kept entirely distinct from those of every other.

Section 5.—Classification for Arithmetic.

13. For arithmetic the school is divided into ten classes.

The *first* class is engaged in receiving lessons on the first ideas of number,

and the elementary operations of arithmetic, illustrated by the ball-frame, marbles, peas, and other familiar objects. The use of figures, both Arabic and Roman, is also explained, and the children are further occupied, when in drafts or at writing desks, in acquiring an extended knowledge of the tables or in writing down figures *neatly*.

14. The other *nine* classes in arithmetic are formed according to progress; each *rule*, simple and compound, requiring a distinct class; and each class spending *part* of its time in recapitulating the work of the classes below. The tenth class is made up of all who have passed what are commonly called the elementary rules of arithmetic, as applied to weights and measures.

15. The number of children in each class will of course vary according to the number in the school. For example, in a school containing 200 children, and forming four sections of 50 each, the highest section would probably contain all the boys in the tenth or highest class of arithmetic, and the lowest might form the first class. The second and third sections would then be composed of children engaged in studying the four first rules of arithmetic, simple and compound.

The teacher should never fail to draw out a plan of study, providing for careful attention to each operation in its proper place, and for recapitulation. In most cases the first class, besides going through the work set down for them, would find time to go through a preliminary course of *practice* on the first rules, where the principles given would be exemplified by themselves on their own slates by very *simple and familiar* illustrations.

Section 6.—*Classification for other Studies.*

16. When the children have been carefully separated into sections for the purposes of collective teaching and moral superintendence, and again subdivided into drafts according to their skill in reading, writing, and arithmetic, but little further subdivision will be necessary for other studies. The *sectional* division will, of course, do for every subject taught collectively, that is, *to the section as a whole;* the reading drafts will serve for spelling, derivation, grammar, and geography; the arithmetic drafts for mental arithmetic and tables; and the writing subdivisions, for all exercises carried on in the desks.

17. If a child is found whose reading qualifies him for the *third* draft in the section, while his knowledge of grammar renders him fit only for the *second*, it will be easy to make him for a time an exception to the general rule, by keeping him in the second draft while grammar is being studied; or, which will generally be preferable, by putting him in the second draft for reading also, until he is sufficiently advanced for promotion in grammar.

II. AGENCY EMPLOYED.

Section 1.—*Pupil Teachers.*

1. Each section of the Borough Road School is placed under the care of a pupil teacher, who is expected to marshal his children in order, before entering the school-room, and to lead them quietly to their places. He is also considered responsible for the regular and punctual attendance of the children in his section, their general order and cleanliness, and their progress in their studies. He keeps a roll-book, in which he marks the daily attendance of his children; examines them as to their advancement at stated periods; and recommends the

most proficient for promotion, as vacancies occur in the next higher section of the school. These children are again examined by the pupil teacher of the section to which they have been advanced, and any unsuitable promotions are reported to the head master. The *elder* pupil teachers take their turn in conducting the changes of the school, and in its general superintendence.

2. An hour and a half is devoted out of the regular school hours to the instruction of the pupil teachers in those branches of knowledge necessary to qualify them to pass the annual examination by Her Majesty's Inspector. Regard is also had to the probability of their becoming candidates for Queen's scholarships; and the most promising among them receive instruction during the first half of each year, so as gradually to prepare them for that more extended examination.

The *morning* of each day, before the school commences, is considered the best time for the regular hour and a half's study, where such a course is practicable: if this can not be done, part of the time should be taken from twelve to one o'clock in the middle of the day; and the rest before going home in the evening. It is desirable not to bring them back to school after once leaving it for the day, as such a course interferes greatly with their time for *private* study—a habit of the utmost importance to them.

3. A somewhat different principle is followed in the instruction of the pupil teachers from that which rules the teaching in the school. While much is necessarily done *for* the children, by *bringing down* the lessons to the level of their mental capacity, the pupil teachers are led to do *most* for themselves. They have their text-books and home lessons on each particular subject of study, and the teacher chiefly busies himself in *testing* the amount of labor which they have brought to bear on the preparation of their lessons, and the accuracy of its results; in removing their difficulties; in calling attention to general principles; and in adding to their stock of knowledge, by supplying from his own resources what the text-books in use may not contain.

4. Besides the instruction just mentioned, the pupil teachers have a distinct course of lessons on "Method;" and another course, having for its object the supplying of information connected with the regular lessons of the school, as well as the mode of communicating it.

Twice a week also they give what are called "criticism lessons," where each pupil teacher, in turn, gives a collective lesson, or teaches a draft of children in the hearing of his fellow-teachers, and is afterward subjected to friendly criticism and correction. In addition to this, a sketch of every collective lesson given in the school by the pupil teachers is previously prepared, and submitted to the inspection and criticism of the superintendent.

5. For the purpose of familiarizing them with all the operations and lessons of the school, and enabling them to teach both the younger and elder children in it, they change their sections every six months. By this means they superintend every section of the school during the period of their apprenticeship.

6. It has been mentioned that the elder pupil teachers take their turn in superintending the school: the duties are—

(*a*) To see that the school bell is rung five minutes before each school time.

(*b*.) To preserve order while the children are taking their places, and during the whole of the school exercises.

(*c*) To report if any of the pupil teachers are not at their posts at the appointed time, or if they leave them during the school exercises.

(*d.*) To conduct the school changes as quickly as possible, and in a quiet and orderly manner.

(*e.*) To report if the furniture and apparatus in use in the sections are not put away into their proper place when done with, agreeably to the school motto—"a place for every thing, and every thing in its place."

(*f.*) To superintend the sweeping of the school-room after the children are dismissed, and to prevent disorder out of school hours, either in the school-room or play-ground.

Section 2.—Monitors.

7. Schools established on the plan of the British and Foreign School Society were formerly distinguished by their adoption of a plan, sometimes denominated the *mutual*, and sometimes the *monitorial*, system.

The collective method of instruction has long been engrafted on this system; and for some years pupil teachers, apprenticed by the government, have assisted in the central school, as in many others, in giving enlarged development to the education afforded. In other schools elder boys are retained by the committees for a year or two with a small stipend, and supply, in some measure, the places of those more regularly apprenticed.

Still the use of monitors is not abandoned. When *combined* with collective teaching by the master and pupil teachers, and with superintendence and training by the same agency, it may be made very valuable. To show this, it is only necessary to point out the insuperable difficulties with which the teacher of a large school is beset when first entering on his office, and then to see how well he may overcome the whole by a *judicious use* of monitors.

8. In the first place, to secure perfect quietness and attention in such circumstances, before any address is made to the minds of the scholars, the eyes and voice of a single person, even after long practice, are scarcely sufficient. But granting that a single teacher *may* have the whole of his scholars brought into prompt compliance with distinctly expressed orders given to the whole; yet when, in addition to the silence and attention of a minute or two, that of an hour is required, nothing but the faculty of keeping every mind among them interested in the subject on which he is addressing them, could command attention, or restrain noise.

But it is impossible for a teacher to address a large number of children of different ages, and different degrees of acquirement, so as to be intelligible to all, interesting to all, and instructive to all, at the same time. The lessons given to the oldest, including the language in which the ideas are clothed, and the ideas themselves, would exceed the comprehension of the younger children; and no sooner should he turn to address himself to these, than the others would perceive he was dwelling on matters with which they were quite familiar, and was using language too childish to merit their attention.

By a careful arrangement, however, of the school into sections and drafts, adjusted according to the relative acquirements of the scholars, and by appointing over each a pupil teacher or elder boy, assisted by monitors chosen from their own number, the master at once secures closer inspection, and makes it possible for all to be addressed at the same time on the subjects, and in the manner and language best adapted to the actual progress of each.

9. So far a manifest advantage is secured. But it may be objected that monitors, being but children, must, as teachers, be very unequal to adults; and

moreover, that while thus engaged in giving instruction to others, they must be losing ground themselves. Both objections are very natural, but admit of the most satisfactory refutation. In the first place, children, while thus acting the part of subordinate teachers, feel a sense of the responsibility and of the comparative importance assigned to them, quite sufficient to make them anxious to perform their parts well, and readily to adopt the recommendations, and follow the injunctions, given by the head-master. He can also suspend, remove, or change his monitors, as he may think proper, without doing them that personal injury, or provoking that personal resentment, which would probably result from the exercise of a like freedom toward older and less dependent assistants.

Besides which, children are, in many respects, the most efficient instructors of companions less advanced than themselves. The lessons they teach, even the very simplest, and on that account to adults the most uninteresting, having been learnt by themselves but a short time before, and thereby still retaining somewhat of the interest of novelty, are communicated to others with more zest than adults can possibly feel.

For the same reason, monitors can sympathize far more readily with the difficulties of their pupils, having but just emerged from those difficulties themselves; and in their explanations, all their ideas and expressions are not only more directly addressed to the precise perplexity which has made explanation necessary, but are those, also, of persons of the same rank and habits, and of nearly the same age with the children to whom they are addressed. *In some respects*, therefore, monitors are well fitted to be the agents in communicating instruction; and *in some cases* it is obvious that they are not merely useful, but, with the scanty funds allotted to public schools, absolutely necessary.

10. To the other objection, that monitors, while acting in that capacity, must, as scholars, be either stationary or retrograde, it may be answered, first, that they are so engaged only during a part of the school time. Accordingly, while the latter are engaged in other exercises, and superintended by the pupil teachers, the former may be collected as a class by themselves, receiving from the teacher instructions which they of the whole school are best prepared to meet, because, in respect of knowledge, they most nearly approach him. In the second place, while teaching others what they themselves best know, they are familiarizing their minds more and more with these past acquisitions; and in the discharge of the trust committed to them are learning the practice of many excellent virtues. The system hence embraces a wider field, both for the observation and the exercise of moral practice, and for the improvement of the intellectual faculties.

But the probability that monitors will derive any positive moral improvement from the discharge of their duties must, of course, very much depend on the manner in which the head-master exercises his general superintendence. If, in consequence of the Divine blessing attending his wisdom and care, these youths should acquire some practice in the virtues of fidelity to their trust, and of patience, good temper, and strict impartiality toward their inferiors, may we not indulge the hope that many of them will be enabled to continue the exercise of these valuable qualities throughout their future lives?

11. The selection and training of these agents is, therefore, a most important branch of the teacher's duties, requiring the exercise of all the skill, judgment, and information he possesses. A master should be constantly looking out for such boys as may, by means of his training, become qualified for monitors. He

should endeavor to discover what particular offices in the school they are most suited to fill, keep a memorandum of their names, and note the duties which he conceives they may be competent to discharge. He then, aided by his pupil teachers, should instruct them in all their personal and relative duties, insist on subordination to their superiors, explain to them the necessity of such subordination, and impress the importance of the charge they have undertaken. He should encourage kindness and good-will toward the boys whom they are appointed to direct, and he should show them the necessity of the strictest impartiality in the discharge of their several duties. Much time should be also devoted to their instruction, particularly in the art of questioning.

12. Two sets of monitors are needed in schools where this agency *alone* is secured, in order that one set may be engaged in teaching, while those composing the other are either at work as pupils in their respective stations, or being trained for the performance of their monitorial duties. Half an hour every day should be set apart for the latter purpose. It is recommended that this half hour should be taken at a different time each day of the week, so that the master may never have his attention drawn off from the working of the school during the same exercise more than once in each week.

13. In selecting these agents the master should have respect not only to general intelligence, but to cleanliness of person, propriety of conduct, and good moral habits. He should also endeavor, by every means in his power, to secure their attachment to himself, so that their service may be one of affection, and not of constraint or fear. When a sufficient number has been chosen, the master should proceed to train them—

First. In the maintenance of order in their drafts, and in the exercise of kindness and impartiality toward their children.

Second. In the methods of teaching the subjects in which they take a part.

14. An important inquiry, often made, is, *How* should they be trained? The following plans, amongst others, may be adopted:—

(*a.*) The master should sometimes call them together, explain their duties and responsibilities, and notice, in a kind and friendly manner, whatever may have occurred during the performance of their duties; administering, at the same time, either praise or censure, as the cases may require.

(*b.*) He should take classes before them in different subjects as a model for their imitation, directing their attention to the points which he wishes most particularly to notice.

(*c.*) He should give them short lessons or lectures on the rules for preserving order, and for the right use of the methods of explanation, interrogation, and ellipsis. It is a useful variation of this exercise to get the monitors to write short essays on these subjects, the master collecting them afterward, and pointing out errors or omissions to the assembled class.

(*d.*) He may form the monitors into a class, and having selected a lesson, require the monitor who has to teach that particular lesson to give it to the moniters just as he would teach it to his own draft. As the lesson proceeds, the master may occasionally stop the teaching, and say to the rest, "Is that what you would have said?" "How would you have brought out that fact without telling it?" &c.*

* The point the teacher should aim at is not merely that of supplying information but, having the lesson given just as he wishes it to be taught to the boys. By this repeated training

(*e.*) Let one of the monitors take a draft of children on any lesson he will *afterwards* have to teach, the rest of the monitors being provided with paper or slates, on which they should write criticisms on the manner of giving the lesson. After the lesson is over, and the draft sent away, these criticisms should be read over by those who have written them, the master taking care to have merits noticed as well as defects, and adding such observations as may appear necessary.

(*f.*) Assemble the monitors in class, and let them mutually question each other on the rules for preserving order, and on methods of teaching, or on a lesson appointed for this exercise some few days previously.

(*g.*) Let them take home the lessons they are to teach in their drafts the next day, and write the explanations and questions on them which they intend to use while teaching, before the lesson is given; and let these preparations be examined and criticised by the master in presence of the assembled monitors. This and several of the preceding methods are valuable as exercises on spelling and composition.

(*h.*) The master should frequently listen to the monitors while actually teaching in their drafts, making entries in a book kept for that purpose. These notes should be read and made the subject of comment at the next meeting of the monitors' class. Where pupil teachers are engaged in addition to monitors, one of these youths should always be present with the master at the training lessons, and may soon be made very useful in assisting to conduct them.

15. Besides these *teaching monitors*, the most careful pupil in each section should be made *section monitor;* he should be chosen and directed by the pupil teacher, and his duties would be to take care of the books, pens, and maps, belonging to his portion of the school, and to give out and collect slates, pens, and books.

16. To get these various duties performed cheerfully, *rewards* must sometimes be given. The instruments chiefly employed for this purpose are reward tickets of nominal value, which are given to deserving boys as a token of their good conduct, and withdrawn whenever it is requisite to punish. The number granted for good, or withdrawn for improper conduct, is necessarily discretional.

The general tendency of reward tickets, when judiciously distributed, is to prevent or correct faults, which would otherwise require corporal punishment or dismission. They accomplish, however, a much more important end, when they excite, as they frequently do, the coöperation of the parents. The acquired ticket is equal to a letter of approbation from the teacher to the parent, and calls forth praise; while, on the other hand, their diminution in number, or the absence of any increase, excites inquiry.

These tickets should be called in at stated periods; the name, class, amount, entered in a book; and a choice of prizes, consisting of articles combining utility with juvenile interest, should be purchased, and each one, in turn allowed to select to the amount of tickets he has gained.

17. Where rewards are given to the monitors *as such*, they should be determined by the proficiency which his draft or class makes. It is not desirable to give the *same* amount of reward to each monitor, but let the better have more

the monitors will be constantly improving; their positive excellence depending, however upon the standard the teacher exhibits in his own teaching, and upon the skill, and industry, and research he brings to bear in the process. He must bear in mind that on his success in this particular depends very much of the efficiency of his school.

than the average amount, and the worse less. Thus, if the average payment of the reading draft monitors be 2*d.* a week, some might receive for any one week 3*d.*, and some only 1*d.* The *standard* in reference to the READING should be, the ability to read the assigned portion off readily, to spell and explain all the words occurring in it, and to have a good knowledge of the subject, independent of the book or tabular lessons. In ARITHMETIC, they should readily work questions given under the rule, give a familiar explanation of the principles involved, and very readily read off every number operated on. In WRITING, advance must be determined not merely by excellence of the characters written, but also by the neatness and cleanliness of the book, viz., freedom from blots and mistakes, and with the corners of the book not turned down. This clean and neat writing should be much insisted on by the teacher.

18. These rewards, however, are only the direct means of encouragement. Those of a more indirect character are often, in a good teacher's hands, vastly more influential. Some of the chief of these indirect means may be mentioned—

(*a.*) The monitors should be a kind of upper class standing between the master and the scholars, and having constant communication with both. The master should consult with them on his various plans; and, as long as they continue in office, treat them with great confidence and kindness.

(*b.*) He should avail himself of opportunities to visit objects of interest, accompanied by his monitors. In London, the Zoölogical Gardens or Museum; and in the country, a beautiful view, a ruin, or any other object of local interest, might be taken, or an excursion for the purposes of natural history. He might also sometimes join in their sports with good effect.

(*c.*) The monitors, should, *as such*, have free access to the school library. The desirableness of such a library, consisting of well-selected books, is obvious; it provides a fund of amusement as well as of instruction for the children, interests their parents, and tends to keep the pupils from evil influences in the streets.

III. METHODS OF INSTRUCTION.

Section 1.—*General Principles.*

1. The first great and leading principle of all sound education is that it is a teacher's duty to pay more regard to *the formation of the character* of his scholars, than to their success in any or in all the branches of learning professedly taught. With a view to enlighten their judgment, and to bring the munder the influence of right impressions with respect to moral good and evil, it is considered to be of the utmost importance that they should, from the first, be taught to distinguish between matters of permanent and immutable obligation, and mere comparative degrees of attention and diligence. Every manifest infraction of the Divine law ought, therefore, to be treated in a very different manner from slowness in the common school exercises, or even from the petty misdemeanors of unthinking and volatile minds. On occasions of the former kind, teachers are expected to show that visible concern and sorrow which such offences will undoubtedly excite in every virtuous mind; and, if possible, to bring the offender, by earnest remonstrances, to a conviction of his sin.

2. In allowing children to enliven their school exercises by giving and taking places, there seems to be nothing inconsistent with christian morals; yet were the same practice admitted in matters of moral merit or blame, dangerous con-

sequences might ensue. This, and every similar practice, ought, therefore, to be avoided, and great care should, on the other hand, be taken that no child be tempted or encouraged to indulge in feelings of self-satisfaction on the occasion of another's fault.

3. *Deference to parental authority*, united with regard to parental assistance, is another important principle not to be lost sight of. Parents are the natural guardians of their children; and, however they may occasionally be sunk in ignorance and vice, they seldom entirely lose the sense of their responsibility, or become altogether incapable of exercising authority to some good purpose; so that, in a great majority of instances, the most beneficial results may be derived from a clear acknowledgment of their claims, and a sedulous courting of their assistance. The British system respects this natural and important principle in various ways. While it discourages all neglect of Divine worship, it leaves to the parents to direct in what manner, and at whose hands, their children shall on that day receive religious instruction. Teachers are recommended to maintain a constant communication with parents, respecting the habits and principles of the scholars; by which means they may greatly improve the influence of parental authority, and also strengthen both that authority and their own; as their pupils will thus perceive that there is a cordial coöperation between their natural guardians at home, and the authorities they are taught to respect in school. The prescribing of home-tasks presents another mode by which parental interest may be excited, and parental assistance engaged.

4. *Respect for the teacher*, and implicit obedience to his commands, are principles which should be assiduously cultivated; but it must be the respect of dutiful affection, not that proceeding from slavish submission. Higher motives will, doubtless, grow up, as the scholars become better acquainted with a good teacher's character, and more capable of appreciating qualities that command respect; but, even before they have all advanced thus far, habits of prompt obedience must be universally established. With children who are restless, volatile, and unused to restraint, mechanical motions of the body, as they are at once easily understood, and readily performed, afford the best means of inculcating these habits; and no teacher ought to rest satisfied until he has brought every child to sit, stand, speak, or be silent, on the instant of the command being given. Until this point be gained, time is daily lost, not only to the careless and disobedient, but to the whole school; and when habits of partial obedience have once been tolerated, the difficulties to be overcome are greatly increased. If, on the other hand, teachers will respect their own authority, by never giving commands which they do not expect to be immediately obeyed, nothing will be found more easy than to make obedience the general and settled habit of the school.

5. But it is not by means of respect for authority, nor by habits of obedience, alone, that British schools propose to accomplish their objects. There are, indeed, many exercises which mere authority may enforce; but, under such a course of discipline, intellectual improvement would be slow, and the results on the temper and character would be worse than doubtful. Happily, no sooner is this, the first step as it were, of the teacher's progress past, than abundant resources are presented for securing a course of occupation, at once pleasant and profitable, which it is the province of system to methodize, and regulate to the best advantage. To a healthy child, the activity of the mind is not less natural than that of the body. As by free and voluntary movements the limbs and

muscles are strengthened and invigorated, not only without pain, but with positive delight, so it is with respect to the mind. But if we would excite free and pleasant mental exertions, the mind, in its first efforts, must be invited to no more exertion than is suited to its infant capacities, and its limited knowledge. Commencing thus, its powers will be found at every step to acquire new force and elasticity, to be capable of greater and greater attempts, and of longer attention to one subject; and these advancing energies it must be the object of the teacher so to discipline and inform, that in their progressive development they may come more and more under the permanent influence of right principles, and be applied to those objects only which are innocent and useful.

6. Again, the mere acquisition of knowledge is made subservient to the development of the mental and moral powers. Education is not considered to mean the *putting in* of so much information, but the *bringing out* of mental activity; exercise being the law of mental as well as of physical growth. In the light of this principle ideas are given before words, things before the signs which express them, the concrete before the abstract, reasons as the foundation of rules. The things which are familiar to the children are made the starting-point from which the teacher guides his pupils to wider views and more enlarged acquirements, leading them along by slow and gradual steps, and making sure of one advance before attempting the next.

7. Another principle continually kept in mind is to suit subjects of study, and the manner of treating them, to the progressive development of the mental faculties. Thus the exercises and lessons of the younger pupils are intended chiefly to exercise their *perceptive* faculties, while, as they advance in age and mental power, reason, judgment, and memory are more particularly exercised. In every stage, however, the knowledge which is likely to be useful to them after leaving school is made the *instrument* of their moral and mental training.

8. Proceeding on these principles, in *reading* the scholar is taught from the first to associate meaning with the symbols he is learning; and this meaning is so explained and illustrated as to make even these first efforts interesting as well as doubly instructive. A child likes to tell what it knows about the simple objects with which it is most conversant. The words which are used to express objects are first presented to him, and he is taught by familiar questions to associate with each its appropriate meaning, and its proper sound.

9. From this time forward every lesson proceeds on the same principle; the words, phrases, and sentences brought before the scholar's eye, being such only as can add to his information, or interest his feelings and his conscience; all others are excluded as useless and repulsive. Thus not only do those exercises interest the attention which would otherwise fatigue and annoy it; but the invaluable habit of looking for a meaning in every word and sentence read becomes fixed and permanent.

Section 2.—Preparatory Section.

10. The first section of the lower school is composed of children from four years of age. As these generally enter the school unable even to read the alphabet, and with minds altogether untrained, they are put through a course of instruction more elementary than that generally given in British schools, but agreeing with it in principle. The design of this course is to fit them for entering upon the more advanced and systematic exercises of the school, not only by giving them the necessary preliminary information, but by training them to

exercise their powers of observation and reflection on the familiar objects by which they are surrounded.

11. With this view, their food, clothing, and playthings—the common earth-stones and minerals—the materials in daily use in the school-room, as well as the bricks, mortar, and wood used in its construction—the animals and vegetables which they see most frequently, and are likely for that reason to think about least—all these are laid under contribution, in order to develop the faculties with which their Creator has endowed them; to make them useful, intelligent, and kind in their intercourse with others; and to implant habits of thoughtful reverence toward Him for whose glory all things were made. The most remarkable events recorded in the Holy Scriptures are also daily brought before them in the gallery in such a manner as to educate both their conscience and their intellect, and to promote good moral habits amongst them. The important influence which may be thus exercised upon their home associations can scarcely be overrated; the innocent prattle of the school-boy may by these means frequently become the gentle instrument of correction to the ignorance and vice of the parent.

12. The *alphabet* is introduced to this section by means of collective lessons. When the children are seated in the gallery, the teacher shows some familiar object having a short name. He first puts a few questions on the object itself. The name is then written on the school slate, and analyzed into its component *letters;* the sounds of these are given, and then their names. The sound of the second and third letters put together is then asked for; and other letters are placed before them, forming other simple and well-known words, on which the children are also questioned.

When eight or ten letters are thus learned, the teacher prints them in a line on the large slate, at the dictation of the children. He then points to them at random, getting the children to name and describe each, and to compare it with others: first having the hands up of those who wish to answer, and then pointing to the one whom *he* wishes to speak.

It is a judicious plan to let several try to describe each letter, as by this means not only are their little minds set to work in attempting to express their thoughts in suitable language, but several ways of describing the same thing will also probably be brought out. A little physical exercise may then be allowed, a verse or two of a simple school piece sung, and the children be led to their reading stations.

13. The children are now employed in their drafts in picking out the letters and words just learnt in the gallery, from the Daily Lesson Book, No. I., in broad sheets; while the monitor or pupil teacher leads one and another of the pupils to the blackboard or slate provided at each draft station to print the letter or word which he names. He also questions on the information already given respecting the object exhibited at the commencement of the gallery lesson, and on the other words formed during the progress of that lesson.

14. The next change finds these children in the writing desks, with slates on the desks before them, and pencils, fixed in holders, in their hands. The teacher now prints on the blackboard one of the letters learnt, and questions on the direction and comparative length of the lines composing it; bringing out the ideas straight, curved, vertical, horizontal, oblique, or parallel. He then pursues the same course with the rest of the letters which form the subject of the lesson, the children imitating them on their slates, first from the teacher's copy,

and afterward from dictation. The alphabet is thus quickly and easily learnt, while at the same time the minds of the children are developed, and much useful information imparted respecting words and things.

15. In the same familiar and conversational style courses of lessons are given, on the first principles of language, number, and form; on objects, animals, vegetables, and colors, accompanied by practice in reading and spelling, from the Daily Lesson Book, No. I., and a familiar course of lessons on the principles of writing.

16. Lessons on the most remarkable events of Scripture alternate with those just mentioned, and the aid of Scripture prints is called in, to help the perceptions of the children, and to assist in sustaining attention. The following is a brief sketch of the manner in which such a lesson is conducted. Suppose the subject to be, The Children of Israel crossing the Red Sea.

(*a.*) The teacher hangs up the print in front of the gallery, and pointing to the various figures depicted on it, asks in turn who they are—what they are doing—and why there? thus bringing out the chief points of the story in a simple and graphic manner.

(*b.*) He reads the narrative from Exodus, chap. xiv., putting questions as to the meaning of the words and phrases as he proceeds.

(*c.*) He closes the book, and goes over the story again, mingling questions, ellipses, and simple narration, thus endeavoring to lead the children to realize all the incidents of the scene, and placing them as far as possible in the position of spectators.

(*d.*) If the lesson has been properly given, the children will be able to state the lessons to be drawn from it—namely, that the Lord will help his people in trouble; and the sin and folly of striving against God. The teacher then seeks to apply these lessons to the daily life of the children, basing a few short and simple remarks on facts which have occurred in the actual school or home experience of those before him.

Having thus briefly indicated the methods pursued with the very youngest children, we proceed to notice the subjects taught and the methods employed with the rest of the school.

Section 3.—*Collective Teaching.*

17. A collective lesson differs very materially from a lecture. In the latter the children are passive listeners, in the former they are lively actors. By means of questions and occasional ellipses, their minds are kept continually at work; and the teacher, taking those in the class whose mental powers are least developed as his standard of simplicity, acts and speaks before the gallery as a fellow-inquirer after truth, while he leads them imperceptibly on in the path he had previously marked out.

18. As the lesson proceeds, both the analytical and synthetical processes of investigation are brought into use. Suppose a common earthenware cup to be the subject of the lesson. The object is held up before the section seated in the gallery, and they are asked to name the parts—as the inside, outside, handle, rim, or bottom. Should any hesitation occur, the teacher does not *tell* them what he is seeking for, but, passing his finger round the part in question, he asks, "What is this?" The names of the several *parts* are then written on the blackboard. The *qualities* are next asked for: here the cup is passed round among the children, and they are told to look at it, feel it, or smell it, thus em-

ploying their several senses in turn. Other properties are suggested by comparing this cup with other cups; finally, those qualities which render it fit for the uses to which it is put are elicited; and the whole is successively written on the blackboard.

19. The teacher next asks the *form* of the cup? how it became so formed? of what it is made? and how it happens that a substance so *hard* could be brought to such a form? He thus brings out from the children the fact that it is made of clay, and that when the cup was made the clay was *soft*, and not hard as they now see it. Having, by this mode of investigation, arrived at the *beginning* of the process by which the cup was made, he shows a piece of soft clay, of the kind used for the cup, and gets the children to describe what they *think* was done *first*, and what *next*, in the manufacture of the object before them; always correcting their errors by describing the *actual* steps in the manufacture—exhibiting specimens of pottery illustrative of the different stages—and by means of a small model of a potter's lathe, exemplifying the process. When the lesson is given to the younger children a description of the parts and qualities occupies the greater portion of the time; but with the elder pupils these are quickly brought out, and the manufacturing processes are more particularly dwelt upon.

20. The great advantage of collective teaching is, that it brings the trained mind of the teacher into direct and immediate communication with the comparatively untrained and uninformed minds of his pupils. Hence, for the development of the powers of the mind, for influencing the affections and directing the understanding to right views of moral and spiritual truth, for checking evil habits and encouraging good ones, the collective lesson, in the hands of a well-trained, earnest-minded, and *christian* teacher, is a powerful instrument for good.

21. In order to give a collective lesson well, the teacher must not only be well acquainted with the subject he has in hand, but must have the *matter* arranged in a logical and well-considered order. No collective lesson should be given until a sketch of it has been carefully prepared by the teacher for his own private use. This sketch should show the principal ideas intended to be dwelt upon during the lesson, numbered and arranged in their logical order, precisely as they are intended to be given. Under these "heads," the *manner* of bringing out each idea should be indicated; the illustrations intended to be used written down, and some of the principal questions recorded. The sketch should thus exhibit both the *matter* and the *manner* of the lesson, and should realize to the reader, as nearly as possible, the lesson itself. At the end of the sketch the teacher should note down what objects or diagrams will be wanted, and have them ready before commencing his teaching.

22. The *dangers* of this method of instruction are, however, many; and mischief, as the result, is by no means uncommon. The two principal dangers are mentioned, that they may be guarded against.

First. Collective teaching is not unfrequently quite *ineffective*, owing to the teacher's being contented with merely talking for a certain time. It is very easy to talk prettily to boys for half an hour, even in such a way as to interest them; and yet, owing to want of attention to some of the points about to be mentioned, no permanent result may remain. The children have been pleased, but not instructed.

Secondly. It is sometimes efficient to only *a portion* of the boys. If the

"gallery" contain boys of very different attainments, when the language and and general cast of teaching is fitted for the more advanced, it is too difficult for the others; and on the other hand, when descending to the capacity of the younger, the lesson appears frivolous to the older boys.

23. The following, then, are some of the chief points to be attended to:—

(*a.*) Children receiving a collective lesson at the same time should be of about the *same degree of mental standing.*

(*b.*) The teacher should be supplied with *specimens, models,* or *diagrams,* illustrative of his subject. He should also, from time to time, sketch out such objects, or portions of objects, as he may find, during the lesson, require more illustration than he has provided. This, of course, implies that the teacher is, to some extent, a draughtsman. There should be large maps, too, in the room or division in which these lessons are given.

(*c.*) A large *blackboard* should be placed before the gallery, for purposes of illustration, and also to receive the main headings of the lessons; so that when the teacher has finished his lesson, he may occasionally form the gallery into drafts, and by means of his pupil teachers institute a searching individual examination of all who have heard it. This use of the blackboard is particularly valuable in the training of monitors. Its advantages are numerous. It requires the teacher to be master of his subject, and methodical in his arrangement of it; and thus, by presenting the whole in the *natural association* of its various parts, tends to secure the retention of what is taught. It teaches spelling too,* and the reading of written characters.

(*d.*) Attention is best secured, particularly with the younger pupils, by the teacher's making a pause, and then leaving some of the words to be supplied by the pupils. Thus:—

Teacher.—The feet of the camel are——
Pupils.—Broad.
Teacher.—And——
Pupils.—Spongy.
Teacher.—And——
Pupils.—Spreading.
Teacher.—And therefore the camel is fit for traveling on——
Pupils.—Sands.
Teacher.—It is used in——
Pupils.—Africa.
Teacher.—And——
Pupils.—Arabia.
Teacher.—And——
Pupils.—Persia.
Teacher.—And——
Pupils.—India.
Teacher.—Many of them traveling together are called a——
Pupils.—Caravan.

The teacher must, however, take care that no ellipsis is left for the pupils to supply with words or facts they can not be expected to know. Thus, "The olive tree lives——." If he find that no pupil is acquainted with the fact wanted, he should tell it himself, rather than allow the mischievous habit of

* As the lesson proceeds, the teacher should require the pupils to spell the principal words occurring. The spelling of words as they are actually found in sentences, whether oral or written, is by far the most effective mode of teaching it.

guessing. After he has told them, he should again make the ellipsis, which would of course be supplied by the pupils.

Repeating ellipses to this extent, however, and so closely following each other, are not admissible in practice, except for the purpose of recapitulation; the better plan is to have many questions and few ellipses.

(*e.*) There should be much *individual questioning*. This is one of the ways in which the real efficiency of a lesson can be tested. The eye of the teacher should pass rapidly over the gallery, and wherever he detects inattention, a question to the individual should be put, on something that had just been taught. This recapitulatory individual questioning should follow every class of facts stated.*

(*f.*) A habit of *induction* should be cultivated. Thus, when the teacher has said that the elephant has a very large head, and two very heavy tusks, he should lead the pupils to *tell him*, though they may not before have been aware of the fact, that the neck must be short, and the cartilage and muscles very strong. So, when he has told them of the great quantity of vegetable food the animal eats, he might say "Do you think it is found, then, in hot or cold countries?" If not answered, he would say, "Where do grass, and herbs, and trees grow most abundantly?"

Pupils.—In hot countries.

Teacher.—Then, as the elephant eats so much of this kind of food, in which do you think he is found?

Pupils.—In the hot countries.

Teacher.—Why?

Pupils.—Because most of his food grows there.

(*g.*) The whole should be conducted with great *animation*. The want of this shows itself by a very slow enunciation of words, by long pauses between sentences, and by a want of ease in the carriage of the body. Not unfrequently, also, teachers are too wordy; every word that does not tend to make the thought clearer makes it more obscure.

(*h.*) *Simplicity* is indispensable. The absence of this quality shows itself sometimes in the use of language and illustrations that the pupils can not comprehend; and sometimes in assuming that their knowledge is greater than it is. The constant use of individual questioning will enable the teacher to discover when he is thus shooting over the pupils' heads.

(*i.*) The *time* of the lesson must not be prolonged, after the children are evidently wearied out. With a judicious teacher, even the younger may be interested for half an hour, and the elder for a longer time.

24. The notes on the blackboard may either be written as the lesson goes on, or (which is preferable,) the teacher may bring out all the points under one head first, and then put down the notes on the board while recapitulating *that part* of the lesson; sometimes writing from the dictation of the pupils; and then, of course, correcting their errors, both of fact and language. At the end of the lesson there should be a general recapitulation of the whole from the blackboard.

If the lesson were the elephant, the blackboard should present an appearance at its close somewhat similar to that exhibited in the specimen lesson following. The words in italics would on the blackboard be underlined; those in capitals be doubly underlined.

* If the teacher find that the pupils to any considerable extent are unable to answer these recapitulatory questions, he may assume that his teaching is bad. No lesson is well given by a teacher which is not fully received by those taught.

Specimen of Notes for a Collective Lesson.—The Elephant.

1. DESCRIPTION.—*Thick-skinned. Hight*, 7 to 12 feet; *weight*, 5,000 to 6,000 lbs.=40 men. *Head*, large, hollow in front. *Tusks*, 2, ivory and enamel; 5 to 6 feet; 100 to 150 lbs. *Teeth*, $\frac{3}{3}\frac{3}{3}$ 8 molars—structure: mode of growth, renewed. *Trunk*, 6 to 8 feet long; finger, thumb, hand—*uses*, obtain food, convey to mouth, lift objects. *Neck*, short, thick muscles, and pax wax very thick.

2. KINDS.—*Asiatic—head* long, front somewhat concave—4 *hoofs* on hind feet—*ears* small. *African—head* rounder—3 *hoofs* hind legs—*ears* larger 3½ feet × 2½—*use*, carry manure—not now tamed.

3. WHERE FOUND.—*Asiatic*—Hindostan, Burmah, Ceylon, and South of Asia generally. *African*—Africa, South of Senegal.

4. HABITS.—*Social*, 3,000—*herbivorous*—2 or 3 cwts., browse soft roots—(sweetmeats, sugar-canes)—*gentle—fond of bathing*—sprinkle dust over himself (flies)—*cautious* in going over new ground or bridge—*sagacious*.

USES.—Food (African)—ivory—carrying and drawing, man on neck—goad—war—hunting.

It is better to write on the blackboard only the words indicating the principal ideas, leaving the rest to be supplied by the children from memory during recapitulation.

Section 4.—Class Teaching—Reading.

25. When the children have been divided into sections and drafts, according to the principles already stated (*ante* § § 2 and 3,) the next business is to assign to each section and draft a *station* in the school-room, and *a definite portion* of the reading lessons. This section and these drafts will thus represent a particular stage of progress. All the reading lessons will, in this way, be divided among the successive drafts, so that a boy commencing with the lowest draft, and passing the proper time at each draft station, will have read and been questioned on every lesson contained in the books, or exhibited on the lesson boards.

26. Periodical examinations should be made of the progress of the children in this as in every other subject; each child taking his place in the class *at the commencement* of each exercise, according to the position obtained by him at these examinations, which should take place every fortnight. Promotions should be made as vacancies occur in the next higher draft or section.

27. Having determined on the portion for each section and draft, and put every section under the superintendence of a pupil teacher or elder monitor, the next object of the master is to select agents (monitors) to assist in teaching. His efforts must be zealously directed to the training of these monitors. He must secure their ability to spell, read, and explain the meaning of every word of the lesson; they must be much exercised in questioning on it, and be prepared with numerous and pertinent illustrations and applications. *No monitor should be allowed to superintend a lesson till the master has taught the whole of it minutely to him and exercised him in the mode of giving it.* This is not very difficult, because the whole number of lessons being divided among the whole number of draft monitors, only a small number of lessons are required to be given by any one monitor; and the required information, being thus defined and limited, is easily supplied. When, also, it is recollected that the monitors do not pass forward with the boys, but remain to teach the same lessons to the succeeding occupiers of the stations, it is evident that a master of ordinary diligence may make, and permanently secure, a very capable set of monitors.

28. The lessons used for the lower sections are partly on boards, and partly in books; the sections above these read entirely from books. The board or tabular lessons consist of the lessons of Daily Lesson Book, No. I., in sheets. The books consist of a set of four; the first book, called Daily Lesson Book, No. I., contains the alphabet and lessons of one syllable, in prose and rhyme; the second, or Daily Lesson Book, No. II., is a spelling book, with reading lessons not exceeding three syllables; the Sequel to Lesson Book, No. II., consists of easy reading lessons, on man, his dwellings, and wants, interspersed with poetry and interesting tales; the third, or Daily Lesson Book, No. III., consists of lessons on very varied subjects, in poetry and prose, chiefly of a moral and religious character; the fourth, or Daily Lesson Book, No. IV., has a more scientific character, including series of lessons on general history, physics, and natural history: the whole having copious notes, hints for monitors and teachers, roots of words, and tabular facts.

This course of reading is *in addition* to the daily reading of the Bible and the volume of Scripture Extracts.

29. After the course of lessons on the alphabet and easy words of two and three syllables given to the youngest section, the pupils commence at page 16 of the first lesson book. The monitor having directed the attention of his draft to the first word, tells those who know it to raise their right hands, and then points to one of them, who says, "*S-double e,—see;*" he then questions on the meaning of the word, and on the use of sight. The succeeding words are treated in the same manner. The explanation of the words relieves the mere literal lesson. As the lesson approaches its termination the monitor leads them to define the words *dew, grass, rain,* and *land,* as shown at the foot of the page; exercises them in the application of the words *wet* and *cool;* and terminates with the *lesson*—"*Every thing has its use.*"

30. As the words in columns at the top of the page occur in the reading lesson, the monitor should not allow the reading to begin till the boys can tell these words without spelling them. In the first instance all the words would be gone through thus—*s-double e—see, t-h-e—the.* But before reading, the boys should be able to mention them at sight; as, *see, the, dew.*

31. After the pupils have *read* through the first lesson book, a more systematic course of treatment, in connection with the lessons thus read, is adopted. This consists of—

(*a.*) *Questions before reading.* The teacher announces the subject of the lesson, and by a few searching questions ascertains what the children already know about it, endeavoring at the same time to excite a curiosity to know more. By this exercise he is able to adapt his teaching to the requirements of the class, besides showing them how much they have yet to learn in connection with this lesson.

(*b.*) *Questions, explanations, and illustrations, during reading.* The children, having opened their books at the page indicated by the teacher, commence reading. Each boy is required to read so as to be heard by all in the class. Considerable attention is paid to the slow, distinct, and clear utterance of every word, to pronunciation, inflection, and emphasis, the teacher himself frequently reading as a model, and, where necessary, requiring the class to read after him simultaneously, with slow and distinct enunciation. If any correction is required after a pupil has finished reading the passage appointed to him, the rest

of the boys are encouraged to raise their hands, and the teacher singles out one, or several in turn, to make the correction.

At the end of each sentence, or paragraph, the meaning of the words and phrases composing it are questioned upon, copiously illustrated, and pictured out before the class; the teacher making use, for this purpose, of the blackboard, objects, diagrams, and simple explanations. He should also require one or more of the pupils to give the sense of the passage in his own words, before proceeding to the next portion of the lesson. This second exercise is considered by far the most important part of the reading lesson.

(c.) *Analysis of the lesson after the books are closed.* In this course the lesson is gone over again sentence by sentence, and completely analyzed and illustrated. For this purpose the notes under the head "*subject*," at the foot of each page in Lesson Book, No. III., are very useful. Information immediately connected with the matter in the lesson, whether relating to natural history (in which questions of classification and habits occur,) or geographical terms requiring reference to a map, is brought out from the class or supplied by the teacher, and the lessons flowing directly from the subject are deduced.

32. The lessons of the Daily Lesson Books, Nos. III. and IV., being adapted to more advanced boys, require a full investigation of the etymology of the words. For this purpose they are provided with notes of a much more complete kind than those which precede them.

The fourth book is used both as a general reading book in the most advanced classes, and as a *text* book for the particular subjects into which it is divided.

Section 5.—Class Teaching—Interrogation.

33. The mode of conducting interrogative exercises may be best shown by a specimen; one, therefore, is given on a paragraph taken from the lesson book.

Specimen Lesson on Interrogation.—Daily Lesson Book, No. IV., pp. 76, 77.

RUMINATING ANIMALS.—Cud-chewing or ruminating animals form the *eighth* order. These, with the exception of the camel, have no cutting teeth in the upper jaw, but their place is supplied with a hard pad. In the lower jaw there are eight cutters; the tearers, in general, are absent, so that there is a vacant space between the cutters and grinders. The latter are very broad, and are kept rough and fit for grinding the vegetable food on which these animals live, by the enamel being disposed in crescent-shaped ridges.

The great peculiarity of the cud-chewers is the power which they possess of bringing back the food into the mouth, after it has been swallowed, to be further masticated. They have four stomachs, and very long intestines; vegetable food requiring to be kept in the body for a longer period than animal food.

The fore feet, having nothing whatever to do with the food, are not adapted either for feeling or seizing, but simply, like the hind feet, for giving support. They are composed of a solid horny substance, divided into two parts; hence these animals are sometimes called cloven-footed animals.

This order is divided into two families, viz., hornless and horned animals. In the first family are the camel and musk, and the second includes deer, sheep, goats, antelopes, giraffes, and oxen. These animals are more useful to man than any others; many of them draw and carry burdens, and nearly all are used for food.

Teacher.—What have you been reading about?

Pupil.—Ruminating animals.

Teacher.—Give me another name for ruminating.
Pupil.—Cud-chewing.
Teacher.—What is the root of the word?
Pupil.—Rumen, the cud.
Teacher.—What does the termination *ate* mean?
Pupil.—To do or act on in some way.
Teacher.—Ruminate, then, is to——
Pupil.—To act on the cud.
Teacher.—What *division* of animals do the cud-chewing form?
Pupil.—The eighth order.
Teacher.—Of what class?
Pupil.—Of the class Mammalia.
Teacher.—What is the class Mammalia?
Pupil.—It includes all animals that bring forth their young alive.
Teacher.—Next boy.
Second Pupil.—And that suckle their young.
Teacher.—To which of the sub-kingdoms of nature does the class Mammalia belong?
Pupil.—To the sub-kingdom Vertebrata.
Teacher.—How many orders has this class Mammalia?
Pupil.—Nine.
Teacher.—Name the first order.
Pupil.—Two-handed animals.
Teacher.—Give me an example.
Pupil.—Man is the only one.
Teacher.—Name the second.
Pupil.—Four-handed animals.
Teacher.—Give me an example.
Pupil.—The monkey.
Teacher.—Name the third order.
Pupil.—Killing animals.
Teacher.—Give me an example.
Pupil.—The lion.
Teacher.—Name the fourth order.
Pupil.—Pouched animals.
Teacher.—Give me an example.
Pupil.—The kangaroo.
Teacher.—Name the fifth order.
Pupil.—Gnawing animals.
Teacher.—Give me an example.
Pupil.—The rat.
Teacher—Name the sixth order.
Pupil.—Front teethless animals.
Teacher.—Give me an example.
Pupil.—The armadillo.
Teacher.—Name the seventh order.
Pupil.—Thick-skinned animals.
Teacher.—Give me an example.
Pupil.—The elephant.*
Teacher.—Name the eighth order.
Pupil.—Ruminating animals.

* These questions should be put to recapitulate the chief points of former lessons. No lesson of a *series* should be given without reference to those given before, especially the last *The effectiveness of teaching depends in a very great degree on its repetition.* Jacotot's maxim is a very wise one—"*Repetez sans cesse,*" (Keep repeating.)

Teacher.—How are they distinguished from other animals with respect to teeth?

Pupil.—They have no cutting teeth in the upper jaw.

Teacher.—Where are the cutting teeth in animals that have them?

Pupil.—In the front of the mouth.

Teacher.—Point to yours.

Teacher.—What other name is given to them besides?

Pupil.—Incisors.

Teacher.—What is there in the front of the upper jaw of ruminating animals?

Pupil.—A hard pad.

Teacher.—How do they get their food, then, without top front teeth?

(*Pupils silent, probably.*)

Teacher.—How do we get grass?

Pupil.—Cut it down.

Teacher.—How?

Pupil.—With a scythe.

Teacher.—With what does the cow lay hold of the grass when she is eating?

Pupil.—Her tongue.

Teacher.—With what does she cut it?

Pupil.—Her front teeth.

Teacher.—She does not bite it, then, but——*

Pupil.—Mow it.

Teacher.—But are all the ruminating animals without top cutting teeth?

Pupil.—No, the camel has them.

Teacher.—And another animal, a good deal like the camel, found only in South America, and used to carry burdens over the plains and mountains?

Pupil.—The lama.

Teacher.—Why should there be this difference with regard to these animals?

(*Not answered, probably.*)

Teacher.—In what sort of countries is the camel found?

Pupil.—In sandy countries.

Teacher.—Where there is rich herbage or poor?

Pupil.—Poor.

Teacher.—On what, then, does he subsist besides grass?

Pupil.—On thorny shrubs and thick twigs of trees.

Teacher.—Suppose, now, he has no teeth, but only a flat pad?

Pupil.—He would not then be able to snap them off.

Teacher.—Then why has the camel incisors in both jaws when other ruminants have not?

Pupil.—Because he could not get his food without them.

Teacher.—What do we learn of the Creator from this?

Pupil.—His power and wisdom.

Teacher.—His power and wisdom in suiting the animal to the food he has——

Pupil.—To eat.

Teacher.—And the place he is——

Pupil.—To live in.†

* In explanations in questioning on the reading, as well as in the gallery, it is often desirable for the teacher or monitor to pause before some of the chief words; thus leaving the boys themselves to supply them. Care must, however, be taken, not to make such ellipses as the boys can not supply.

† Here it should be observed that the teacher has told nothing, but by means of judicious questions has *led* the boys to *discover* a fact for themselves. This system of INDUCTION is of the first importance in questioning. It should be a rule, subject in practice to many exceptions, but still a general rule, that *nothing should be told the children, which by suitable questions they can discover for themselves.*

Teacher.—How many cutting teeth have most ruminants in the lower jaw?

Pupil.—Eight.

Teacher.—What kind of teeth are seldom found in them?

Pupil.—The tearers.*

Teacher.—What other names have these teeth?

Pupil.—Canine teeth; eye teeth.

Teacher.—Point to yours.

Teacher.—If the tearers are absent, then there must be between the cutters and grinders——

Pupil.—A space.

Teacher.—What sort of grinders have the ruminants?

Pupil.—Very broad.

Teacher.—And very——

Pupil.—Rough.

Teacher.—Why have they them broad and rough?

Pupil.—Because vegetable food requires more grinding down than animal.

Teacher.—But how is the tooth kept thus rough?

(*The Pupils, perhaps, do not answer.*)

Teacher.—You read in the lesson *the enamel is disposed in crescent-shaped ridges.* What is the enamel?

Pupil.—The hard, shining part of the tooth.

Teacher.—What part of our tooth is it?

Pupil.—The covering of that part which is out of the jaw-bone.

Teacher.—What do you mean by disposed?

Pupil.—Placed.

Teacher.—Name the root of the word.

Pupil.—Pono, I place.

Teacher.—What is crescent-shaped?

Pupil.—Shaped like the moon before it is a half moon.

Teacher.—Draw a crescent.†

(*One of the class draws it on the blackboard.*)

Teacher.—What is the root of the word?

Pupil.—Cresco, I grow.

Teacher.—Applied to the moon, then, when she is——

Pupil.—Growing larger.

Teacher.—As the ruminants have to grind their food so much, what would be the consequence if the tooth were just covered with enamel as ours is?

Pupil.—It would soon be worn away.

Teacher.—And if it were wholly of enamel?

Pupil.—It would wear quite smooth, and would not grind the food.

Teacher.—Now what do we use to grind corn with?

Pupil.—Millstones.

Teacher.—And do they always grind smooth?

Pupil.—No.

Teacher.—Why not?

Pupil.—Because some are of that sort of stone that has one substance in it harder than another, and when the soft wears away, the harder portions remain, making the surface rough.

* If the teacher should find that the leading facts, with regard to teeth, are not known by the boys, he should make them the subject of his next gallery lesson.

† The chalk and blackboard should be made use of in all branches of teaching. In any difficulty the teacher should be able to sketch off a dalgram, and thus explain the matter by the sense of sight. He might also, as in this case, test the correctness of the boys' knowledge, by requiring them to draw the object.

Teacher (*exhibiting a bullock's tooth.*)* Now, here is a bullock's tooth; you see the enamel is in crescent-shaped——

Pupil.—Ridges.

Teacher.—The enamel goes down into the body of the tooth; then, as the grinding goes on, which part wears away first?

Pupil.—The ivory between the enamel.

Teacher.—And leaves the enamel——

Pupil.—Higher.

Teacher.—And keeps the tooth constantly——

Pupil.—Rough.

Teacher.—Tell me some other animals you have been reading about that have very different sorts of teeth.

Pupil.—The gnawers have the enamel only in front.

Teacher.—Why?

Pupil.—That by the ivory, which is softer, wearing away, the tooth may be constantly sharp.

Teacher.—Some other animals.

Pupil.—The back teeth of the flesh-eaters cross each other like scissors.

Teacher.—Why?

Pupil.—Because they only require to tear or cut their flesh, not to grind it.

Teacher.—But what sort of motion must the jaw of the ruminant have in order to grind his food?

Pupil.—A sideways motion.

Teacher.—Have you seen this motion?

Pupil. Yes.

Teacher.—When?

Pupil.—When a cow was lying on the grass.

Teacher.—But can not all animals move their jaw the same way?

Pupil.—No; the flesh-eaters can only move it up and down.

Teacher.—Like——

Pupil.—A pair of scissors.†

Teacher.—What other motion of the jaw do you remember?

Pupil.—The gnawers can not move it at all sideways, but thrust it forward and backward a little.

Teacher.—Like what?

Pupil.—A saw.

Teacher.—But what is it that these ruminants can do that especially distinguishes them from other animals?

Pupil.—They can chew the cud.

Teacher.—What is this power said to be to them, as it belongs only to them?

Pupil.—A peculiarity.

Teacher.—Give me the root of that word.

Pupil.—Peculium, one's own property.

Teacher.—What do you mean by chewing the cud?

Pupil.—Bringing back the food to the mouth to be chewed over again.

Teacher.—Another word for chewed.

Pupil.—Masticated.

* Whenever it is practicable, the object under consideration should be exhibited; and it is particularly desirable that a collection of objects should be made in every school that would tend to illustrate the reading lessons. Such a collection, properly labeled to match the pages of the reading lessons, would secure accuracy of perception, and be a great saving of time. These would make the best object lessons.

† At this point it would be necessary for the teacher to put many of these questions over again, to ascertain that there has been a perfect comprehension of the subject.

Teacher.—As these animals can do what others can not, they must have something which others have not. What is that?

Pupil.—They have four stomachs.

Teacher.—What is the use of these four stomachs?

(*Pupils do not answer.*)

Teacher.—After the food has been a little chewed, it is passed into the first stomach, sometimes called the paunch, where it is a little softened; from that it goes into the second, where it is formed into balls; the animal, when it pleases, brings it into the mouth again, where it is further chewed; the animal then swallows it a second time, not into the first stomach, but in the third, where it is a little digested; and it then passes into the fourth stomach, where the digestion is completed.

(*Teacher repeats questions. What is the first stomach called?*)

Teacher.—Which stomach is the largest?

(*Pupils silent.*)

Teacher.—The first. But when is it of no use?

Pupil.—Before the animal eats grass.

Teacher.—Well, this stomach does not become large till that time. What helps these animals in the digestion of their food, besides these stomachs?

Pupil.—They have very long intestines.

Teacher.—Why do they need such long intestines?

Pupil.—Because vegetable food requires to be kept longer in the body than animal food.

Teacher.—Then what sort of animals have short intestines?

Pupil.—Those which live on flesh.

Teacher.—The term for these?

Pupil.—Carnivorous.

Teacher.—Name some animals.

Pupil.—The lion, the eagle.

Teacher.—Of what use are the fore feet to ruminating animals?

Pupil.—To support them.

Teacher.—Are the fore feet of any other use to *other* animals?

Pupil.—Yes.

Teacher.—What?

Pupil.—In some they are used to catch and hold the prey.

Teacher.—Give me an example.

Pupil.—The lion, and all the cat kind.

Teacher.—What other uses?

Pupil.—Some use them for holding by.

Teacher.—As the——

Pupil.—Monkeys.

Teacher.—Any other use?

Pupil.—Some use them to burrow with.

Teacher.—As the——

Pupil.—Rabbit.

Teacher.—What are the feet of ruminants composed of?

Pupil.—Of a hard, horny substance.

Teacher.—Hollow?

Pupil. No, solid.

Teacher.—Into how many parts is the foot divided?

Pupil.—Two.

Teacher.—What are these animals called in consequence?

Pupil.—Cloven-footed.

Teacher.—What do you mean by cloven?

Pupil.—Cut, slit, cleft.

Teacher.—How many families are in this order?
Pupil.—Two.
Teacher.—What are they?
Pupil.—Hornless and horned.
Teacher.—What do you mean by hornless?
Pupil.—Without horns.
Teacher.—Give me some other words ending in less.
Pupil.—Lifeless, leafless, heartless, &c.
Teacher.—And these mean——
Pupil.—Without life, without leaf, without heart.
Teacher.—Name some animals belonging to the hornless family.
Pupil.—The camel, the musk.
Teacher.—Point them out.*
Teacher.—Some belonging to the horned family.
Pupil.—Deer, sheep, goats, antelopes, giraffes, and oxen.
Teacher.—Point them out.
Teacher.—What is said of these animals with regard to man?
Pupil.—That they are more useful to him than any others.
Teacher.—Of what use are they?
Pupil.—For food.
Teacher.—What part of them?
Pupil.—The flesh, the milk.
Teacher.—Give some examples of those whose flesh is eaten.
Pupil.—The cow, sheep, deer.
Teacher.—Name some whose milk man uses.
Pupil.—The cow, reindeer, goat.
Teacher.—Of what other use are they?
Pupil.—As beasts of burden.
Teacher.—Give me an example.
Pupil.—The camel.
Teacher.—Name another use.
Pupil.—Beasts of draught.
Teacher.—Give examples.
Pupil.—Ox, reindeer, *horse.*†
Teacher.—Is horse right?
Second Pupil.—No.
Teacher.—Why not?
Pupil.—Horses do not chew the cud.
Teacher.—How might you know from the form of the horse that he is not a ruminating animal?
Pupil.—By his hoof.
Teacher.—How does it differ from that of the ruminants?
Pupil.—It is undivided, while that of the ruminants is cloven.
Teacher.—Well, of what other use are ruminants?
Pupil.—Their covering makes our clothing.
Teacher.—Give me an example.
Pupil.—The sheep, the goat, the camel.
Teacher.—Name any other use.

* Some plate containing representations of the principal kinds of animals should be presented to the boys for this purpose.

† This error is introduced to show how it should be corrected: not merely by stating that it is an error, or even telling what is right, but by showing in what the wrongness consists. Further questions might be asked as to why he thought the horse was a ruminant; when the boy would probably say, "It eats grass." The error having been then traced back, a false association might be easily removed by showing that though all ruminants eat grass, all animals that eat grass are not ruminants.

Pupil.—Their skins are made into leather, their fat into candles, their horns into knife-handles.

Teacher.—Seeing these animals are so useful to man, where may we expect to find them?

Pupil.—Wherever man is.

Teacher.—Tell me the ruminants of hot countries.

Pupil.—The antelope, the giraffe, the lama.

Teacher.—Of the temperate regions.

Pupil.—The ox, the sheep, the deer, the goat.

Teacher.—Of very cold countries.

Pupil.—The reindeer.

Teacher.—What does so wide a scattering of these useful animals teach us about our Creator?

Pupil.—That he cares and provides for man.

34. By means of questions, a test is constantly applied as to the degree in which any subject is understood, and facilities are afforded for explanation of difficulties, as well as for the imparting of information *connected with*, though not actually forming a part of it. Interrogation is, therefore, made use of in *every branch* of teaching. In connection with reading, it is, however, especially important. The good teacher will find it necessary generally to bestow *more time* on the explaining of a lesson by questions, and in imparting such incidental information as may be naturally associated with it, than in the mere mechanical exercise of reading.

35. The questions employed, whether in class or during a gallery lesson, are of two kinds—explanatory questions, and questions of examination. The first are used during the progress of the lesson; the second, for the most part, at the end of it. The teacher makes use of *explanatory questions* in order to lead the children, by short and easy steps, to work out the subject of the lesson for themselves. By their aid he stimulates the minds of his pupils to continued active and healthy exertion, and makes them co-laborers with himself in the work of education, instead of being listless *hearers* only; and while he supplies them with facts, where really necessary, he carries them forward through a rigid and carefully built up course of induction to the goal which he has throughout the lesson kept clearly in his own view.

Sometimes questions of examination are employed *at the commencement* of a lesson, in order to ascertain what knowledge the children already possess on the subject of it, so that the teacher may come down to their level, and adapt his instruction to their actual wants. They are used *at the end*, when he wishes to ascertain how far they have really understood what has been going on, and how much of it is laid up in their memory, so as to be available for future use.

36. The following rules should be observed in the use of interrogation:—

(*a.*) The questions and answers, when put together, should present the subject as a connected whole; hence questions should follow each other in logical order.

(*b.*) Simple language should be used, such as will convey the meaning of the question clearly to the pupil's mind; hence every question should be definite.

(*c.*) It is not wise to tell a *part* of the answer, such as the first word, or any other part of it.

(*d.*) Questions which require or admit a simple *yes* or *no* as an answer should be avoided.

(*e.*) The minds of *all* the class should be kept at work; the answers should not be taken from a *few* only.

(*f.*) Wrong answers should be frequently noticed; they point out *where* the teacher's attention is wanted. The class should be questioned into the right answer, not told it.

(*g.*) Care should be taken to ascertain whether the answer given to a question shows a clear and distinct idea; if not, further explanations should be given, and more questions put. A few ideas clearly and distinctly worked into the minds of the children are better than many misty and indistinct ones.

(*h.*) The *language* of the answers ought to be good; inaccuracies should be pointed out, and answers which are only *partly* correct rectified.

37. The method of ellipsis is also used both during the progress of a lesson, and for the purpose of recapitulation. When employed while the lesson is proceeding, it is useful as a relief to the questioning, and as a means of testing the attention and comprehension of the pupils; when used at the close, it furnishes a convenient method of summing up the substance of the information imparted.

The principal rules observed in using the ellipsis are these:—

(*a.*) Ellipses should be *mixed with* questions.

(*b.*) Questions should never end in ellipses.

(*c.*) If an ellipsis be filled up incorrectly, the children should not be told, but be led by questions, illustrations, and other ellipses, to the truth.

(*d.*) Ellipses for younger children should be shorter than those for elder ones.

(*e.*) Ellipses should be such as the children can be expected to supply.

Section 6.—Class Teaching—Spelling.

38. SPELLING is taught chiefly *in connection with reading;* all the difficult words occuring in the first book being spelt previous to the reading of the lesson.

In the *second lesson book* there is a list of words *connected with* the lesson, though not always occurring in it, which are treated in the same way.

In the *third* and *fourth* books all the difficult words occurring in a lesson should be spelt *after* the lesson has been read, in the course of interrogation. The meanings should also be required, and the etymologies of such words given as tend to make the explanation clearer. This spelling and explaining of words found in sentences is much more effective than learning columns by rote that have no relation but that of juxtaposition.

39. Another mode of teaching spelling is by *dictation.* This is of two kinds. Either the teacher of a class spells a word, and the boys write it after him; or, as in the advanced classes, the teacher reads a few sentences from some book, without spelling any of the words, and the boys take them down. These sentences are then looked over, and the errors marked, which the boy is required to correct. This last is found to be a valuable exercise; but the value depends, in a great degree, on the boy actually *writing the words correctly that he had before written wrong.* The master or teacher must not be satisfied with merely pointing out the error. The first kind of dictation is practiced every school-time in the lowest classes; the second only occasionally, in the higher classes.

40. A third mode of teaching this exercise is by the tabular lessons, or spelling columns of Lesson Book, No. II., when each boy in his turn spells a word, the monitor conducting the exercises generally in the same way as with the Reading Lessons.

The abstracts of gallery lessons, which the elder boys are frequently required to write at the close of the lesson, is another mode of testing and improving their spelling.

41. In addition to these methods, all, except the youngest children make spelling a part of their home lessons. Two or three times a week those in the middle classes are expected to bring ten or a dozen words written down on paper or slate, and syllabically divided; while the elder children bring either a written account of some object or animal previously specified, or the abstract of the last collective lesson which they have attended. Attempts at composition by the more advanced children further test and improve their spelling, whether the exercises are entirely original, or taken from the more systematic series found in Dr. Cornwell's "*Young Composer.*"

Section 7.—Class Teaching—Writing.

42. The children, when writing, are seated and arranged according to their sectional division, and they are subdivided into desks according to their proficiency in the art, (*ante* § 4.) The forms of the letters, the mode of sitting, the manner of holding the pen, and the *principles* of writing, are learnt in the lower sections, the pupils practicing on slates.

43. The *straight stroke* is first introduced, and its uniform thickness, slope, and varying lengths pointed out; then the upper and lower ties; and then the place of the dot over the *i*. Such words as *tin* or *pit* are then written on the blackboard for practice.

After these *the curve* is explained, and the letters *o*, c, *e*, *a*, *d*, g, formed; these are each taken up in turn, and their correct formation shown. Words formed by these letters, and the elements given in the preceding lesson serve as exercises at this stage.

The remaining portions of large text letters are treated in the same way. Then the capitals are given, classified according to their similarity of form, with instructions as to their hight and breadth; and then numerous exercises are written on the blackboard to be imitated by the children.

44. During the whole of this preliminary course, and indeed whenever the children are occupied in writing, the proper mode of holding the pencil or pen is particularly insisted upon, as well as the right position of the body, fingers, and book. A diagram, showing a hand with the pen and fingers in their proper position, is placed on the wall of the writing division, as a model to which attention is frequently directed. The teacher also instructs his pupils by holding a pen in his hand in front of the section, and then calling attention to *the manner* in which he holds it, whenever such a course appears necessary.

45. When the children have gone through this course, and have learnt to write freely and correctly on slate, they are allowed to write in copy-books. The same mode of classification is employed as in slate writing. A monitor is appointed to give out copy-books, pens, and copy-slips, where these are used. (It is better, however, to use books which have copies engraved in them, as this saves much time and prevents confusion.) When the books and pens are distributed, the writing commences at the word "Begin!" The teacher then moves from desk to desk to preserve order in the section, pointing out errors, or getting the children to discover them by comparing their own writing with the copy. Sometimes he takes a boy's copy-book to the front of the section, imitates on the blackboard the malformations of letters or words which he finds in

it, and then questions as to where the errors are. He then places by their side the correct forms, and shows their superiority. By this method he keeps up a knowledge of the principles and elements learnt in the lower sections.

46. At the close of the writing lesson the general superintendent of order commands, "Writers"—"Finish lines!"—"Clean pens!"—"Lay down pens!"—"Hands down!"—"Collect pens!" The monitor collects the pens of the section, and takes them to the place where they are to be kept until the next writing lesson. (It is recommended that each boy keep a small pen-wiper in his pocket on which to clean his pen.) The writing is then inspected by the teacher, the superintendent commands, "Shut books!"—"Collect books!" and the books are collected by the monitor, tied between small wooden boards, and taken to the place assigned for their reception.

The maxims recommended to masters in this department are, 1. Regard *quality* rather than *quantity*; and, 2. Aim rather at making a knowledge of writing *general*, than at producing *excellence* in a *few* of the senior pupils.

Section 8.—Class Teaching—Arithmetic.

47. ARITHMETIC is taught to the *younger* children both in the gallery and at the draft stations; as children advance in the practice of the art, it is, however, found impossible to secure a sufficient number at the same stage of progress to form a gallery; it is therefore taught to those more advanced sections at the draft stations alone. The great *object* sought to be attained in teaching this branch is, the cultivation of the mental faculties, by the impartation of such a knowledge of the powers and properties of numbers, and of the principles and rules of arithmetical science, as shall, when combined with facility in its operations, enable the pupils to solve any questions which may occur in after-life with intelligence, correctness, and dispatch.

48. It is impossible, in a manual like the present, to describe in detail all the methods employed to impart a thorough knowledge of so important and extensive a subject. All that can be done is to indicate the general principles on which the instruction is founded.

The first ideas of number are given in the gallery. The ball-frame is placed before the pupils, and they are taught to count the balls on the first wire; then their fingers, buttons, panes of glass in the school-room window, or the seats on the gallery. They are also taught to add, to multiply, to subtract, and to divide small numbers. Thus, sensible objects are made the medium of communicating their first ideas of number.

49. As the children become familiar with these operations, the number is increased; they are taught to count and work questions mentally with the balls on *two* wires; then on *three*, and so on, until they are familiar with the whole frame. The same exercises are also gone through with beans, buttons, and similar objects, so as to prepare the way for the *abstract idea* that the *result* of an arithmetical operation is not affected by the articles which are the subjects of calculation; thus, six cows and five cows make eleven cows, and six buttons and five make eleven buttons: hence, $6+5=11$.

50. As the instruction proceeds, it becomes more definite and methodical, though continued for some time longer without the use of figures. Addition is first explained, and simple exercises worked, either on the ball-frame, with beans, or by means of strokes drawn on the school slate. Then multiplication

is taken up, and its connection with addition shown. Subtraction and division are treated in the same way; and toward the close of the course, Arabic and Roman numerals are explained, the principle of the local values of figures brought out, and easy examples worked in both systems.

51. While this course is gone through in the gallery, the children are exercised in their drafts on very simple questions in the tables, and in mental arithmetic; correctness and dispatch being always required.

The children are also employed at their writing desks during this course in *copying* and learning the names of the Arabic and Roman numbers; not so much for use at this stage, as for exercises on form, and to facilitate future progress.

52. In prosecuting the study of *written arithmetic* in the middle and upper sections, every rule is preceded by a lesson upon the principle on which it is founded. Instead of giving rules first and examples afterward, the rule is deduced from examples. While questions involving abstract numbers are by no means excluded, the majority of the exercises are given on subjects occurring in the every-day life of the children. A great number of examples of this kind are found in Crossley's "*Intellectual Calculator*," a copy of which is placed in the hands of every teacher of a draft: each child, also, in this part of the school, should have a copy for home and individual practice. The number of children in the school—of bricks in any wall which the boys may have seen building—the population of the town, the county, or the country—all furnish abundant questions for practice. Lessons on the principles of arithmetic are also given at stated periods from De Morgan.

53. In order to promote a business-like dispatch in obtaining the answer to a question, the teacher sometimes writes a sum on the blackboard, and pointing to it, says, "The quickest." Each boy copies the figures as rapidly as he can, solves the question, and exhibits the result to the teacher, who, with a glance, compares it with the key, and says, "First," "Second," or "Third," according to the order in which they correctly exhibit. This method will always be a favorite one with quick boys, and is in several respects really advantageous. It is pursued in every class after the first.

Particular attention is paid to *numeration* throughout these sections, some portion of time in every week being specially devoted to it; and the questions and answers, in all cases, whether read by the teachers or pupils, are given according to their *local* value; thus, 9824 would be given as nine thousand, eight hundred, and twenty, and four; not nine, eight, two, four.

54. The ordinary method of class instruction is as follows:—The boys being arranged, the monitor distinctly announces the question: if complicated, he repeats it once or twice; then pausing to allow time for its being understood, he says, "Begin;" and each boy eagerly strives to work it out and present his slate first for approval. If right, and first, the monitor says, "First;" to the next boy, "Second;" and the draft is instantly, as it were, sifted, the slow or inefficient being at the bottom. Copying is not practicable.

As soon as all have completed the operation, the teacher interrogates, thus—"What have you done?" "How?" "Why?" "Any other way?" &c.; and their knowledge of the principles on which the rule is founded is thoroughly examined. This examination is a very productive exercise, and should seldom be omitted; for as it rarely happens in long solutions that the pupils obtain their results the same way, the replies to these questions often elicit much valuable

remark respecting the principles upon which their particular calculations are founded.

It is to the variety of methods used in obtaining the results, coupled with the pupil's subsequent reasoning on the correctness of the principles which he has selected, that we look for proof of the reality of his attainments.

55. Rules in the central school are introduced rather as suggestions, when the difficulties of the question are thoroughly understood, and have baffled the pupil's ingenuity; he is then gradually led on by a succession of questions, till the whole truth breaks upon his mind with a clearness and beauty which form the best incitement to renewed investigation. Arithmetic, thus taught, becomes a fine mental discipline, and strengthens the intellectual powers, instead of resting only on the memory.

56. There are two points of obvious importance, which respect the mere working out of the question, viz., correctness and dispatch. The attainment of the latter is, generally, a matter of great difficulty; yet without it the experienced arithmetician is often plainly deficient in buying and selling, and in transacting affairs where ready calculation is required. To supply this defect, not only are contracted methods on slate encouraged, such as bringing any number of tons, hundred-weights, quarters, and pounds, into pounds in one line—working by aliquot parts and approximations—or calculating part of a question abstractedly, and part on the slate; but a great variety of questions are given specially for pure mental solution.

57. Great attention is paid to a ready knowledge of ARITHMETICAL TABLES, since without this, arithmetic is almost useless in its practical application. In all, except the lowest section, portions of the tables are daily given to be learnt at home, for examination when the children return to school. This desirable but difficult object will also be promoted by having them said or sung during the various evolutions of the school, especially when going from and into the desks. As this occupies some portion of each school time, they will be easily learnt. This repetition does not, however, supersede the necessity of *rapid irregular* questioning upon them; as boys are frequently able to repeat a table from beginning to end without being competent to apply any part of it when required. The repetition of tables during changes should not, however, be *always* allowed; it is useful as a matter of discipline to require boys occasionally to walk with perfect quietness; while at other times school pieces may be sung.

The tables of money, weights, and measures, are first introduced in the gallery. Here the actual objects about which the tables are formed are as far as possible exhibited. Long, square, and cubic measures, are shown in their connection with length, breadth, and thickness; and the pupils are required to measure the school-room gallery and other things by which they are surrounded, and then to announce the results in different denominations. In like manner, when treating of measures of capacity, a pint or quart are shown, and made the subject of various calculations.

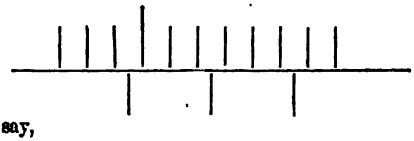
58. MENTAL ARITHMETIC is taught in every section of the school, and in every draft, and proceeds from the simplest questions, involving no more than a knowledge of the tables, to very complex and difficult operations. The work of each draft is so arranged, both in tables and mental arithmetic, as to form an introduction to the written arithmetic of the next draft.

As the children proceed, they are exercised in forming numbers by the addi-

tion of other numbers, as 12=(4+5+3)=(7+3+2)=(6+5+1;) 16=(2+3+4+5+2)=(4+5+6+1,) &c. Also in finding the factors of numbers, as 18=(2×9)=(3×6;) 36=(4×9)=(6×6)=(9×4)=(12×3)=(18×2;) in discovering the common multiples and common divisors of small numbers; and in the combination of different rules—such as taking a number from the sum of three others, multiplying the remainder by a given number, and dividing the product by another. In this way, they are exercised mentally on the various properties of number, and the principles applicable to it, before they are introduced to the more difficult and extended processes of written arithmetic.

59. Before entering on the study of division, the children are put through an elementary course of fractions. The formation of fractions, their notation, and the alterations in value caused by changing the numerator, the denominator, or both, is drawn from the pupils; the *principles* on which reduction, addition, subtraction, multiplication, and division of fractions depend, are explained; the rules are deduced; and the pupils are then required to show the reason for every operation which they perform. The questions brought forward at this stage are of the simplest kind, the object being rather to give *ideas* and *principles* than to produce dexterity. The subject is more fully taken up afterwards in the "*Calculator*."

60. Various objects are operated upon in teaching this preliminary course. A line drawn with chalk on the blackboard affords perhaps the readiest illustration. Suppose the pupils were asked, "What is the difference between $\frac{1}{3}$ and $\frac{1}{4}$?" and could not answer, the teacher would draw a line thus, divided into quarters:—



He would then say,

How many parts is the line divided into?

Pupil.—Four.

Teacher.—What then is each part called?

Pupil.—A fourth.

Teacher.—Or——

Pupil.—Quarter.

The teacher would then divide each quarter into three equal parts, and would say to some boy, "Count how many parts."

Pupil.—Twelve.

Teacher.—What then is each part called?

Pupil.—One-twelfth.

Teacher.—As there are twelve-twelfths in the whole line, how many are there in the third of the line?

Pupil.—Four.

The teacher, after marking off four of the parts, says, "What have I marked off?"

Pupil.—Four-twelfths.

Teacher.—Which are equal to——

Pupil.—One-third?

Teacher.—Now show me one-quarter of the whole line—now one-third of the whole—now show me the difference between one-quarter and one-third—well, what part of the whole line is that?

Pupil.—One-twelfth.

Teacher.—Why?

Pupil.—Because there are twelve such parts in the whole line.

Teacher.—And when any thing is divided into twelve equal parts, each of them is called a——

Pupil.—Twelfth.

Teacher.—Then what is the difference between one-third and one-fourth?

Pupil.—One-twelfth.

The *term* fractions should not be used in this stage of advancement.

61. In like manner simple proportion is preceded by a course of mental arithmetic, explaining the properties of ratios and proportion, especially exhibiting that on which the common "Rule of Three" is founded. Questions are then given, the answers to which can be obtained, or the road to them shortened, by dividing or multiplying one or more of the terms, and the principles on which these operations are founded are shown. By this method the children are prepared for the study of proportion in their books, and their intelligent comprehension of the questions found there is facilitated.

62. In all these drafts much scope is allowed to the pupil teachers beyond the line of questioning just referred to. They are at liberty to vary the questions to any extent, so long as the attention of the boys is kept up. Such questions as these constantly occur: "What is the value of a dozen articles at 3*d.*—at $4\frac{1}{2}d.$—at $9\frac{3}{4}d.$—or at 1*s.* $5\frac{1}{2}d.$?" or, "What is the value of any number of dozens or grosses?" or, "What is the square of 4,—or 1,—or 6,—or 9?" &c.

In the more advanced drafts the questions become much more difficult, and include the following range: "What is the square of 27, of 53, of 225?" &c. "What does 7 cwt. 3 qrs. of any article come to, at 1*d.* per lb., or at $9\frac{1}{4}d.$ per lb.?" "What will 37, or 75, or 139, or 3185, or any other number of articles amount to, at $2\frac{1}{2}d.$ each, or at $5\frac{1}{4}d.$, or at $8\frac{1}{2}d.$, or 3*s.*, or 7*s.* 6*d.*?" &c., &c. "In 35 yds. 3 qrs. of cloth, how many English, French, or Flemish ells?" "Reduce 4*s.* $8\frac{3}{4}d.$ to the fraction of a pound sterling; or $9\frac{1}{4}d.$ to the fraction of a crown; or 3 qrs. 15 lb. to the fraction of a cwt. or ton." "Multiply $\frac{3}{8}$ of $\frac{5}{6}$ by $\frac{1}{2}$ of $\frac{1}{3}$ of $1\frac{1}{2}$." "Add $\frac{5}{8}$ of a shilling to £$\frac{3}{5}$." "Reduce 12*s.* $6\frac{1}{2}d.$ to the decimal of a shilling or pound sterling." "What is the interest of £251 10*s.* 6*d.*, at 5 or 6 per cent., for a number of years and months?" To these might be added a large proportion of the questions usually found in most books of arithmetic.

Section 9.—*Class Teaching.—Grammar and Composition.*

63. English composition, mental or written, precedes and accompanies the study of English grammar throughout the whole school.

In the lower sections mental composition is taught so as to enable the children to express their thoughts correctly, and at the same time to form an introduction to the study of grammar.

64. The youngest pupils are taught composition in the gallery. In the first lesson they are asked to mention the *names* of some of the objects which they see around them, and to spell them, as *desk*, *slate*, *book*, or *wall*. These names are written in a vertical column on the school slate. The pupils are then required to put a word before each noun, expressing its color, or some other quality belonging to it, as *grey* slate, *wooden* desk, *new* book, *white* wall. The words grey, wooden, or new, are then successively spelt, and the teacher writes them before the words which they severally describe. The children in the gallery are then asked, if they can express the meaning of the phrases, such as

grey slate in another way. The sentences, "the slate is grey," or "the wall is white," are thus brought out, and written down. Other names are then given and treated in the same manner. This is generally found to be enough for one lesson.

65. In the same way, at succeeding lessons, the names of objects are mentioned, qualities are added, and actions which they can perform are specified; the sentences being constructed, and the words spelt, by the children, and then written down by the teacher before the gallery. Then follow questions as to *how* and *when* these actions may be done, and the differences in the *kinds* of actions. As the pupils advance, the effect produced in a sentence by taking a word from it, or adding one to it, is elicited from them by interrogation. Thus the various modifications of which a *thought* is capable, and the distinctive offices of the various words in a sentence, are impressed upon the children's minds, and wrought out in their practice, before a single technicality of grammar is placed before them. Hence when they commence the study of grammar they are prepared to understand that the distinctions existing among the words of a sentence are not arbitrary, but have their origin in the nature of language itself.

66. At this stage of progress the regular study of grammar is commenced, and it is considered an advantage that, in the earlier steps of this study, the knowledge previously obtained is again brought under the notice of the pupils, though in a different form. The teacher commences by saying, in as clear a manner as possible, that every word in the language, like every pupil in the school, belongs to some class. Stopping some seconds to ascertain that this simple fact was well understood, he might remark that the only difference is, that there are eight classes of pupils in the school, but nine classes of words. This would be followed by saying,

Teacher.—Tell me the names of any things you see.
Pupil.—Desk, slate, inkstand, box, pen.
Teacher.—Tell me the names of some things you saw in coming to school.
Pupil.—Horse, cart, house, boy.

Several being mentioned, the question would be put, "What have you told me about these things?" *Ans.*—"Their names." Now the teacher would observe, "All these names which you have mentioned belong to one class; the name of that class is *Nouns;* all names belong to it, for the word Noun means Name. A noun, then, is the name of any person, animal, place, or thing." Here it should be observed, that neither the term nor the definition is given till the thing itself is understood. Throughout this and every other study the necessity for the term should be felt before it is supplied.

67. After the pupils have furnished a number of nouns for themselves, the teacher should write out the sentences under the nouns as found in the grammar. He should then require each pupil in his turn to point out the nouns occurring in the sentences, which he should then underline. Thus, after having written out the first sentence, "The father sent John into the garden," he would say to the first pupil, "Point out a noun."

Pupil replies.—Father.
Teacher.—Why is father a noun?
Second Pupil.—Because it is the name of a person.
Teacher.—And a noun is——
Third Pupil.—The name of any person, animal, place, or thing.

The teacher would then underline the word "Father," and say to the next pupil, "Another noun."

Fourth Pupil.—Boy.
Teacher.—Why is boy a noun?
Fifth Pupil.—Because it is the name of a person.

The word "Boy" would then be underlined.

Teacher.—A noun is——
Sixth Pupil.—The name of any person or thing.
Teacher.—Give me another noun.
Seventh Pupil.—Garden.
Teacher.—Why is garden a noun?
Eighth Pupil.—Because it is the name of a thing.
Teacher.—A noun then is——
Ninth Pupil.—The name of any person or thing.

The word "Garden" would then be underlined. All the sentences in that exercise should in succession be written on the blackboard by the teacher, and treated in the same way.

68. The teacher would next ask the pupils again to name some nouns, and singling out one named that would best answer his purpose, "boy," for instance, he would write it down on the blackboard.

Teacher.—But are all boys alike?
Pupils.—No.
Teacher.—Some are——
First Pupil.—Strong.
Second Pupil.—Tall.
Third Pupil.—Good.
Fourth Pupil.—Bad.
Teacher.—Well, what do all these words, *strong*, *tall*, *good*, *bad*, tell us?
Pupil.—Something about the boy.
Teacher.—Yes, but what?
Pupil.—What sort of a boy he is.

(The teacher might then hold up his book and say, "Tell me any thing you can about this book.")

First Pupil.—It is a small book.
Second Pupil.—It is clean.
Third Pupil.—It is useful.
Fourth Pupil.—It is printed.
Teacher.—These words, *small*, *clean*, *useful*, *printed*, tell us——
Pupil.—What sort of a book it is.
Teacher.—Well, all such words as these are called Adjectives. An adjective, then, is a word that shows the quality of noun.

The teacher would then turn to the exercise on adjectives in Cornwell's "*Grammar for Beginners*," and write out the sentences under it, and, as in the nouns, require the boys (1) to point out the adjectives, (2) to give the reason for their being so called, and (3) to repeat the definition. The adjective in the exercise would be underlined by the teacher. One of the adjectives, *strong*, for instance, would be written before the noun *boy* on the blackboard.

69. He would now hold up some object, and say, "What is this?"

Pupil.—A slate.
Teacher.—What word did you use before slate?
Pupil.—A.

Teacher.—What is this?
Pupil.—An eye.
Teacher.—What did you use before eye?
Pupil.—An.
Teacher.—What gives us heat and light?
Pupil.—The sun.
Teacher.—What word did you use before sun?
Pupil.—The.
Teacher.—If I were telling you about some boy who was strong, I should say he is——
Pupil.—A strong boy.

The teacher would here put *a* before *strong boy* on the blackboard.

Teacher.—Well, the words *an*, *a*, and *the*, are called articles. An article, then, is a word put before a noun, to show the extent of its signification.

Sentences from exercises on "the article" in the grammar would then be written on the board, and this part of speech would be pointed out, explained, and defined in the same way as the noun and the adjective.

The exercise would then proceed thus:—

Teacher.—Tell me any thing you can do.
Pupil.—Run, walk, talk, eat, drink, learn.
Teacher.—What do all these words mean?
Pupil.—Doing something.
Teacher.—Well, what have you seen a strong boy do?
Pupil.—Jump, leap, wrestle.
(Teacher writes *jumped* after *strong boy* on the blackboard.)
Teacher.—Now all words that mean doing something are called verbs.
(Here the usual definition is repeated.)

Exercises upon the verb would then follow.

70. Again taking up some object, the teacher would say, "What is this?"

Pupil.—A book.
Teacher.—And this?
Pupil.—A box.
Teacher.—Where is the book now with regard to the box?
First Pupil.—On it.
Second Pupil.—In it.
Third Pupil.—Near it.
Fourth Pupil.—Over it.
Teacher.—What do these words, *on*, *in*, *by*, *over*, show?
Pupil.—Where the book is with regard to the box.
Teacher.—(Pointing to the words on the blackboard,) "A strong boy jumped, where?
Pupil.—Over the ditch.
Teacher.—Which word shows the place of the boy with regard to the ditch?
Pupil.—Over.
Teacher.—Other words that would show the same.
Pupil.—Into the ditch, across.
Teacher.—All words that show the place of one thing to another are prepositions.

The exercise on prepositions from the grammar would then follow, and the exercise proceed.

Teacher.—But when different persons are doing the same thing, do they do it all alike? Do all write alike?
Pupil.—No.

Teacher.—Some write——
First Pupil.—Well.
Second Pupil.—Badly.
Third Pupil.—Carefully.
Fourth Pupil.—Slowly.
Teacher.—What do all these words show.
Pupil.—How the writing is done.
Teacher.—How might a boy jump?
Pupil.—Timidly, courageously, fearlessly.
(Teacher writes *fearlessly* in the sentence.)
Teacher.—Words that show how a thing is done, or when and where it is done, are called ADVERBS.

The exercise from the grammar follows as before.

71. The other parts of speech would be taken in the same way; till at last the teacher would have a sentence combining them all, as, perhaps, A *strong boy jumped fearlessly over the ditch: but indeed he almost fell in.* The advantage of making up a sentence in this way is, that it serves as a model sentence to the pupils, by which they can try others at a future time.

In this mode it will be observed that (1.) The pupils, by the judicious questions of the teacher, themselves supply a great number of the kind of word under consideration. (2.) The *name* is given by the teacher. (3.) The definition is read. (4.) The pupils select all words of the kind required from others in a sentence. (5.) Give an explanation. (6.) Repeat the definition.

72. As soon as the pupils have acquired the power of readily distinguishing the parts of speech, the teacher must return and take particulars of each; such as the number and gender of nouns, and kinds of verbs.

In Syntax, the rules should be educed by the pupils themselves, from observing the usage of the language. Thus, with a class commencing the first rule, the teacher would not dogmatically say, "A verb must agree with its nominative in number and person;" but would proceed somewhat in this way:—

Teacher.—What do you do every day before you come to school?
Pupil.—I eat my breakfast.
Teacher.—And what does he do?
Pupil.—He eats his.
Teacher.—Then we say he——
Pupil.—Eats.
Teacher.—But I——
Pupil.—Eat.
Teacher.—What, then, are *he* and *I* in the sentences?
Pupil.—Nominatives.
Teacher.—What difference is there in them?
Pupil.—*I* is the first person, and *he* the third.
Teacher.—Then nominatives of different persons——
Pupil.—Have not the same part of the verb.
Teacher.—But if I were telling some one the same about you all, what should I say?
Pupil.—They eat their breakfast.
Teacher.—What person is *they?*
Pupil.—The third person.
Teacher.—Is this like the third person singular?
Pupil.—No
Teacher.—What is the difference?
Pupil.—He eats; but they eat.

Teacher.—Then nominatives of different numbers——

Pupil.—Have different parts of the verb.

Teacher.—Well, then, the general rule is this—A verb agrees with its nominative in number and person.

73. The above is given as a sketch of the general mode of instruction with regard to this part of the subject. In practice, the teacher will often find that he has to put many more questions before the pupils will be able to draw the rule or inference. But if in some cases it is more difficult to teach the children to *think*, than "to learn," it must be borne in mind that the first is always incomparably more valuable than the second; that in fact this individual discernment of principles, and the mental vigor which is the consequence of it, are among the chief ends of intellectual education.

74. In teaching the derivation of words, free and extended use should be made of the blackboard. For example, if the teacher were explaining words derived from Anglo-Saxon roots, he would put down such roots under each other, forming one column, and the derivations to the right hand, forming another. Then, taking Dr. Cornwell's "*Grammar*," he might say, "Bugan" means "to bend." When this was written down, he would add:—

Teacher.—Tell me any words made from it?

(*Pupils silent, perhaps.*)

Teacher.—When one man bends to another, what do we say he does?

Pupil.—Makes a bow.

Teacher.—An instrument we bend in order to shoot with, is called——

Pupil.—A bow.

Teacher.—That part of a tree which bends off from the trunk?

Pupil.—A bough.

Teacher.—That part of a coast which forms a bend by the running in of the ocean?

Pupil.—A bay.

Second Pupil.—A small bay.

Third Pupil.—A bight.

Teacher.—The bend of the arm is called——

Pupil.—The elbow.

Teacher.—The other part of elbow is derived from the word *elne*, meaning an arm. These words would be written down as they were mentioned; and then another root written under *bugan*, and derivatives discovered by the pupils from it in the same way.

The board would present this appearance at the close:—

Bugan ... to bend ... bow, bough, bay, bight, el-bow (elne, an arm.)
Ceapian ... to buy ... chop (chop and change,) chaffer, cheap, chapman, Cheapside, Chepstow (stow, a place.)

The pupils should, in all cases, find out the derivatives for themselves if possible. If any difficulty is experienced, the teacher should refer to the prefixes or affixes, which will generally remove it. Thus, if the derivatives from *traho*, I draw, *tractus*, drawn, were sought, the teacher might ask the question, "What prefix means '*together*?'"

Pupil.—Con.

Teacher.—Then to draw together is——

Pupil.—To con-tract.

Teacher.—What stands for "*separation*?"

Pupil.—Dis.

Teacher.—Then to draw aside is——
Pupil.—To dis-tract.
Teacher.—What prefix means "*out*?"
Pupil.—Ex.
Teacher.—Then to draw out is——
Pupil.—To extract.*

75. Lessons, and exercises on composition, from Cornwell's "*Young Composer*," accompany the study of grammar throughout the school, the exercises being *oral* in the gallery, and *written* in the desks. Grammar is taught only at the draft stations; while derivation and composition are studied in the gallery and at the desks, as well as in connection with the reading at the draft stations.

76. Besides lessons on composition, the elder children frequently have exercises given them to be written at home in the evening, and brought next morning for examination and criticism. Sometimes they are required to write all they know about an animal, as a cow, a dog, or a lion. At other times a familiar object is chosen, as a knife, or a kettle; while occasionally they are expected to answer questions in writing on some one of their school studies, or to bring an abstract of a recent collective lesson. In examining these papers notice is taken, not only of the composition, but of the spelling, punctuation, place of capitals, and the correctness and fullness of the information contained in them. This is found to be one of the most valuable exercises carried on in the school.

Section 10.—*Class Teaching—Geography.*

77. GEOGRAPHY is taught to all the children, both in the lower and upper schools, in two distinct courses, proceeding parallel with each other.

The first relates to physical geography; the second to the study of maps.

In teaching physical geography, an explanation and definition of the different forms and appearances of land and water is first given. The idea of a plain is brought out by directing the attention of the children to *some level* piece of ground in the neighborhood, from which other tracts, of larger extent and different appearances, are described to them. Then follow the ideas of a *swelling* of the ground, a hillock, hill, mount, mountain, which are treated in like manner. Starting from a plain again, the teacher gives to the gallery the ideas of hole, hollow, vale, valley, defile, and then draws out the definitions. In a similar way other definitions are taught, closing with a general recapitulation, at the end of which the pupils are expected to have obtained a tolerably correct notion of the general appearance of the globe.

78. As the course proceeds, the children are made acquainted, by means of simple and inductive gallery lessons, with the form of the earth, of which they are required to give proofs. To this is added latitude and longitude; the motions of the earth, and their causes; the great continents and seas, their general forms and relative proportions; mountains, and table lands, rivers, springs, lakes, plains, deserts, and volcanoes, each of which forms a separate lesson. Then follow lessons on the distribution of man, animals, and vegetables, over

* A teacher who is not acquainted with Latin, should be extremely careful, in teaching the derivatives from that language, to get the *quantities* of the vowels, and the *termination* of the roots, correctly. By neglecting this, he may make himself ridiculous. He should indeed abstain from teaching any part of this branch, till he has himself studiously prepared and thoroughly mastered it.

the earth's surface; the consideration of the earth as a part of the solar system; and the method of measuring a degree on the surface of the globe. The whole is closed by lessons on eclipses, tides, winds, currents, climate, meteors, and the geological structure of the earth's crust.

79. At the time when this course of instruction commences, another on Map Geography is also begun; one lesson every week being given in the first, and two in the second.

The study of *maps* is commenced by a lesson on the measurement of space, in which the children are taught to realize the idea of an inch, foot, yard, or mile, by reference to a foot rule; to the length and breadth of the school premises; and to the distance from the school to their homes and other well-known places. Lessons are then given on the following subjects preparatory to the study of maps:—the cardinal and semi-cardinal points, by reference to the place of the sun at midday; plan of the school-room and its boundaries; relative positions of known objects; the school-room on different scales; plan of the neighborhood; plan of London.

80. The idea of latitude is introduced by drawing a line on the school-room floor from east to west; the teacher then asks, "On which side of this line are you sitting?"

Pupil.—The *north.*
Teacher.—On which side is that wall?
Pupil.—The *south.*

Other places in like manner are referred to on the same line, and the terms north and south latitude are given. The line from which latitude is really reckoned is then explained, and the fact disclosed that *we* are living in a northern latitude. Longitude is unfolded in a similar manner, by drawing a line from the north to the south side of the school-room.

81. The first map introduced is that of the county in which the school is situated, when the knowledge already gained is brought to bear on the study of it. Next follows a map of the surrounding counties, then a chart of the river Thames, and then a map of England. When this part of the course has been fairly mastered, the children are taken to the map of the British Isles, to the study of which they devote about two months. The Eastern and Western hemispheres; the scenes of Sacred History; Europe, Asia, America, Africa, and Oceania, succeed. In these, the parts most intimately connected with England, such as Australia, Hindostan, the West Indies, and the United States of America, receive special attention. With those pupils who remain in school a sufficient time to proceed beyond this point, a course of lessons on the map of the ancient world is adopted, embracing the main facts of Ancient History.

82. In taking up the study of a map with a section of the school, the physical features should be taught first:—the great mountain ranges, plains, rivers, and lakes; then the political divisions; then the towns. The dependencies of the political and social geography of a country on its physical features should be constantly pointed out: as, for example, why our manufactures are traveling westward? why Liverpool has risen so rapidly to first-rate importance as a port? why the capital of England is just where it is? In studying any particular country, however, before entering on details, its position with regard to the neighboring states should be thoroughly understood by the pupils. Thus, if the country were Palestine, it should be first shown on a map of the world, and

then on a map of Asia, the pupils pointing out the countries around it, and naming them. The teacher would then proceed with the physical features, in the order before mentioned; its divisions; and then its towns.

83. These particulars will be best taught by means of *large school-room maps*, the children being seated in the gallery and the teacher pointing to each place, as it is found in Dr. Cornwell's "*School Geography*," during the lesson. Skeleton maps, too, entirely without names, may be used with advantage in the drafts, provided the teacher is well acquainted with the map before him. The boys should also be occasionally furnished with slates, or with chalk and a blackboard, and be required to draw various portions of the world. Their acquaintance with a country may sometimes be tested, by requiring them to fill up these bare outlines, without seeing a map. Thus, the teacher might say, "Put down on the board Mount Lebanon, the Jordan, or Jerusalem."

84. When a lesson has been gone through by the teacher on the skeleton map, mutual interrogation sometimes ensues; each boy in turn, beginning at the last, puts a question, and rises or falls in proportion to his skill in questioning, and the extent of his knowledge. The scope of the questions they are allowed to put is very extensive: they may propose questions on points of general history, or biography, which have not been mentioned by the teacher, but the knowledge of which they have attained by reading or conversation.

If we suppose the map to be Palestine, and Tyre to be the spot under consideration, some such questions as these would probably be put:—

Teacher.—Where is it?
Pupil.—On an island.
Teacher.—Describe the situation of the island.
Pupil.—It is at the eastern extremity of the Levant, opposite the northern part of the Holy Land, from which it is separated by a narrow strait.
Teacher.—What occasioned its erection on an island?
Pupil.—Its being attacked by Nebuchadnezzar.
Teacher.—For what was it remarkable?
Pupil.—For commercial prosperity.
Teacher.—In what class of powers should we place it?
Pupil.—Naval.
Teacher.—Was the second Tyre ever taken?
Pupil.—Yes.
Teacher.—By whom?
Pupil.—By Alexander the Great.
Teacher.—Cite a passage of scripture relating to that event.
Pupil.—Isaiah xxiii.
Teacher.—What is Tyre now?
Pupil.—A place resorted to by fishermen to dry their nets.
Teacher.—The prophecy respecting this?
Pupil.—Ezekiel xxvi. 14.
Teacher.—To what power does it now belong?
Pupil.—To Turkey.
Teacher.—What nation in modern times did it most resemble, and in what particulars?

To such questions as these a more irregular but not less searching course of mutual interrogation ensues, as—

Teacher.—What city in Africa was founded by a colony from Tyre?
Pupil.—Carthage.

Teacher.—How did Alexander's army approach the walls of Carthage?
Pupil.—By a mole.
Teacher.—What city did he advance against, after taking Tyre?
Pupil.—Jerusalem.
Teacher.—How long did Nebuchadnezzar besiege old Tyre?
Pupil.—Nearly fourteen years.
Teacher.—How long did new Tyre detain Alexander.
Pupil.—Seven months.
Teacher.—Mention the year in which Tyre was destroyed by Nebuchadnezzar, and also that in which it was taken by Alexander?
Pupil.—572 and 332, before the Christian era.
Teacher.—Why is it called the daughter of Sidon by Isaiah?
Pupil.—Because it was built by the Sidonians.
Teacher.—Mention the prophecy which foretold its destruction by Nebuchadnezzar.
Pupil.—Ezekiel xxvi. 26, and following verses.
Teacher.—What chapter describes the sources of the wealth of Tyre?
Pupil.—Ezekiel xxvii.
Teacher.—What prophecy was fulfilled after Alexander quitted Tyre?
Pupil.—That it should be forgotten seventy years, (Isaiah, xxiii. 15.)
Teacher.—Where is the prophecy of Alexander's success at Tyre to be found?
Pupil.—In Isaiah xxiii. 11, 12.

These, and many other questions might be put and answered in much less time than this account is written. If the question be not prompt, or the answer ready, another boy quickly proceeds, or the teacher again takes the subject up. In this way all the information any one may possess will be elicited and communicated to the rest.

85. A very large amount of the knowledge gained in geography is acquired incidentally, in connection with the reading classes. Every place occurring in a Reading Lesson, whether in the Bible or the Lesson Books, should be pointed out on a map, and information relating to it should be imparted. Thus, if the children are reading that Alfred concealed himself in the island of Athelney, the teacher should put questions to bring out the following facts; or, if unknown, he should state them. (1.) Athelney is in the west of England. (2.) In the county of Somerset. (3.) It is an island formed by the rivers Tone and Parret. (4.) It received its name Athelney (meaning Nobles' Island,) because Alfred and his nobles here concealed themselves. In reading the 27th chapter of Acts, the ancient geography of the most important places eastward of Italy, on the northern and eastern shores of the Mediterranean, should in like manner be taught, in order to render the chapter intelligible.

86. When this course of map geography has been so arranged as to give a tolerable notion of the various countries of the world, and of such particulars respecting them as are most necessary to be known during the far too limited period of school education, it is felt that there are some portions which require to be more minutely studied. With this view *blank maps* of England, the British Isles, Palestine, and Europe, Australia, and the United States, have been prepared, and one of them is studied at each draft station during some one or other of the exercises in each week. This plan enables the teachers of the various sections to revise and fix the knowledge already obtained by the children during the collective lessons, as well as to extend their acquaintance with the particular parts of geography most likely to be useful to them.

Section 11.—*Class Teaching—Miscellaneous Lessons.*

87. Enough, it is hoped, has been said to show *the methods* employed in the education of children at the central school. It will therefore be sufficient merely to specify the remaining subjects, and to point out what is communicated in connection with each.

88. *Courses of collective lessons* are arranged and given on English History; the Philosophy of Health; Natural History; Objects and Manufactures; the Philosophy of Common Things; and Political Economy. Reading lessons are also found on most of these subjects in the Daily Lesson Book, No. IV., and are studied in the middle and upper part of the school.

All that can be attempted in these branches is to give the pupil sound general views concerning them; to impart a desire for the acquisition of further knowledge; to exhibit the method of carrying on the study of each or all to the best advantage; and to make them instruments for developing a spirit of intelligent, humble inquiry concerning the works of God and the laws of their being.

89. In *English History*, the leading events of different periods with their causes and consequences—the gradual development of the constitution of our country—its trade, commerce, and literature, and the condition of its people at the various epochs of their history, are dwelt upon.

90. In lessons on the *Philosophy of Health*, the composition of the atmosphere, and the part it bears in the formation of the blood—the effects of bad air—insufficient or improper food and drink—the benefits arising from cleanliness in the skin, clothes, and dwellings—and the consequences arising from bad water, and want of drainage, as illustrated by reference to the structure of the skin, lungs, and blood of the human frame, form the substance of the instruction given.

91. In *Natural History*, the adaptation of the parts and constitution of animals and vegetables to their habits, places of abode, and food, are taught in connection with the best known and most remarkable specimens in each kingdom; and suggestions are given as to the way in which these exhibit the wisdom and goodness of their great Creator. This part of the course is followed by another on classification; and the whole is concluded by bringing to the notice of the children the leading facts in animal and vegetable physiology.

92. The *manufacture* of the articles in daily use by the children is brought forward in connection with the objects themselves. The lessons on the *philosophy of common things* explain the construction of a child's syringe; the common pump; fire engine; thermometer and barometer; the telescope and microscope; the steam-engine and its varied applications; the diving bell; balloons, and mariner's compass, and the principles on which their construction depends.

93. The laws which regulate supply and demand, as illustrated by the varying prices of labor, and of the articles of food and clothing in daily use among the children; the nature and value of money, and its use in the operations of trade and commerce; the relations which labor and capital bear to each other; the ways in which rapid, safe, and cheap communication between the different parts of the same country, and the various nations of the earth, serve to increase and cheapen the necessaries and comforts of life; how war not only destroys life and capital, but also does much to prevent the reproduction of wealth: these, and such other lessons as may appear necessary to show the

conditions of a nation's prosperity, together with the duties men have to sustain to each other and to the state, as masters, servants, or citizens, are explained and exemplified in the lessons on political economy.

Section 12.—*Class Teaching—Drawing.*

94. In the central school this exercise consists of the following course:—

(*a.*) Lineal drawing on slate or blackboard. The influence of lineal drawing in assisting to produce a good handwriting has long been noticed. Both tend to develop the faculty of form. This exercise is therefore given to the whole school, and consists, in the first place of outlines of geometrical forms, accompanied by questions as to the length of lines and the size of figures, and the division of lines into halves and quarters. The text-book in this part of the course is Pickton's "*Lineal Drawing.*" Afterwards, outlines of simple objects of furniture, flowers, and ornaments of various kinds are drawn. The teacher is furnished with a pair of compasses and a graduated ruler, and thus corrects the attempts of the pupils, when necessary, with perfect accuracy. Here, two objects are aimed at, (1.) the training of the eye; (2.) the training of the hand.

(*b.*) Botanical, animal, map, and general drawing, from copies and specimens.

(*c.*) Model and object drawing, in which Butler Williams's course of model drawing is accompanied and followed by the delineation of objects, with illustrations of the main principles of perspective.

(*d.*) Design drawing, in which the children are put through a preliminary course of practice in combining straight and curved lines into pleasing figures. They are afterwards taught to draw from plaster casts, and then encouraged to originate designs which may be useful for the purposes of ornament and manufacture.

(*e.*) Geometrical drawing with instruments, intended to teach the pupils the construction of such problems as are most required among carpenters, masons, and handicraftsmen in general.

(*f.*) Architectural and plan drawing, including the various parts of a common building, such as staircases, closets, &c., as well as the different styles and orders of architecture.

Lineal drawing is practiced first with slate and pencil, then on blackboard with chalk, and afterwards on paper, in pencil and crayon.

Section 13.—*Class Teaching—Vocal Music.*

95. The exercises on this subject consist of two divisions:—

(*a.*) Singing by ear. Simple school and marching pieces are taught to the whole school. These are set to cheerful and instructive words, and serve to convey much useful information, as well as to recommend moral precepts in a pleasing manner. The practice of these simple pieces forms an agreeable change from the more difficult exercises of the school, and enlivens the changes from one study to another.

(*b.*) Singing from notes. Those children who show an aptitude for the study of vocal music are formed into three classes, and spend about three half-hours every week in the study and practice of this art.

96. The *first* class is introduced to the subject by the teacher producing a sound with his own voice, and exemplifying the differences in length, pitch, and loudness; the children imitating at every step. After a few sounds have been

thus taught, and the method of representing them with their pitch and length by *notes* on a *staff*, the pupils are trained to produce any sound named by the teacher. He then practices them, by pointing to the different lines and spaces on the staff at random, and requiring the class to produce the sound thus indicated. The great object at this stage is to give the children an idea of *music* as distinct from the signs employed to represent it.

The next step consists of a selection from the sheet exercises contained in Hullah's system of vocal music, relieved by the occasional practice of easy school pieces, previously written out on the large music board.

97. The *second* class is introduced to the use of music books; two pupils singing from one copy. The music in use consists of selections from Crampton's school pieces, Curwen, Hickson, and the least difficult portions of Hullah's Part Music.

The *third* class is composed of the pupil teachers and a few of the most advanced among the children. The publications of Hullah and Novello are those chiefly in use.

The whole course is accompanied by the frequent use of *sol-fa-ing*, and as much of the theory of music as is necessary to render it intelligible and useful.

IV. SCRIPTURAL INSTRUCTION.

1. More importance is attached to scripture teaching in the daily occupation of the central school than to any other branch of instruction. It is believed that direct religious instruction and training must form the basis of every true system of education, and that the Scriptures should be made the *text-book* of that instruction and training. With this view a scripture collective lesson is given daily to the younger children, until they are able to read the book of scripture selections published by the Society. After this stage two scripture lessons are given in the gallery every week; and three-quarters of an hour on each of the other three days are employed in scripture reading.

2. The subjects of the gallery lessons from scripture are—its narratives; its parables and miracles; its doctrinal portions; the attributes of God; moral duties; and scriptural emblems and illustrations.

Bible geography, history, and biography, the government and public worship of the Jews, Jewish sects and customs, are taken up in the reading classes.

The general principle on which this division proceeds, is, that whenever it is the *chief* object to train the affections, and develop the moral nature, the collective lesson is the most effective instrument; while scripture reading in drafts (each child having an open copy of the Word of God in his hand,) is most useful when matters of detail are concerned, or individual searching of the Bible is required.

3. The same general principles should guide the teacher in giving the scripture lesson as have been already stated under the head "Collective Teaching;" a calm and quiet tone of voice, and a reverent manner, should be always preserved; and the teacher should not make statements, or draw conclusions, on his own authority, but continually refer to the Word of God.

The sketches of these lessons, however, differ materially from those on secular subjects. Two are given below, one on a narrative lesson, and one on an emblem lesson, as specimens of the two distinctive methods of preparing them.

Sketch of a Scripture Narrative Lesson.—The Prodigal Son.—LUKE XV. 11—24.

I. EXPLANATION.

v. 11. *He*—Jesus.

v. 12. *Portion of goods*—that part of his father's property which fell to his share. Explain eastern custom of dividing patrimony.

His living—his property; all that belonged to him.

v. 13. *Wasted his substance*—spent all he had.

Riotous living—feasting, gambling, &c.

v. 14. *Mighty famine*—great scarcity of food.

v. 15. *Feed swine*—disgraceful service; why?

v. 16. *Would fain*—wished very much.

v. 17. *Came to himself*—began to think in a proper manner about his evil ways. When was he out of his mind?

v. 18. *Heaven*—God, who is in heaven.

Before—against.

v. 19. *Worthy*—why not?

v. 20. *Had Compassion*—was sorry for him.

v. 23. *Fatted calf*—always one ready; why?

v. 24. *Dead—Lost.* The father looked upon his son as entirely lost; as much so as if he was dead.

II. DESCRIPTION.

(*a.*) What persons are mentioned?—what is said about *one* of them?—impatient of control, wishes to leave home, sells his goods, leaves home, perhaps with several servants, and with much show and pomp—look at him as he goes along the road—tell me what you see—goes a great distance from home, why?—lives in splendor—bad companions.

(*b.*) When do we hear of him next?—what is he doing?—how came he there?—spent his money, bad companions will not help him—no food—tries to get work—has not learnt how to get his living—takes care of swine—how did he feel there?—what did he wish to do?—why?—what does he say?—where does he go?

(*c.*) Let us look at him as he returns—compare with his setting out from home, hungry, barefooted, ragged, humble—which was best state?—comes near home, sees some one at door, who is it?—feels afraid that his father will turn him away—hesitates—shall he go back—father sees him—what does he do?—(*Here bring out the scene at meeting.*)

III. APPLICATION.

1. Who meant by father?—by son?—by his wishing to leave home?—what meant by his going away?—spending his substance?—in a far country?—feeding swine?—returning?—father very kind to his returning son—God is kind to repenting sinners who seek his pardon.

2. What can *we* learn from this? We are sinners, what should we do? When these points are brought out, the teacher concludes with a *few* words of application to the children' own circumstances.

4. The above is a sketch of a lesson given some time ago to a section of the school; it was intended to direct the attention of the pupil teacher to the *points* to be noticed, and to the *manner* of noticing them, as well as to the *order* in which they should be taken up. The children being seated in the gallery, and a few exercises gone through, for the purpose of fixing their attention, the master took up the Bible, announced the chapter and verse, and, after a few questions, began to read at the 11th verse. As the reading proceeded, the meaning of certain words was asked, and several questions were put for the purpose of exciting thought and preventing inattention. When the reading was

finished, the teacher closed the book, and commenced *the "Description;"* the object in this part of the lesson being to *vivify* the narrative, by means of graphic description, questions, and ellipses; so that the children might realize in their minds, *as a connected whole*, the various circumstances spoken of, and so the way be prepared for the lesson to be deduced. The "Application" was then *drawn from* the children, and the lesson was applied to their own case, and impressed upon their minds by two or three words of serious remark on the marvelous love of God to sinful man. It should be observed that the *sketch* lay on a table beside the teacher, but was only once referred to for a moment or two during the course of the lesson.

Sketch of a Scripture Emblem Lesson.

"The beginning of strife is as when one letteth out water; therefore leave off contention before it be meddled with."—PROVERBS xvii. 14.

I. THE FIGURE.

(*a.*) Who has seen a piece of water in motion? What is its name? *The Thames.** Tell us what you saw on it. *Boats, ships, packets.* What moves them along? *Steam, wind, oars.* Yes; but some were moved along——*By the water.* The water, then, moves——*with great force.* Who could stop it? Still less able to do so near the sea. Where does this river rise? How do you think it appears there? *Narrow, shallow, has little power.* There you might easily control it or turn it aside.

(*b.*) There is a noted river in North America, which falls down a precipice with great force, what is it called? *Niagara.* For some time it flows on peacefully and quietly, then it begins to move more quickly; why? It goes on moving quicker and quicker; at length it comes to a precipice; what happens to it then? *It tumbles down with very great force and noise.* Suppose any one tried to stop or turn it? *He would be carried away, and dashed to pieces.* Yes, it carries down boats, ships, any thing that comes in its way (*tell anecdote of persons carried away by it.*)

(*c.*) Allude to the tragedy of Holmfirth; repeat the circumstance. Before the water burst out, the reservoirs could easily have been made to keep it in; but they were neglected. In the dead of the night the water burst out; it rushes on, carries away houses, men, women, and children, trees, every thing in its way. Destroys much property, and many lives; but all this might have been easily hindered by keeping the water in its basin.

(*d.*) What country is it that the sea is kept from overflowing by means of dykes or banks? *Holland.* Sometimes these dykes give way; sea rushes over the land, destroys people, crops, houses, every thing in its way. Once a little boy was walking beside one of these dykes, saw the sea oozing through a little hole in it, put his finger in, and stopped it, until help arrived. What would have happened had not the hole been stopped? But all this was very easily prevented by stopping the sea out at first.

II. THE MEANING.

Repeat the verse. What is likened to water "let out?" Explain strife. Quarreling; trying who shall be master. Speak of nations striving; England and France; thousands killed, money wasted, misery and death brought on both nations. Imagine one of the battles; thousands of soldiers on each side, with swords, bayonets, cannons; they rush at each other; then hundreds lie dead on the field; hundreds groaning with wounds. Mothers are left without husbands, children without fathers, sisters without brothers, what misery and death are

* Words in Italics signify answers given by the pupils.

caused! How could this have been prevented? *By a few kind words at first, by not beginning to quarrel.* Bring out consequences of individuals quarreling. Hatred for life, fighting, frequently murder; easily prevented by a little kindness at the beginning.

III. APPLICATION.

What can we learn from all this? What does the verse say? "*Therefore leave off*," *&c.* Apply to children's own conduct toward each other. Boys playing, disagree, call names, perhaps fight, injure and sometimes kill each other. Show how much better to avoid beginning to quarrel. No good, but great harm arises from quarreling. Now, children, let me have a few more verses on this subject. Those children who know any raise their hands. (*Teacher, pointing to one*) You give us one, if you please. "*Hatred stirreth up strife, but love covereth all sins.*" What, then, is the cause of strife? *Hatred.* If, then, we do not wish to quarrel, what is to be done? *Keep from hating one another;—love one another.* It is an honor for a man to cease from strife. Those, then, who keep from quarreling are——*The best, the most honorable. Where there is no talebearer the strife ceaseth.* We should, therefore——*Not tell tales*, or *speak evil one of another.*

Give another passage. "*An angry man stirreth up strife.*" We should therefore avoid——*Being angry.* Now let us have, in a few words, what we have learnt in this lesson. *Strife or quarreling is easily stopped in the beginning.* But leads to much misery if—— *We go on with it.* And because——What leads to quarreling? *Hating one another; speaking evil, and telling idle tales; anger.* Therefore we should love each other; keep from evil speaking, and from——*Anger.* Name one who set us an example in these things. *Jesus Christ.* Mention an instance. *When he was reviled, he reviled not again.* Another. *When he was beaten and spit upon, he answered not a word.* Again. *He prayed for his enemies on the cross.* Yes; and he tells us to——*Love one another, even as I have loved you.*

These scripture collective lessons should never be given by the pupil teacher or monitors, intended as they are to enlighten the judgment and draw out the affections of the children. No one should attempt to give them who does not himself in some degree feel the power of the truths they teach.

5. The following may be taken as a specimen of *an interrogative* lesson.

LOWER CLASS.

'*Seek ye the Lord while he may be found, call ye upon him while he is near.*"

Teacher.—Who are to seek?
Pupil.—All men.
Teacher.—Whom are we to seek?
Pupil.—The Lord.
Teacher.—When are we to seek the Lord?
Pupil.—While he may be found.
Teacher.—Whom are we to call upon?
Pupil.—Upon Him.
Teacher.—While who is near?
Pupil.—He.
Teacher.—Who is meant by He?
Pupil.—The Lord.
Teacher.—What is meant by seek?
Pupil.—Inquire after.
Teacher.—How are we to call on the Lord?
Pupil.—In faith.
Teacher.—What name is given to the act of calling on the Lord?
Pupil.—Prayer.

The advantages derived even from this first step are considerable. The chil-

dren are habituated to search for sense in all they read; they are taught to analyze each sentence; and they gain much scriptural information. Nor is the facility which they acquire of expressing their ideas a matter of small importance. To give a correct or clear definition, clear conceptions of the subject are essential, and clear conceptions can not be obtained without attention and reflection.

HIGHER CLASS.

"*If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.*"

Teacher.—What are we to do if our enemy hunger?

Pupil.—Feed him.

Teacher.—What are we to do if our enemy thirst?

Pupil.—Give him drink.

Teacher.—What shall we do by giving food and drink to an enemy?

Pupil.—Heap coals of fire on his head.

The teacher, in addition to such questions as these, would ask, "What is meant by 'enemy?'* 'hunger?' 'coals of fire?'"

6. When the teacher has ascertained that the facts or history of the passage, and the words occurring in it, are understood, the questioning should be still further carried out, to develop the general bearing: to explain the etymology of the principal words; to adduce collateral passages; and especially to enforce the application. Thus,

Teacher.—Why are we to feed our enemy?

Pupil.—Because the scriptures command it.

Teacher.—Give me another passage which proves it.

Pupil.—Be not overcome of evil.

Teacher.—Give me another.

Pupil.—Love your enemies; bless them that curse you; do good to them that hate you.

Teacher.—What is meant by heaping coals of fire on the head of an enemy?

Pupil.—Melting or softening him by kindness.

Teacher.—Give me some proof that this is the meaning.

Pupil.—Because, if taken in the other sense, it is doing him an injury, which is contrary to the scriptures.

Teacher.—Prove this by some passage of scripture?

Pupil.—In the parallel passage, (Prov. xxv.) it is added, that "For this the Lord shall reward thee." Another replies, "Over come evil with good." And another adds, "If thou meet thine enemy's ox, or his ass, going astray, thou shalt surely bring it back to him again."

Teacher.—Show how kindness to an enemy has this melting or softening tendency.

* The teacher should endeavor to let the scriptures be their own interpreter. To remove any misconception, he should lead the class to other passages in which the word or phrase occurs. Suppose that the draft is not able to give a suitable answer to the question "What is an enemy?" The master or teacher should say, "Give me another passage in which the word enemy occurs." They would probably cite the one in the parable, "The enemy that sowed them is the devil." And he would ask again, "What did the enemy there?" *P.* "He sowed tares among the wheat." *T.* "Did he get any wheat by sowing the tares there?" *P.* No!" *T.* "For what purpose did he sow them?" *P.* "To injure the man." *T.* "What name then is given to one who tries to injure another?" *P.* "An enemy." The object is frequently obtained by simply referring to the etymology of the word. Thus the teacher would say, "*Enemy* is derived from *amicus*, a friend, and *in*, not. An enemy, then, is one who is——" *P.* "Not a friend."

Pupil.—A soft answer turneth away wrath; or another, using his own words, might reply, "David spared Saul in the cave, when Saul was seeking his life: and when David called after him, and he knew what kindness David had shown him, he said, Is this thy voice, my son David? and Saul lifted up his voice and wept." And another might make such a remark as this, which would be accepted: "When we do wrong to any one else, and they do good to us in return, we are ashamed of having hurt them."

Teacher.—To whom, then, is this command addressed?

Pupil.—To all.

Teacher.—Do all men obey it?

Pupil.—No.

Teacher.—Why do they not?

Pupil.—Because the heart of man is evil.

Teacher.—What, then, is one mark of an evil mind?

Pupil.—An unforgiving spirit.

Teacher.—What of a spiritual?

Pupil.—A spirit of love.

Teacher.—To which of these does kindness to an enemy belong?

Pupil.—To the spiritual mind.

Teacher.—Whom should we try to resemble?

Pupil.—Christ.

Teacher.—Who are spoken of in the scriptures as enemies to God?

Pupil.—All men.

Teacher.—How has God treated us?

Pupil.—Loved us while we were enemies.

Teacher.—What may we learn from this?

Pupil.—That if God so loved us, we ought also to love one another.

Teacher.—To what extent are we to love one another?

Pupil.—As ourselves.

Teacher.—What is the first lesson we may learn from this subject?

Pupil.—That if our enemy be in our power, we are to repay his hatred with love.

Teacher.—What other lesson?

Pupil.—That our efforts must be directed to remove this hatred, and that we should pray to God to change his heart.

Teacher.—What other lesson?

Pupil.—That of the goods of which God has made us stewards, we are to be ready to dispense when the distribution will be productive of good.

It would not be convenient or judicious to carry out questions to this extent upon every sentence read, but it is hoped that no regularly initiated teacher will either find difficulty or feel a disinclination to make its style and spirit his daily practice in the higher classes.

In addition to this mode of interrogation, it is also useful to allow the boys to question each other occasionally, beginning at the last boy, and allowing the questioner to take precedence of all not able to answer his question.

V. NEEDLE-WORK.

1. As the arrangements, discipline, and methods of teaching employed in the girls' school are identical with those pursued in that for boys, it would be a mere waste of paper to recapitulate statements or directions already sufficiently clear and minute.

Certain variations in the time table, necessary in order to make room for the acquisition of an art so indispensably necessary to girls as that of needle-work,

will have to be made; but these will suggest themselves to every intelligent teacher, and will be modified by the peculiar circumstances of each school.

It is therefore only necessary to add, for the guidance of female teachers, that the following classification in methods of teaching needle-work has for many years been adopted at the Girls' Model School, and has been found to work very advantageously.

2. When the scholars are employed at needle-work, they are seated at desks, and arranged in classes, according to their proficiency. The first, or lowest class, is seated farthest from the platform, and the others in numerical order before. The number of classes depends on the different kinds of work taught in the school, as each kind constitutes a class. . The number in general use is eleven.

3. From the higher classes the best workers are selected for monitors; two are appointed for each class; one instructs for one week, whilst the other is at work under the direction of her monitor; consequently each superintends the class, and works alternately; and each monitor continues at the same desk, until she is appointed monitor to a higher class. Every girl continues to sit at the same desk while she remains in the section. There are also two monitors, who alternately superintend and work one week. But all the monitors of classes, and the girls under their care, are under the superintendence of a pupil teacher appointed for the purpose. Every Friday the girls are allowed to bring their own work.

4. The children in the higher classes are provided with lap-bags, made of brown holland; these are marked 1, 2, 3, &c., for as many as the desk contains. The number of the desk is also marked upon them; thus, $\frac{5}{8}$ signifies that the bag belongs to the fifth girl in the eighth desk.

5. Before the children take their seats, the bags are placed by the platform monitor on the class monitors' desks, and by them given to their girls. The class-work, and all garments in hand, are collected by the class monitors, and placed on the ends of the desks, ready for the platform monitor to deliver to the mistress. The monitor of each desk is furnished with a pair of scissors, thread-paper, needle-case, and a bag large enough to contain all the implements that belong to her desk. They are also supplied with a few thimbles and needles, for which they are responsible to the platform monitor. The children use colored cotton for the class-work, as it renders the stitches more conspicuous, and consequently facilitates general inspection; it also excites an interest, as the promise of a choice of some pretty color is a strong inducement to a child to perform her work neatly.

6. A quarter of an hour before the time devoted to needle-work, the business of the school is stopped by a given signal, and the girls are sent to their seats by an exercise suited to the arrangement of the school-room. Each monitor then takes her position at the desk, and at a given sign distributes the work to her class.

7. A signal is now given for the monitors to distribute the bags, after which they return to their seats, and another signal is given for each girl to tie her own bag; a signal is again given, for the monitors to examine their girls' hands, to see if they are clean, and that each is provided with a needle and thimble. The platform monitor now supplies the class monitors with any additional work they may require for their girls, which the class monitors give out, also a needleful of cotton to each girl, and then return to their seats. A command is now

given for the whole school to show work; that is, to hold it up in their left hand, to see that each is furnished with work. The bell is then rung, each child holds down her work, and immediately begins; and the monitors pass down the desks to instruct them. When a child wants work, she holds up her left hand, as an intimation to her monitor, who steps forward and supplies her. If a monitor wants a fresh supply, she makes a like signal to the platform monitor. When a girl wants thread, she holds up her right hand, and her monitor supplies her. While the children are at their work the teacher should pass through the classes to examine it, and at the close of the time allotted to this exercise reward those who merit it, and detain any girls who have been inattentive to do a certain portion of work after.

8. The bell rings for the girls to show work, and the monitors to pass down the desks, and collect the needles and thimbles. An order is then given for the children to put the class-work into the bags; and the monitors to collect all articles in hand, and deliver them to the platform monitor, who takes them to the platform. The monitors then take their seats. The order is now given to untie bags, when each child unties her own; a second order is given, to take them off; and a third, to fold them up. Each child folds her own neatly, with the number in view, places it on the desk before her, and puts her hands behind her. The bell then rings for the monitors to collect bags, which they do, placing them one on the other, in order; they then put them neatly into the bag belonging to their desk; also their scissors, thread-papers, needles, and thimbles. The monitors are then ordered to the platform, with their bags, where they deliver them to the platform monitor; they then return to their seats, and the report of the good and inattentive girls is read *aloud*. When this exercise is concluded the children are exercised out of their seats, and either resume their studies or are dismissed, according to the time the needle-work is conducted.

VI. NORMAL SCHOOL

OF THE

BRITISH AND FOREIGN SCHOOL SOCIETY, BOROUGH ROAD, LONDON.

The following account of the Borough Road Normal School of the British and Foreign School Society is compiled from a report of Joseph Fletcher, Esq., one of her Majesty's Inspectors of Schools, to the Committee of Council on Education, submitted April 7, 1847, and from documents published in the Annual Reports of the Society.

The Normal establishment of the British and Foreign School Society is situated in Borough Road, at the corner of Great Union Street, London, and consists of two Normal Schools, one for male, and the other for female teachers, and two large model schools, one for boys and the other for girls, in which one thousand pupils are daily under instruction, on the monitorial system. These latter schools, while incidentally benefiting the neighborhood in which they are situated, are mainly sustained for the purpose of exhibiting in actual practice the most improved methods of instruction, and as a means of training in the art of teaching, and in the management of children the various classes of persons who enter the institution for this purpose. This was the leading object of the school, the nucleus of the present establishment, originally organized by Joseph Lancaster, near the present site, in 1798. At first it was attempted to raise a number of monitors into pupil teachers, and in 1805 the sum of $400 was raised, by donations, expressly as a capital "for training school masters" by boarding youths of the right character, at the institution. This was the germ of all subsequent normal schools for training elementary teachers in England. The attempt to erect a plain building to accomodate the young men and lads, whom Mr. Lancaster undertook to qualify for schoolmasters, led to a series of embarrassments, from which he was relieved in 1808 by the generous subscription of Joseph Fox, and others, who organized, for this purpose, (including the King and Royal Family,) an association called the "Royal Lancasterian Institution for promoting the Education of the Poor," which was afterwards changed to the "British and Foreign School Society," as more descriptive of its widening aim and influence. Regarding the instruction of the people as a national object, it has always maintained that it ought to be treated nationally, as belonging to towns rather than to churches, to districts rather than to congregations. So early as 1808 the cardinal object of the society is thus set forth in one of its rules.

The institution shall maintain a school on an extensive scale to educate children. It shall support and train up young persons of both sexes for supplying properly instructed teachers to the inhabitants of such places in the British dominions, at home and abroad, as shall be desirous of establishing schools on the British system. It shall instruct all persons, whether natives or foreigners, who may be sent from time to time for the purpose of being qualified as teachers in this or any other country.

Every year, from the enactment of this rule, persons were admitted to the school for a longer or a shorter period of time, to observe, learn, and practice the methods of classification and instruction pursued therein. In 1818, forty-four teachers were trained, and subsequently recommended to schools; in 1828, the number had increased to eighty-seven; in 1838, it amounted to one hundred and eighty-three, and in 1846, it was over two hundred.

The committee of the society were painfully conscious that many teachers who resorted to the school, were but poorly prepared in energy of character, tact, and christian spirit, to make good teachers; or if qualified in these respects, would stay long enough in training to acquire the requisite attainment and practical skill. "For such persons a period of *two years*, rather than *three months*, is required; and until this can be afforded, the quality of the instruction imparted in country schools, must of necessity be very unsatisfactory. In the absence of better provision, however, these considerations only enhance the importance of that which has been already affected; and afford additional reasons for sustaining and enlarging, as far as may be practicable, the facilities which are now afforded by your training department for the preparation of teachers."

In 1839, the Committee of Council on Education was formed, and in the course of the year, they proffered to both the National Society, and the British and Foreign School Society, a grant of £5000 towards the erection of two Normal Schools. This society therefore resolved to improve an opportunity which presented itself for the purchase of land adjoining to their premises in the Borough Road; and having obtained from the Corporation of the City of London an extension of the ground lease, which was cheerfully accorded on the most liberal terms, they determined to erect, thereupon, buildings capable of accommodating at least sixty resident candidates, together with libraries and lecture-rooms sufficiently extensive for the instruction of a much larger number, so that fifty or sixty more may, if it should be found desirable, lodge and board in the neighborhood, and attend as out-door pupils.

The new normal schools were completed in 1842, at an expense of £21,433 7s. 9d. defrayed by £5000 from Government, £1000 from the Corporation of London, £14,716 10s. 10d. from the friends of the institution generally, £276 15s. an offering from British School teachers who had been trained in it, and the remaining £440 1s. 11d., from the sale of old materials. The new buildings were opened on the 29th of June in the same year, when Lord John Russell presided at an examination of the model schools, and a report was read, which concluded by saying that, "To state in detail the precise course of instruction to be pursued in this new building, would as yet be premature. It may at present be sufficient to state, that it is intended that the course of instruction shall be very considerably enlarged, that additional teachers shall be engaged, that the time now devoted by candidates to preparatory training, shall be extended to the utmost practicable limit, that facilities shall be afforded for the attendance and instruction of the teachers of country schools, during a portion of their vacations, and that, as heretofore, every improvement in education which may be introduced either at home or abroad, shall receive immediate attention, be fairly subjected to the test of experiment, and if found really valuable, at once adopted."

This great establishment is divided into two entirely distinct portions, forming respectively the male and female departments; the former occupying the eastern, and the latter the western portion of the buildings, between which there is no direct means of communication whatever, except by a private door, opened once a-day, to permit the young women to take their seats in the back part of the theatre, during the daily conversational lecture of the principal of the normal school on the art of teaching and governing in a school. Each department, again, has its respective normal and model school; and each of the normal schools is divided into two classes, forming respectively the senior and junior divisions of the young persons und ertraining. The whole is under the constant general supervision of the Committees,-meeting on the premises, and of the Secretary,

resident in them; but the whole of their active management devolves upon the officers hereinafter named.

The following are considered as the general and primary QUALIFICATIONS REQUIRED IN ALL CANDIDATES, whether male or female:—

1. *Religious Principle.*—Whilst the Committee would disclaim anything approaching to a sectarian spirit, they consider it indispensable that persons to whom the moral and religious instruction of youth is confided should exemplify in their lives the Christian character, and be conscientiously concerned to train up their youthful charge "in the nurture and admonition of the Lord." In requiring the most explicit testimonials on this important point, the Committee feel that they are only fulfilling the wishes of their constituents; an opinion which is confirmed by the fact, that in almost all the applications they receive for teachers, it is expressly stipulated that they must be persons of decided piety, and that no others will be accepted.

2. *Activity and Energy.*—These are essential.

An indolent or inactive person can never make an efficient schoolmaster or schoolmistress. The arrangements of a school on the British system, when well conducted, considerably diminish the amount of labor required from the teacher; but it is a system which peculiarly demands liveliness and activity both of body and mind.

3. *A competent share of Talent and Information.*—The Committee have no desire to change in any respect the great principle on which they first set out—that of imparting to the laboring classes elementary instruction in reading, writing, and arithmetic; but the present state of society requires that a teacher should possess the ability to give instruction in higher branches of knowledge. Indeed, if teachers are to exercise any valuable influence over their pupils, they must themselves be intelligent; they must be able to inform and interest children generally, and to draw out and strengthen their feeble powers.

In addition to these qualifications, the Committee esteem it desirable that the candidate should possess kindness, and great firmness of mind, combined with good temper; in short, those dispositions of heart which gain so much on the affections of the young. The age of the applicant should not be less than twenty, nor more than thirty; and all candidates receive the following "general notices:"—

1. Candidates received into the Institution *on the reduced terms*, are understood to pledge themselves to act (as far as practicable) on the great leading principles adopted by the Society.

2. Candidates who do not subject the Society to any cost on their behalf, are considered at liberty to engage themselves as teachers of schools connected with other educational bodies, or attached to particular denominations of Christians.

3. All persons, on completing the term for which they are accepted, must withdraw from the Institution; and (if candidates for schools under the Society) must reside with their friends until suitable openings occur.

Normal School for Young Men.

The officers of the male department are, for the

Normal School—A Principal—Vice-Principal and Teacher of Drawing and Music.

Model School.—A Superintendent and Assistant.

Household.—A Curator and Housekeeper.

The *domestic* arrangements (subject to the oversight of a sub-Committee) are placed under the care of the housekeeper and the curator.

The duty of the housekeeper is to direct and control all matters relating to the board and lodging of the young men. She is required to provide the requisite food, to engage the domestic servants, and to secure at all times order, cleanliness, and punctuality in those portions of the establishment which fall under her supervision. All accounts of disbursements are transmitted to the accountant for examination monthly.

The duty of curator embraces all matters connected with the daily and hourly supervision of the students, and the maintenance of order, cleanliness, and harmony throughout the establishment. He is—

1. To keep a record of all persons entering or leaving the establishment, or attending any of the classes.

2. To see that all the rooms used by the students, or their teachers, are always clean, and well ventilated.

3. To preside with the housekeeper at all meals; to conduct family reading morning and evening; and to be responsible for the adherence of every student to all the regulations laid down for his guidance while in the institution.

He is further to give *a daily written report* to the secretary, whose private apartments, though distinct from the general establishment, are within the building, and through whom, in case of irregularity, appeal can at once be made to the Committee.

The *dietary* provided for the students is plain, but varied, substantial, and abundant.

A medical practitioner, residing in the immediate neighborhood, is called in (free of cost to the student) on the first appearance of indisposition.

There are dormitories in the male department for only 45 students; 27 in separate rooms, and 18 in nine larger rooms, with two beds in each. The remainder of the 66 pupils in this department, on the day of my general examination, were occupying apartments in the neighborhood, in houses of respectability, in which it is proposed that hereafter they shall be hired for them by the officers of the Institution. All, however, board in the house. The principal and vice-principal of the normal school and the superintendent of the model school are respectively charged with the proper occupation of the students' time, according to the Tables hereafter given; and at all intervening periods their employments are under the general superintendence of the curator, who marks lists to check their employment of the time assigned to private study, whether individually or under mutual monitors, and has charge of the manners and conduct of the young men generally, enlisting the aid of the two senior students for the time being. The young men perform no household services, beyond cleaning their own shoes and brushing their own clothes; for the time of their stay is too short to justify the sacrifice of any portion of it to industrial occupations. Indeed, most of them have already had a complete course of industrial education in the trades and occupations from which they have respectively come.

Rules to which every Student is expected rigidly to conform.

I. Relating to Sleeping Apartments:—1. To rise every morning at 6 o'clock when the bell rings.

2. Before leaving the room to uncover the bed-clothes, and to see that all books, articles of dress, &c., are placed in the drawers. For every article found in the room a fine will be enforced.

3. On no occasion whatever, without special permission, to have a candle, match, or other light in the room. (As the violation of this rule will endanger the safety of the building, any offender will be specially reported to the Committee, and probably directed to leave the institution.)

4. Every student is to confine himself to his own bed-room, and to have no communication with any other, conversation not being allowed after retiring for the night.

5. All washing and cleaning the person to be performed in the respective rooms; the troughs on the landing never to be used for that purpose.

6. The bed-rooms to be finally vacated for the day at five minutes to nine, and under no pretence whatever is any student to visit them again until bed-time. At no period will he be allowed to go up stairs in shoes worn during the day.

II. Relating to the Classes:—1. To be present in the school of design at half-past 6 o'clock in the morning to answer to the roll, and then to proceed to the classes.

2. To be present at the additional roll-calls at the undermentioned times, viz., five minutes to nine, five minutes to two, and half-past nine in the evening.

3. To attend all the classes during the day at the precise time. From twelve to one to be invariably devoted to exercise in the open air. If no letters or parcels have to be delivered, the time to be occupied in walking out.

4. From half-past eight to half-past nine in the evening to be devoted to the preparations of the studies. The students who have finished will be required to maintain order and silence, that no interruption may be occasioned to those who are studying.

III. Relating to Meals:—1. To be ready for breakfast punctually at a quarter past eight; dinner at a quarter past one; tea at a quarter past five; and supper at half-past eight; at which hours the bell will ring.

2. On entering the dining-room for any meal, every student to remain standing in his place until the housekeeper and curator have entered and taken their seats; and on the housekeeper rising to leave the room (which sign indicates the conclusion of the meal), every student will be expected to rise, and the one nearest to the door to open it.

3. During meals no reading will be allowed; silence must be observed, and the strictest propriety of behavior maintained, rudeness, selfish eagerness to be assisted before others, or indecorum of any kind, will be noticed, and expose the parties to merited rebuke.

IV. Relating to other Periods of Time:—1. No singing, loud talking, or unnecessary noise in the passages, or in any part of the building, will be tolerated. No throwing of ink, or other careless or filthy habit, will on any account be suffered. Parties offending will be specially reported to the Committee.

2. No book, paper, article of dress or of other use, will be allowed, under any pretext, to lie about any of the rooms or passages; a place being appointed for everything, everything must be in its place. For every offence a fine will be enforced, and the article detained until it is paid.

3. No student is to be absent from the premises without the permission of the curator, or (if in

class hours) of the teacher of the class from which he wishes to be absent; and he is never to be out later than half-past nine.

4. On Sunday he will be expected to attend twice at his accustomed place of worship, and to spend the remainder of the day in quietness and propriety.

5. Never to enter the depository except on business.

In order to carry the above regulations into effect the curator is strictly charged by the Committee to impound all articles left about, and on no account to return them to the owners without payment of the fine; and, further, never to allow any violation of these rules to pass without severe rebuke.

As, however, many offences may be committed where the guilty party cannot be discovered, the two senior students (for the time being) will be held responsible for all such misdemeanors. If injury be done to any part of the rooms, or unnecessary dirt brought in, it will be their duty to find out and report on the offender; in which case he will be required to remove or repair it.

All fines to be spent in books for the library.

The following is the official outline of the Normal School of Young Men:—

I. Persons eligible.—Subject to the general qualifications already enumerated, *five* classes of persons are eligible for admission.

Class A.—Young men desirous of becoming teachers, who wish to be introduced to a school by the Committee, and are prepared to remain in the institution twelve months.

Class B.—Young men desirous of becoming teachers, who wish to be introduced to a school by the Committee, but are unable to remain longer than six months.

Class C.—Youths and other persons who desire to adopt the profession of a teacher, but wish subsequently to be at their own disposal. These are considered as private teachers, and are required to pay the fees attached to each class.

Class D.—Teachers elected to schools, or already conducting them, but desirous of attending, for some limited period, any of the classes, with a view to farther improvement.

Class E.—Missionaries or other persons proceeding abroad, with a view to the promotion of education in foreign parts.

II. Times of Admission.—Class A.—January and July.

Class B.—January, April, July, and October.

Classes C, D, and E.—Monthly, by special correspondence with the Secretary.

Classes A and B are expected to board in the establishment. Reduced charge, 6s. a week; the whole sum to be paid in advance.

Class C cannot be admitted to board or lodge. They must also pay in advance the fee required on entering each class.

Classes D and E may be admitted to board by special arrangement.

III. Mode of Application.—The first step to be taken by the candidate is to *write a letter to the Secretary*, stating briefly his *age*, *state of health*, and *present employment*; also *whether he is married or single*, and, if married, *what family* he has.

Secondly, he should mention, generally, the amount of his attainments, and state the length of time he could devote to the work of preparation.

Thirdly, whether he has had any practice in communicating instruction to children, either in day or Sunday schools; whether he has ever been engaged in benevolent efforts for the improvement of the poor; and whether he has been in the habit of attending any means of general or religious instruction beyond the ordinances of public worship.

This letter, which should be as brief as circumstances will admit, should be accompanied by *explicit testimonials* from the clergyman or minister of the church or congregation with which the candidate may be connected, and from one or more persons to whom he may be known, as to his possession of the qualifications already mentioned as indispensable.

On receipt of these communications, the Secretary will bring the application before the Committee at their first meeting, and afterwards communicate further with the candidate.

The sub-Committee appointed to investigate the testimonials of candidates meets at the house of the Institution, in the Borough Road, on the first Monday in every month, at 10 o'clock in the forenoon.

If the candidate reside in or near London, he should attend the Committee at this time, *but not unless he has had on some previous day a personal interview with the Secretary.*

Supposing the Committee to be satisfied with the letter and testimonials, the candidate will be informed when he is to present himself for preliminary examination, on the following points:—

1. *As to his Health.*—It will be required that persons admitted into the Institution shall be in good health, and free from any serious physical defect; and that they shall either have had the small-pox or have been vaccinated.

2. *As to the Amount of his Knowledge.*—He must read fluently and without unpleasant tones; he must write a fair hand, spell correctly, be well acquainted with the first four rules of arithmetic, and have some general acquaintance with geography and history.

If the result of this examination be on the whole satisfactory, the candidate (having paid the amount required) receives a certificate, on delivery of which to the Curator he is presented with a copy of the rules of the establishment, and either received into the house or introduced to the classes he wishes to attend. If the result be unsatisfactory, a written report to that effect is made to the Secretary, who will then communicate with the Committee, and with the candidate or his friends.

By these preliminary inquiries and investigations, it is hoped that in the majority of cases subsequent disappointment may be prevented; but as it is impossible to decide, *prior to actual experiment*, whether any person has or has not that peculiar tact in the management and *control* of children, and those powers of arrangement, as applied to numbers, without which no teacher can successfully carry out the combinations of a British school,—every candidate is required to

hold himself ready to withdraw from the Institution should he be found thoroughly deficient in the art of managing, interesting, and controlling children.

The Committee do not in any case *pledge themselves* to furnish candidates with situations; but as hitherto they have been in the habit of receiving applications for teachers from the numerous friends of education in different parts of the country, they have reason to hope that it will generally be in their power to recommend the candidates they may train to parties thus applying.

IV.—Vacations.—Midsummer.—Four weeks from the Friday preceding Midsummer day.

Christmas.—One week from the Friday preceding Christmas-day.

Easter.—From the Thursday preceding Good Friday to the Wednesday in the ensuing week.

At the Midsummer vacation every student is required to leave the Institution, and to provide himself with board and lodging during that period.

V.—Table of Classes.—Class I.—*Grammar and English Composition* :—Students of Six Months.—A course of English Grammar, including the chief roots (especially the Anglo-Saxon,) and derivatives of the language. *Composition.*—Forms of letters, notes, &c. Abstracts of remarks and lectures will be looked over, with a view to the correction of errors in orthography or composition.

Students of Twelve Months.—An extended course in the construction of the English language. So much of comparative grammar as may be understood by those assumed to know only one language. *Composition.*—A systematic course. Essays on some branches of teaching.

Class II.—*Elocution : Readings in Prose and Poetry* :—In this class the pieces read are selected from the Third Lesson Book, and are accompanied by systematic interrogation from the notes. The pupils are also required to interrogate one another.

Class III.—*Arithmetic and Mathematics* :—This class includes—

1. *Arithmetic.*—Principles from De Morgan.
2. *Geometry.*—Books ii. iii. iv. v. vi. of Euclid's Elements.
3. Elements of algebra and trigonometry.

Class IV.—*Model Lessons in Natural Philosophy, Natural History, Botany, and Chemistry* :—The object of these lessons (which, with the aid of suitable books of reference, are *prepared* by the pupils before breakfast) is twofold; *first*, to render them sufficiently acquainted with the various subjects treated in the Fourth Lesson Book, to enable them to teach that book intelligently; and, *secondly*, to exhibit to the tutor the extent of their knowledge, and the degree of ability possessed for imparting the same to children. The instruction given in natural philosophy is of a popular kind, suited to the acquirements of students, some of whom may be acquainted only with the elementary parts of pure mathematics.

Class V.—*Art of Teaching.*—This class, at which all the teachers in training (both male and female) are required to attend, is held in the lecture-room of the institution.

The time is occupied in criticism on the gallery lesson of the day, in a conversational lecture on some topic connected with the principles or practice of teaching, and in the examination of written notes.

The course consists of 60 lectures, and is completed in 12 weeks.

Class VI.—*Practical Simultaneous Lessons.*—This class (at which all attend) is conducted in the gallery class-rooms, where the teachers in turn are required to give collective lessons; after which, the criticisms of the teachers who have been spectators are required to be given in the lecture-room. The tutor then comments on various defects and merits in the lessons.

Class VII.—*Bible Lesson* —This class is conducted in the model school, each teacher being required to instruct and question a draft of 10 or 12 children, on a given subject, under the inspection of the tutor and the superintendent of the school.

Class VIII.—*School of Design.*—This class is separated into two divisions, upper and lower. In the upper, drawing is taught, in the following order :—

1. Maps and charts.
2. Machinery
3. Architecture } with and without models.
4. Figures and landscapes }

In the lower division, writing is taught, and then simple geometrical figures, and outlines of maps.

Class IX.—*Geography and History.—Geography.*—Geography of the chief countries of the globe, including their main natural features, towns, manufactures, government, population, and social condition. Connexion between the political and physical geography of countries. Leading features of mathematical geography.

History.—General history, ancient and modern.

Class X.—*Arithmetic (Lower Class).*

Arithmetic.—Written and mental.

Geometry.—A course of practical geometry. The first book of Euclid's Elements.

Mensuration.—An elementary course.

Class XI.—*Elements of Physics.*—This class is simply intended to furnish the required information for the ordinary teaching of the Fourth Lesson Book.

Class XII.—*Vocal Music.*—This class is maintained by a separate voluntary subscription, and attendance is optional on the part of the students. The methods and books both of Mr. Hickson and Hullah are adopted.

*** The books required for each class, which are few and inexpensive, must be purchased by the student.

VI.—*Examinations.—Weekly Examinations.*—Every candidate will undergo a strict exa-

mination as to the amount of work performed during each week: he is required to record in a journal his labors and progress; and it is then ascertained, by a series of questions, whether that which he supposes himself to have acquired be thoroughly understood and digested. He is also examined as to the mode in which he would communicate to others the knowledge he has gained.

Half-Yearly Examinations:—

Examiners.—Professor——————————Coll.
Professor——————————Coll.

Certificates of proficiency will be granted at the discretion of the examiners.

Any schoolmaster who has been instructed by the Society, or who may be engaged in conducting any school in connexion with it, may (by previous notice to the Secretary) offer himself for examination, in order to obtain a certificate of proficiency.

The lower class examination will embrace—

Reading; writing; arithmetic (written and mental;) grammar; geography; English history; knowledge of the Scriptures; elements of geometry, drawing, and music; and the art of teaching.

The higher class (in addition) practical geometry; mensuration; the elements of algebra and trigonometry; natural philosophy; an extended course of mathematical and physical geography; construction of maps; and drawing, as applied to mechanics and architecture.

As the object of the Society is to prepare teachers, and not merely to improve students, the books used as text-books are, as far as practicable, those used in the schools, and the examinations will be conducted with special reference to the ultimate object in view, viz., effective teaching.

The male department is, in effect, subdivided into distinct sections, placed respectively under the principal of the normal school, making the preliminary examinations, conducting the studies of the senior class, and giving three-fifths of the lectures to the whole in "pedagogy," or the art of teaching and governing in a school; under the vice-principal of the normal school, conducting the studies of the junior class as well as those of the morning classes of the female students, and likewise conveying the other two-fifths of the instruction in "pedagogy;" and under the superintendent of the model school, who has the entire disposal of that section, and the arrangement of the students' exercises in it. The junior class consists, in the main, of those whose stay in the institution has not exceeded three months; the senior class, of those whose stay has exceeded that term.

Amongst those admitted as students, very great variety obtains in respect to attainments and capacity. Hence classification, at first, is almost impracticable. This, added to the difficulty occasioned by the entrance of new students at every period of the quarter, creates no little embarrassment in the management of the junior class, especially when the numbers are so large. Almost every one, on his entrance, is totally ignorant of some one or more of the branches of study pursued; hence it becomes necessary to adopt, to a great extent, the tedious and distracting plan of individual instruction. Very few of them can read *well*, that is, with intelligence and correctness of pronunication, while the monotonous tones of some, and the almost inveterate provincialisms of others, require much time and attention to correct. Besides, unhappily, many of those whose *general acquirements* are of a fair average character, have comparatively neglected orthography and reading, and consequently very much of their time during their stay in the class is necessarily devoted to these elementary studies. Some again, have made apparently fair progress in arithmetic, grammar, &c., previous to admission; but though able to perform the operations in one science, and give definitions or parse sentences in the other, it is found, on examination, that their knowledge is merely by rote, and that the principles in both cases are not at all understood: they know that the thing is so and so, but they cannot tell why. Again, some who are, to some extent acquainted with principles, are quite unable to communicate their information to others, especially to children, and their efforts rather resemble awkward attempts at lecturing than intelligent teaching. All the time that can be spared from learning and practising the art of teaching has to be employed by this junior class in a vigorous effort to repair the deficiencies of their own elementary education. For this purpose they form a very interesting school of primary instruction under the Vice-Principal.

The following is the course of study of the junior class during the quarter ended 31st March, 1847, as described by its tutor, Mr. Saunders:—

Grammar.—The parts of Speech, and the Exercises upon them in Allen and Cornwell's Grammar, using also the Latin Roots there given; and the first part of Cornwell's Young Composer.

Geography.—General principles, Mathematical and Physical—Varieties of the Human Race—General features and divisions of Europe—Physical Geography of England—Text-book: Cornwell's Geography.

Natural History.—The great divisions of the Animal Kingdom—Radiata in detail—Text-book: Mrs. Lee's Introduction to Natural History, and Cuvier.

Writing.—Improvement of the style in four hands.

Arithmetic.—Principles and practice from Notation to Compound Proportion inclusive—and Square and Cube Roots.—Text-books: Crossley's Calculator and Thompson's Arithmetic.

Arithmetic (Mental)—All the Rules in Crossley's Intellectual Calculator.

Linear Drawing.—Geometrical Figures in Dyce's Designs, and in Francœur's Linear Drawing.

History.—Roman and Saxon England in Outline—Norman period with the Feudal System and the Crusades in detail—Text-books: Pinnock's Goldsmith, revised by Dr. Taylor, and Macintosh's History of England.

Natural Philosophy.—General Divisions—Properties of Matter and Laws of Motion—Text-books: Peschell's Physics and Moseley's Illustrations.

Mensuration and Geometry.—Plane Figures—Text-books: Pasley's Practical Geometry, and Elliot's Geometry and Mensuration.

Elocution.—A series of 24 lessons in prose and poetry—Text-books: the Society's Lesson Books, and Allen's English Poetry.

Scripture.—Geography and History of Canaan from the call of Abraham to the present time—Text-book: Horne's Introduction to the Study of the Scriptures.

Various other works are used as sources of illustration, and the students are referred to them for further information, in their future hours of leisure.

The junior class is assembled on five evenings in the week, for two hours and a half, from 6 to half-past 8 o'clock, and on the morning of Saturday for four hours, from 9 to 1 P.M. The evening of *Monday* is occupied by devoting one hour to English Grammar, one hour to Geography, and half an hour to the elements of Physics. The lessons having been previously prepared during the period allotted to study in the morning, one of the students is selected by the tutor to examine the class in the lesson on grammar appointed for the evening. His questions are addressed to the members of the class individually, and on the failure of any one to reply to the question proposed, it is put to another, and another. This is required to be done with as much rapidity and precision as possible, and should every one in the class fail to reply satisfactorily, the interrogator must then explain the subject to them, and examine them again. "The exercises on the different rules of grammar, as corrected by themselves, are read from their exercise books, every exercise being written before a lesson is considered as past, and a record of it is then made in their journals. During the whole of this time the tutor is with them, occasionally asking questions on the lesson under consideration, pointing out to the class the errors of the questioner and their own. At the close of each lesson the students are required to mention anything which to them may seem objectionable in the manner in which the questions are put, or in errors of pronunciation, or any other which they may have observed; and yet further to show how they would have proceeded under the same circumstances. This plan of friendly but searching criticism is carried on with every lesson superintended by one of the students. The geographical lesson is given by one of the students, previously appointed, much in the same manner as the simultaneous or gallery lessons are given in the model school—that is, he furnishes them with information on the particular country or countries beyond what they may already possess; having ascertained the latter by questions at the commencement of the lesson. About half an hour is occupied in this manner, and then another half hour by another of the students in interrogation on the same subject; thus it is speedily ascertained if the information has been received by them, and also whether

their notions are clear and distinct. In physics the same course is pursued, and, when requisite and practicable, experiments are introduced, drawings and diagrams used, and objects exhibited."

The evening of *Tuesday* is occupied for the first hour in writing in copy-books, each copy being submitted to the tutor; the errors are pointed out, and a line written by him with special reference to those errors; the student is thus furnished with a copy precisely adapted to his wants. The next hour is devoted to drawing. In this, as in writing, the measure of success depends mainly on individual practice, and therefore the teaching is individual rather than simultaneous. Very few have practiced even drawing from copies before they came to the institution. Those who have, possess the facility of hand and eye which the preliminary exercises in this class are chiefly designed to convey. But the greater number require very careful introduction to the first notions and habits of representing forms on a plane surface, or even of drawing straight lines, and measuring them into relative lengths, without which they are quite unprepared to use the models which are introduced in the senior drawing classes. They make these first sketches in charcoal, so as to admit of correction, chiefly from simple geometrical figures in the published books of the Government School of Design, or from enlarged copies of those contained in Francœur's "Linear Drawing," prepared for the schools of France, organized on the Lancasterian system. This hour is the only one in the week devoted to drawing by those who are under the instruction of Mr. Saunders; but it suffices to give a habit of using the eye and the crayon. Mental Arithmetic occupies the next half hour; and as mental calculations depend so much on the ability to combine numbers rapidly and to detect their relations, much of the time devoted to them is occupied by tables and analyses of numbers, forming a firm basis on which to build up rapid and correct calculations.

On *Wednesday* evening the first hour and the last half hour are occupied in the same manner as on Monday, but the hour from 7 to 8 is devoted to the History of England; the lesson being treated precisely in the same manner as the geography.

On *Thursday* evening the first hour is devoted to Elocution. The members of the class standing in a circle in the School of Design, the tutor reads about a page in the style and spirit which he wishes should characterize their reading. The students then read in turn: at the close of the reading of each, observations on the excellences or defects of the reader are elicited from his companions; the teacher makes his own remarks on these observations and on the reading itself; and the pupil who sits next in rotation resumes the text. The next hour is devoted to Practical Geometry, for their exercises in which the students occupy seats at the desks in the School of Design, and each is furnished with a slate, compasses, triangle, and ruler. The problem to be executed is then distinctly enunciated by the tutor; the first step in its performance is explained and exhibited on a large black board, each copying it on his slate by means of instruments; the second step is then explained and illustrated in like manner. When completed, the question occurs, 'What have you done?' And if the answer does not agree with the conditions of the problem, the discrepancy is pointed out and corrected. If the performance is correct and the reply satisfactory, the figure described is obliterated from the board and the slates, and the problem has to be executed again without any direction whatever. If this can be done, the next is proceeded with, and so on. As most of the students on entering are altogether ignorant of geometry, no very great amount of progress can be made: but a good foundation may be laid for future improvement. The text-book used is one well adapted to

the age of the students, combined with their want of early practice. It is Pasley's "Complete Course of Practical Geometry and Plan Drawing." It is employed to illustrate their practice in drawing from copies of geometrical figures, and simple problems in mensuration are pertinently introduced. The remaining half hour of Thursday evening is devoted to written arithmetic, or, in the conventional phrase of the schools, to "slate arithmetic." It is applied to the development of principles, or the application of them to practice, as may be required. In either case the students themselves are called upon to explain to their fellows the lesson received from the tutor, and to exhibit illustrations of it on the black board.

The first hour of *Friday*, as of Tuesday, evening, is devoted to Writing. The second hour to Elocution or Reading, in like manner as the first hour of the preceding evening; and the concluding half hour is employed in a lesson in Physics, as on Monday and Wednesday.

On *Saturday* morning the first hour is devoted to Modern History and Geography; the second to examinations in Arithmetic, especially in principles; the third to examinations in Grammar and Etymology, particularly Greek and Latin roots; and the fourth to Scripture Geography and History; all of them conducted in the same manner as the lessons already described.

"It should be observed that one of the lessons for each evening is given by the tutor as a model for imitation by the students, all the subjects being taken by him in turn, and attention particularly directed to the points of failure on the part of the students, and the errors into which they are most likely to fall. It might perhaps be supposed that, from remarks being freely made on each other's performances, some exhibitions of ill-feeling might be produced, but I believe myself fully justified in saying that no one instance of the kind has occurred. One advantage gained by these friendly criticisms is, that in very many instances the fault which passes unnoticed when committed by the student himself is apparent to him in another; and hence his correction is applied to his companion and himself at the same time.

"The number of exercises which they are required to write gives them much practice in orthography; but, besides this, an hour of one morning in each week is devoted exclusively to writing from dictation; the exercises being examined afterwards by two students appointed to that office by the tutor, who also afterwards examines them again himself. In addition to this, each one in the class is required to write a letter once a week to the tutor, the writer being allowed to select his own subject: this exercise is of great service, as displaying the mental peculiarities of the writer, and affording a medium of private and confidential communication. In the examination of these letters attention is devoted to the most minute points, such as the mode of address, manner of folding, &c.

The members of this junior class also attend, with those of the senior class, the course of 60 lectures on teaching, &c., delivered by the Principal and Vice-Principal of the normal school; making rough notes while the lecture is being given, and writing out afterwards a fair abstract of it in a book furnished to them for that purpose; these abstracts also are examined and corrected by the tutor. During four hours and a half (from 9 till 12, and from 2 till half-past 3) of every day, the students are engaged in teaching classes of boys in the model school "under the close observation of the tutors, one of whom is always present, for the purpose of noticing and pointing out to them their defects, and the mode of supplying them; thus the lessons learned in the normal school are carried into practice in the model school, and the application of theory to practice conducted under strict supervision." Such is the course contemplated; but there appeared to me to be great room for improvement in the practical employment of

this valuable portion of time; improvement connected with an economy of opportunities in other departments of the training in this institution, in describing which it will be convenient again to revert to the labors of the model school.

During the past year an additional Bible class to the one mentioned in the Time Table has been established at the request of the students, the time of meeting being from 9 to 10 on the Sunday morning, and though their being present is perfectly voluntary, almost every one of them has been regular and constant in attendance; and the anxiety of many who have left the institution to have copies of the notes of the subjects taken up in the class, since their removal, affords an evidence of the value they set on the instruction communicated.

At the close of the first three months of their stay, the members of this class are put through another general examination by the Vice-Principal, in the presence of the Committee; and from among them the numbers in the upper class are then filled up, so as to leave behind only the few who are yet unprepared to proceed with the rest to any profitable result.

Upper Class in Normal School.

"The upper class," states the Principal of the normal school, "consists of students of not less than three months' standing. Their attention has been directed to the following subjects:—the English Language, Mathematics, Natural Philosophy, and Natural History. These studies have been pursued with me from 6 till half-past 8 during three evenings in the week.* The course, as to method, has been uniform, the instruction having been given in the form of conversational lectures, based, as far as possible, upon the lesson-books of the Society as text-books. As much information has been thus afforded as the students have been supposed to be able to master by study in the early morning of the following day, either privately or in class; and the consciousness that the next time the subject should be taken up it would be commenced by a searching interrogation as to what is known of the last given lesson, has acted as a sufficient stimulus to persevering industry.

"*The English Language.*—This has been treated under three distinct heads. First, that which is ordinarily called *Grammar*, viz., the distinctions in the nature of words, the inflectional changes they undergo, their relations to each other, and the influence they exert in consequence of those relations. In short, syntax and etymology, exclusive of derivation. The aim has been never to give any term, definition, or rule, except as the representative of an idea,—to supply the notion before the words that express it. The *general* principles of language have been given, too, as far as they could be understood by those not having the power of comparison from the want of acquaintance with two languages. Thus the universal fact has been taught, that languages have a tendency to get rid of their inflectional forms, and to express their relations by particles and position; and hence has the reason been shown why the rules of position are so much more important in a language in its recent than in its earlier condition. English and Anglo-Saxon have, perhaps, been instanced.

"The second direct study of English has been the *Formation and Derivation of Words.* These have been taught from lists of Anglo-Saxon, Latin, and Greek primitives found in the grammar. Etymologies have been explained, too, incidentally in connexion with the reading, and the various scientific terms from time to time occurring. In this study extreme accuracy has been insisted on, as it has been felt that persons not unfre-

* Two whole evenings in each week are devoted to Drawing and Music, under the teacher of those branches.

quently render themselves ridiculous, by dabbling in a foreign language with which they have not a correct acquaintance as far as it goes.

"*Composition* is the third means that has been employed for teaching the English language. It has been felt to be important that a teacher should be able to express his thoughts in suitable language and in a proper order. In the exercises, importance has been attached to neatness of writing and unaffectedness of style. Considerable advantages have attended this employment. It has been so pursued as to form a new study of English, showing the structure of the language and not of the words, logical and not grammatical relations. Truer, because more extensive views of the nature of their mother-tongue have thus been obtained, than could have been secured had the same time been devoted to the mere study of grammar. I regret to say that in a few instances, too (especially in the teachers selected by local committees), it has not been without its advantages even in regard to orthography.

"We have not yet found time for a systematic course on *English Literature*. It has not, however, been entirely neglected, but has been taken up incidentally in connexion with the composition. For as the exercises found in the text-book are for the most part selections from our best classic authors, fitting opportunities have been afforded, as each came under observation, for giving a slight biographical notice, the characteristics of his style, his principal works, and the recommendation of those deemed most valuable.

"*Geography.*—A good deal of attention has been given to geography. It is attempted to make this an *inductive study;* certain conditions are given, from which certain consequences are to be inferred. Thus the students are expected to discover that the currents of the rivers of Eastern Europe are slow, and of Western Europe rapid; after having been told that the former have their rise at a slight elevation and have a lengthened course, and the latter originate in the high land of Central Europe, at no great distance from the sea. Political and social geography are thus shown to be in a great degree dependent on physical geography; the reason is seen why one nation is agricultural and another commercial; why a certain manufacture should be carried on in a particular locality in preference to every other; and why an alteration in the mode of manufacture should involve a change in its seat. Thus that Holland is agricultural and England manufacturing; that our cotton manufacture is carried on in South Lancashire and the edges of the neighboring counties, and not in Lincolnshire; that our manufactures generally are travelling north and west; and that iron, which was once largely manufactured in Kent and Sussex, is now only smelted on the great coalfields, are not merely so many facts, but highly interesting facts; interesting, because regarded as effects, the causes of which are perceived, and have probably been discovered, by the student himself.

"The *Etymology* of geographical names forms an important feature in this branch of knowledge. The name of a place often tells its condition or history; and the explanation of the same by calling into exercise the power of association, increases the probability of its being remembered. Thus the name *Buenos Ayres*, still shows the *salubrity* of the *air* of that town; *Sierra*, the Spanish name for a range of hills, the *saw-like* appearance which it presents; New *York* tells us that it was once a colony of England, and those who know that it was first called New *Amsterdam*, know, too, that it was founded by the *Dutch; Virginia*, shows that it was colonized in the reign of our *virgin* queen, Elizabeth; *Carolina*, during that of Charles (*Carolus*). The term *fell*, applied to mountains in the north of England, the south of Scotland, and in the islands of the north

and west, shows that these parts of the country were occupied by some tribe or tribes of Scandinavian origin; while *ben* or *pen* found in the most mountainous regions, confirms the facts of history, that these high grounds were unconquered by the northern invaders, and continued in the possession of the original Celtic inhabitants. In thus finding out the cause of the fact, and the cause of the name, the reason has been exercised and the study rendered highly philosophical; and a science which has often been thought to consist only of lists of hard unmeaning words, has been made attractive in a more than usual degree.

"*History.*—This study has been almost exclusively confined to the few great prominent events which have distinguished the history of any country. These have been a good deal amplified—traced to their causes, and pursued to their consequences. Shortness of time necessitates such a method. But irrespective of this, it is considered the best for a first course; for, as these salient events are only the visible development of principles, an acquaintance with these affords a key, as it were, to most of the subordinate intermediate occurrences. The events of English history receive by far the most attention, as do also those nearer our own times, compared with the more remote. In considering the events of other countries, constant reference is made to what was going on at the same time in England. It is thus frequently seen, that the same principle is developing itself at different places at the same time: *e. g.* the struggle between ecclesiastical and kingly power in France and Germany, at the time of our Henry II. and his Archbishop Becket.

"*Mathematics.*—A full and systematic explanation of the *principles of Arithmetic* has formed a part of this study, and has been productive of great advantage to the teachers. Some who have entered the institution as good mathematicians, have been found to be unable to give a reason for the mode of performing the elementary parts of arithmetic. An acquaintance with rules by no means includes a knowledge of principles; but he who understands principles can make rules for himself. A strong interest has been excited, as the principles involved in the most ordinary operations have been evolved, and the effect of this has shown itself remarkably in the different manner of teaching a class of boys in the model school before and after such explanation; dulness on the part of the teacher has been succeeded by spirit, and lassitude on that of the boys by the most lively attention.

"*Demonstrative Geometry* has been pursued, but for the most part by each student independently, such being, in my opinion, the only way in which the advantages attendant on its pursuit are to be realized in the highest degree. The acquirements have, consequently, been very various, from only a few propositions to several books, according to ability and previous attainments. In all cases, however, though not equally, the great object has been secured—*mental drilling*.

"Only the elements of *Algebra* and *Trigonometry* have been taught, and these not systematically. The first has been introduced in connexion with the explanation of the principles of arithmetic, the algebraic formulæ being given as the representatives of *general* truths. Trigonometry has been required for the explanation of certain facts of natural philosophy, especially those of astronomy, and has been then introduced.

"*Natural Philosophy.*—It has been attempted to teach this branch of knowledge so as to combine the popular with the scientific. It has been made *popular* by drawing the illustrations from those phenomena which are every day before our eyes; and, fortunately, the great truths of physics are almost always capable of such illustration. But the *merely* popular has been avoided, by directing attention, not only to results, but to the methods

by which such results have been obtained. There are some truths, of course, only to be demonstrated by the higher mathematics. These are quite beyond our reach, and are either entirely omitted or explained by the nearest analogical approximation. But in numerous instances, perhaps most, the principle of a method admits of illustration by means of very elementary mathematical knowledge. Thus the students learn, not only that the sun and planets are at such a distance, but the manner in which such results are obtained is given, and shown to involve only the same principles as are employed in the simplest land surveying.

"*Natural History.*—Up to the present time only zoology has been considered. Subsequent to the lectures on this subject, visits have been made, with great advantage, to the Regent's Park Zoological Gardens and the rooms of the British Museum containing the specimens of natural history.

"In the case of the few students who remain with us more than six months, the afternoons of Monday, Wednesday, and Friday, from 2 to half-past 3, are devoted to the further study of mathematics, original composition, and Latin. As regards the latter subject, the progress made is small indeed. It amounts to little more than removing some of the initiatory difficulties attendant on the study of a new language, and showing the student how he may hereafter pursue it with the best prospect of success. Yet slight as is the amount of knowledge obtained, it has not been without its value as affording a glimpse into the nature of language in general, which is not to be obtained by the individual who has no acquaintance with any but his own."

Drawing and Music.—Two whole evenings in every week, those of Monday and Wednesday, are devoted by the senior class to drawing; and three-quarters of an hour is given at the close of every day to singing The course adopted in the scheme of drawing lessons is, in the first instance, to convey to the students, in a series of familiar explanations, such principles of perspective as may be sufficient to enable them to delineate correctly simple lines in various positions. This is done on the black board with chalk; and when the class has evinced a degree of proficiency in such exercises, our next step is to introduce solid forms, involving a further acquaintance with principles which are then progressively laid down. As soon as practicable, the mere outlines on board are superseded by the use of paper, which is continued to the end of the course. The models in use in the classes are the series published under the sanction of the Committee of Council on Education; and we have also, as time and the skill of the student would permit, introduced many simple objects for exercise, such as articles of furniture.

The time devoted to vocal music is necessarily limited; and the lessons are given at the close of the day, to prevent interference with any of the more important studies. The elementary lessons are based on Wilhem's system, as improved by Mr. Hullah; but one lesson in each week is devoted to the practice of simple school-pieces, published in "The Singing Master" of Mr. W. E. Hickson, which is found to be of considerable use in creating an air of cheerfulness, and relieving the more serious exercises.

Art of Teaching and Governing in a School.

The *theory* of teaching and governing, is given in a series of lectures on pedagogy, which are delivered every day in the theatre of the institution, the course running through three months. Of these lectures the students are required to make abstracts. Among these, is a series on mental philosophy; it being deemed of importance, that those who have to influence mind, through the agency of mind, should know something of its operations. Through these lectures the *science of education* is generally understood.

But education is an *art* as well as a science, and as in every other art, perfection is to be obtained only by practice. This practice is secured by the attendance of *all the students in the model school* for four hours and a half during each day. They pass, step by step, through all the parts of the school, commencing with the lowest draft of boys, and ending with the charge of the whole. During this time, they are always under observation; and when any one manifests a want of skill in teaching or government, he is requested to leave the draft, his error is privately pointed out to him, and such directions are given as are considered proper to obviate it. Should the error be of a kind likely to characterize more than the individual, it is noted down and made the subject of observation to all the students when together in the theatre.

The second method of improving the practice is, to assemble all the students in one of the gallery class-rooms, and then to require one of them, who has been previously appointed and furnished with a subject, to give a collective lesson to about a hundred boys. Every one is then engaged in noting down what he considers the defects or merits of the lesson, embracing points of grammar, manner, knowledge, government, &c. At the conclusion of the lesson, all the teachers adjourn to the theatre of the institution, and in turns give their opinions of the lesson. When all have finished, observations are made by myself, first on the criticisms of the observers and then on the general points of excellence or defect which have characterized the lesson.

The third mode of improving the practice is by means of lessons given by the students in turn to all the rest. The chief difference between this method and the last is, that errors are checked as they arise. There is no noting down deficiencies; but as soon as one is observed, the teacher is stopped, the defect pointed out, and he is at once required to rectify it. Before boys, this method would be obviously improper, as the moral influence of the teachers would be destroyed by it. But, among themselves, it is found to work very amicably. Indeed, it has been gratifying to me to witness the good temper with which the criticisms have been all but universally given and received. On the entrance of some students, the observations have been rather intended to show the acuteness of the speaker than to benefit the teacher who has given the lesson. But this has soon righted itself, and almost always without the necessity of intervention on my part.

The following is a list of the Conversational Readings to the whole of the students on the art of teaching and governing in a school, which form the quarter's course; five being delivered on five several days in each of twelve weeks, three by the Principal, and two by the Vice-principal. The first 36 form the course given by the Principal, and the remaining 24, that by the Vice-principal. At the commencement of each quarter these courses are begun again.

1. On the objects which a teacher should have in view in adopting his profession.
2. On the circumstances which make a teacher happy in a school.
3. On some of the essential moral qualifications of a teacher
4. On the essential intellectual qualifications of a teacher.
5. On the establishment of authority.
6. On gaining ascendency over the minds of children.
7. On combination and arrangement.
8. On routines of instruction and formation of plans.
9. On the monitorial system—its use and abuse.
10. On the selection of monitors.
11. On the training of monitors.
12. On the collective or simultaneous system.
13. On the art of teaching the elements of reading to very young children.
14. Illustrations of the mode of using the First Lesson Book.
15. On various methods of teaching spelling.
16. On the mode of using the Second Lesson Book.
17. On object-lessons for young children.

19. On the interrogative system, with illustrations.
19. On analytical teaching generally, with illustrations from the Third Lesson Book.
20. On synthetical teaching; illustrations from the Third Lesson Book.
21. On the art of reading with animation and expression.
22. On Scripture questioning, generally; on Scripture geography, and methods of teaching it.
23. On teaching writing.
24. On the use and nature of numbers.
25. On teaching arithmetic.
26. On the mode of using the Fourth Lesson Book.
27. On teaching geography.
28. On teaching grammar.
29. On teaching drawing.
30. On teaching vocal music.
31. On the philosophy of the human mind as applicable to education.
32. On attention and memory
33. On association.
34. On conception.
35. On imagination.
36. On the principal writers on education.
37. On rewards and punishments.
38. On emulation.
39. On common errors relating to punishments, and on corporeal punishments.
40. On moral and religious influence generally.
41. On the promotion of a love of truth, honesty, benevolence, and other virtues, among children.
42. On cleanliness and neatness, kindness to animals, and gentleness.
43 On promoting obedience to parents, respectful demeanor to elders, and general submission to authority.
44. On the private studies of a teacher.
45. On the course to be pursued in organizing a new school.
46. On keeping the various registers of attendance and progress.
47. On the ventilation of school-rooms and dwellings.
48. On school furniture generally.
49. On some of the circumstances which affect the condition of the laboring classes.
50. On the elements of political economy.
51. On machinery and its results.
52 On cottage economy and savings' banks.
53. On the duties of the teacher to the parents of the children, and to the Committee.
54. On the formation of museums and collections of apparatus, and the management of school libraries.
55. On keeping up a connexion with old scholars.
56. On the *order* in which a teacher should attempt to accomplish the various objects he has in view.
57. On school examinations generally.
58. On raising and filling a school, and on the circumstances which make a school popular.
59. On the various ways in which a teacher may co-operate with other benevolent efforts, such as temperance societies and Sabbath schools.
60. Brief summary of the teacher's duties *in* school, *out of* school, and in relation to the children, their parents, the Committee, and to society at large.

The 4½ hours devoted to daily practice by the students in the monitorial labors of the model school, with an occasional gallery lesson, has already been described; and several times a week the Principal casts a careful glance around their drafts, and makes notes of the defects observable in them, to form the subject of observations in the conversational lecture of the evening. If the students were staying, as they ought to stay, for two years, instead of six months, this amount of time spent in the model school would be in excess; and the actual amount of valuable time devoted to its labors, is a sacrifice which challenges a vigilant superintendence and an amount of ambulatory instruction which shall turn it to the best account. The practice in gallery teaching is necessarily unfrequent, where there are only three classes placed under it every morning; but over this, also, the same eye is extended at like intervals: and every afternoon, at half-past three o'clock, occurs the gallery lesson, by a student teacher, in the presence of the Principal or the Vice-principal and the whole body of the students, expressly to form the subject of mutual criticism, and of a final critique by Mr. Cornwell, on adjourning to the theatre at 4. In the theatre, after taking the criticisms of the students on the lesson just delivered, which seem generally to be limited to the superficial defects of grammar, pronunciation, or want of order in the gallery, the Principal or Vice-principal makes a far more searching exposure of its essential defects,

which are carefully analyzed; and concludes by throwing in the remarks required by his miscellaneous notes on the class and gallery teaching of the day. He then proceeds with the conversational lecture for the day, into each of which the student's limited period of residence compels him to throw a large amount of instruction, so tersely expressed, and yet so condensed, as to require all the earnestness of the young men at once to seize and assimilate it. No one, however, can be present at one of these conversational lectures without being struck by the weightiness of the matter which it contains, and the aphoristic vigor with which it is endeavored, not merely to lay it before, but to engrave it into the minds of the hearers.

The tenor of the course may be gathered from the results contemplated in the following set of queries, drawn up by the Principal, and contained in the Society's "Manual:"

Questions to test a School.

The following questions have been drawn up for the use alike of Committees and teachers. They indicate the points to which a teacher should direct his attention, and the course a Committee should take in order to ascertain the condition of a school. The questions are supposed to be put to the teacher:

Reading:

Do you *define* and *limit* the portion to be read? Is the portion assigned of such *moderate length* as to allow of its being read three or four times?

Do your monitors question readily on the lessons that have been read?

Have you the *specimens*, *models*, or *diagrams*, that are necessary to illustrate such lesson?

Do you rest satisfied if one boy is reading in the draft, or do you see that *every child is attentive* while one is reading? Do you also forbid the monitors approaching the boy who is reading, and require him always to stand where he has a view of the whole draft?

Do you pay attention to the *style* of reading, particularly with the elder boys?

Do you correct a bad style by having very *familiar* sentences read?

By requiring the boys to *tell* you something, to write it down, and then to read it from *their own writing?*

Do you teach the *meanings* of words in connexion with the reading, as found *in sentences*, rather than with the *spelling* in which the arrangements must be arbitrary?

Do you point out on the map all the places occurring in the lesson read?

Do the boys exhibit seriousness of manner while reading the Bible?

Spelling:

Do you sometimes teach and test spelling by the *dictation* of sentences to be written?

Do the elder boys sometimes *copy* pieces of poetry and the exercises in grammar, with a view to improvement in spelling?

Do you have the more difficult words that occur in your collective lessons spelt?

Interrogation:

Do you or your monitors, question on every *subject* taught?

Do you occasionally require *mutual* questioning on the part of the elder boys?

Does your questioning include the *three* different stages? 1. During reading, the explanation of such words or allusions as are necessary to *understanding* the lesson? 2. After the books are closed, with a view to *impressing* the *facts* of the lesson on the memory? 3. The explanation of the *etymologies* of words and the imparting such *incidental* information as is naturally associated with it?

Do you avoid indefinite questions, and such as by admitting of only "Yes!" or "No!" encourage guessing?

Writing:

Are the books kept clean, free from blots, and without the corners being turned down?*

Do you furnish the boys with good copies, avoiding those which have improper contractions?

Have you a black board on which you write in chalk a copy for the lower boys who are unable to write?

Arithmetic:

Do you teach arithmetic by the black board? Have you one in each draft?

Do you in teaching arithmetic commence with and constantly refer to *sensible objects?*

Are the numbers in your *lower* classes always those of *little value?*

Do you invariably insist on every number being *read* to ascertain whether its value is understood?

Do your monitors *question* at every step in the process of a sum? *e. g.* Why do you carry only one when you borrow ten?

Are the *terms* and *marks* explained? *e. g.* *What do £. s. d. mean?* Why is the rule called compound subtraction? What are these "marks" used for?

* The books may be kept smooth by tying them up between two pieces of board.

Do you connect the book knowledge of the more advanced boys with the objects around them? *e. g.* What is the quantity of timber in the trunk of a tree whose height and girth, both at the root and part where it branches off, have been measured by themselves? The number of gallons the school water-butt will hold? The contents of a field, whose shape and sides they have ascertained?

Grammar:

Do you *explain* every definition, rule, &c., *before* allowing the boys to commit them to memory?

Do you make your boys understand that language determines grammar, and not grammar language? That the rules of grammar are only the recognized usages of language?

In explaining the etymologies of words are you extremely careful to give the right *quantities* and *terminations* of the roots?

Geography:

Do you teach the *physical* features of any district first?

Do you make the boys acqoainted with their own *neighborhood* and *country* before attending to more distant parts?

Have you a map of the neighborhood in the school?

In commencing geography do you require the boys to make a map of the play-ground, or some well-known part? Do you explain latitude and longitude by a reference to this map?

Do you require the boys occasionally to point towards the place under consideration? *e. g.* When Dublin has been pointed out on the map, do you say, *Now point to Dublin itself?*

Drawing:

Do you commence with *chalk* drawing on the black board?

Are your monitors so proficient as to be able to *sketch off* any object illustrative of their lesson?

Collective Teaching:

Do you abstain from teaching collectively those subjects which depend for their improvement on the amount of *individual practice*, as reading, spelling, &c.?

Do you test the *efficiency* of your collective teaching by *individual questions?*

Do you sometimes require the elder boys to make a written *abstract* of their lesson? Is this looked over with a view to the spelling among other things?

Do you make use of *ellipses?* the *number* varying inversely as the age of the child?

Are your collective lessons to the *whole* school especially devoted to subjects connected with *manners, morals* and *religion?* Do those to the *younger* boys relate to the various familiar objects, utensils, and operations about them? Are those to the elder boys given *systematically?* i. e. Is each lesson part of a system of knowledge?

Is your collective teaching especially characterized by *simplicity* both of language and illustration, and by *animation?* *

In using numbers do you make them intelligible by referring them to *known standards? e. g.* If you were stating that some trees are near 300 feet high, would you say that they were twice, three or four times, as the case may be, as high as some well-known object?

Monitors:

Do you devote an *hour a day* specially to the training of your monitors?

Is it your prime object in this training to give your monitors the *art of teaching*, and do you make the impartation of knowledge subservient to this?

Do you train every monitor in the *very lessons* he has to teach?

Is the mass of your school employed in some *quiet* exercise, as writing, while you are engaged with the monitors?

Have you a good general monitor to whom you can intrust the mass of the school during your training of the monitors?

Do you require the same monitor to teach the *same lesson* that he may be thoroughly competent to that lesson?

Have you a *double set* of monitors, that while one set is teaching the other is learning?

Do you from time to time, add to your monitor's class, to act as *auxiliaries*, in the absence of the regular monitors, such boys as you deem likely to be suited to the office?

Do you associate with the office of monitor as many *pleasing* circumstances as you can?

Do you pay them? Have they as such the use of the school library? Do you treat them with marked consideration? Do you occasionally accompany them in little excursions, to places in your neighborhood distinguished in history, or for beautiful scenery, or to museums, gardens, &c.?

Do you impress on your monitors that they should correct no mistake till they have ascertained that none of the boys in their draft can? Do you exemplify this in your own teaching?

Discipline:

Is order the *habit* of your school?

Have you perfect *quietness* during writing?

Do you *drill* your boys occasionally, with a view to securing habits of prompt obedience?

Do you have the movements to and from the desks made in an orderly way? Do you generally have the tables *repeated* or sung simultaneously at this time? Do you sometimes have the movements made with perfect quietness, as a means of discipline? Are all the exercises conducted as *quietly* as is consistent with the full development of the powers of the children?

Do you have all those subjects which depend for their improvement upon *practice*, such as reading, spelling, &c., taught *individually?*

Is every exercise conducted *under observation*, that the boys may feel that any inattention or disorder is certain of detection?

* Many of the points suggested here are as important in connexion with other kinds of teaching as in collective; but as the evils of neglecting them would be increased in proportion to the number taught, it has been deemed advisable to throw them under this head.

Have all the children at all times something to do, and a motive for doing it?
Do you abstain from giving a second command till the *first* has been obeyed?
Do you abstain from *calling out*, except on puite necessary occasions?
In stopping or directing the whole school, do you give your commands so loud as to be heard by all, and no *louder*?
Are you *strict*, without being *severe*?
If you find the general discipline becoming at all lax, do you have those exercises which are most faulty, gone through as you wish them, *after* the regular *school hours*?

Habits of the School:

Is your room *clean*?
Do you have it well *swept*, and *dusted* every day?
Do you see all the school *furniture* put in its proper place, before you leave the school-room?
Is your room well *ventilated*?
Do the boys exhibit *subdued and gentle manners* in their intercourse with each other?
Are the boys generally *clean* in their *persons* and *dress*?
Do you carefully prevent *idling* about the school, or in or near the gates, &c., or in the playground?
Are your boys orderly and *respectful* to their superiors?
Do you discourage *tale-telling*, except in reference to very serious faults?
Do you keep your drafts of about a *uniform size*, not less than nine, nor more than twelve?
Do you take care that boys of the same class are of about the same *attainments*, and in a collective lesson of the same *mental capacity*?
Have you the *form* of the drafts distinctly *marked* on the floor, by cutting into it, painting it, or letting a wire into it?

Examinations:

Have you *stated periods* of *examination*, in order to the removal of the competent to higher classes?
Do the children *know* these *periods*, that they may work with a view to them?
Are the intervals between these periods of such *moderate length in a child's estimation*, as to influence his exertions?
Have the parents any means of knowing when their children are advanced?
Have you an evening examination, at least once a year, for the parents and friends of the children?

General:

Do you require every *error* to be *corrected* by the boy *making it*, after it has been corrected by another?
Is every matter *explained before* it is committed to memory?
Do you keep up your connexion with the *old scholars*, by occasional meetings, or in any other way? Are they allowed the use of the school library?
Do your children *love* you? Have you a strong *sympathy* for children, and pleasure in their company?
Is your teaching *intellectual*? Do the children really *understand* what they are learning? Do you make every subject taught a means of *intellectual development*?
Do your children come to school *regularly* and in time?
Do you give time and attention to subjects according to their *relative importance*? e. g. Reading above every thing, the history and circumstances of your own town or locality in preference to more distant parts?
Do you rather aim at giving the boys a *good* acquaintance with a *few* subjects, than a very superficial acquaintance with many?
Are your exercises generally characterized by *little repeating* and *much questioning*?
Do you keep a *register* of the *attendances* of the children, and of their school *payments*?
Do you rest satisfied if you obtain an *answer* to a question *from one*, or do you repeat and remodel the question till the matter is *understood by all*? Do you impress this maxim upon your monitors, *that all teaching is for the whole class*?

Model School.

The "Boys' School" connected with this establishment probably stands unrivalled in England, as a model of order and discipline, and of the collective instruction of a large number of children on the monitorial system. It is composed of 760 boys, from the age of six to twelve or thirteen years. The register is always full, and the attendance is regular and punctual, (averaging daily 700,) although the children are gathered from one of the poorest neighborhoods of the city. The school is not free, (except when there are more than two from the same family,) and yet being *good*, there is no difficulty in collecting in advance the fee of 2*d.* per week. On account of the large number of classes into which the school is divided the normal pupils enjoy unrivalled opportunities, both of observation and practice of the method of instruction pursued, which are not exclusively

monitorial, but a mixed system of the monitorial and simultaneous, in which, however, the monitorial is the ground-work of the whole.

Female Department of the Normal School.

The mode of obtaining admission, conditions, organization and instruction of this department are substantially the same as those in the male department. The immediate class instruction and practice are conducted under female teachers, while the pupils of this department attend daily in the theatre, or lecture hall on the lectures on the art of teaching given to the young men. In addition to, or modification of the course pursued by the young men, the female Normal pupils are instructed in the art of teaching needlework; in the best method of training girls to household duties; and especially in those methods of communicating religious knowledge, which, under the blessing of God, are most likely not only to make the young acquainted with, and interested in Holy Scripture, but to bring them practically under the influence of its sacred truths.

Mr. Fletcher, in his Report describes a peculiar practice of the Model Girls' School:—

Nor must I omit from express notice the perfect system of industrial instruction in needlework, and the economy of clothing, through which the whole school is passed. The outline of it given in the Society's "Manual of the System of Teaching in the Model Girls' School," is no paper theory, but a simple description of a well-ordered and vigorous set of classes, embracing the whole school, for an hour and a half every morning. "When at needlework the children are seated at desks, arranged in classes, according to their proficiency. The first or lowest class is seated further from the platform, and the others, in numerical order, in front of it. The number of classes depends on the different kinds of work taught in the school, each kind occupying a separate class. The number in general use is 11. From the higher classes the best workers are selected for monitors; two are appointed for each class. One instructs for one week, whilst the other is at work under the direction of her monitor; consequently each superintends the class and works alternately; and each monitor continues at the same desk until she is appointed monitor to a higher class. Every girl continues to sit at the same desk while she remains in the class. There are also two platform monitors, who alternately superintend and work one week. But all the monitors of classes, and the girls under their care, are under the superintendence of the general monitor. Every Friday morning the girls are allowed to bring their own work.

The children in the higher classes are provided with lap-bags, made of brown holland. These are marked 1, 2, 3, &c., for as many as the desk contains. The number of the desk is also marked upon them; thus $\frac{8}{5}$ signifies that the bag belongs to the fifth girl in the eighth desk. Before the children take their seats, the bags are placed by the platform monitor on the class monitor's desks, and by them given to their girls. The class work and all garments in hand, are collected by the class monitors, and placed on the ends of the desks ready for the platform monitor to deliver to the mistress. The monitor of each desk is furnished with a pair of scissors, thread-paper, needle-case, and a bag large enough to contain all the implements that belong to her desk. They are also supplied with a few thimbles and needles, for which they are responsible to the platform monitor. The children in the lower classes use colored cotton for the class work, as it renders the stitches more conspicuous, and consequently facilitates general inspection. It also excites an interest, as the promise of a choice of some pretty color is a strong inducement to a child to perform her work neatly.

At the time assigned for closing the labor of the morning reading drafts,

viz., at a quarter past 10 o'clock, the general monitor rings the bell as a signal for the business of the drafts to cease; and, after a pause, the command is given for the girls to turn to the right or to the left, as the order may be. The order is then given, and the whole of the children walk in a line along the passage round the school, and each girl, as she comes to the end of it, steps in behind the desk to which she belongs, and goes to her proper place at the desk. Each monitor does the same, taking her place at the head of the desk. Each child being now opposite to her own slate, a command is given to take their seats, which they do instantly.

A signal is now given for the monitors to distribute the bags, after which they return to their seats, and another signal is given for each girl to tie her own bag to the desk before her. A signal is again given for the monitors to examine their girls' hands to see if they are clean, and that each is provided with a needle and thimble. The platform monitor now supplies the class monitors with any additional work they may require for their girls, which the class monitors give out; also a needleful of cotton to each child, and then return to their seats. A command is now given for the whole school to show work, that is, to hold it up in their left hand to see that each is furnished with work. The bell is then rung, each child holds down her work and immediately begins; and the monitors pass down the desks to instruct them. When a child wants work she holds up her left hand as an intimation to her monitor, who steps forward and supplies her. If a monitor wants a fresh supply she makes a like signal to the platform monitor. When a girl wants thread she holds up her right hand, and her monitor supplies her. If a monitor wants a fresh supply she makes a like signal to the platform monitor. At half past 11 o'clock the mistress examines the work of each child; those who merit rewards have a ticket, and those who have been careless and inattentive forfeit one, or are confined after school.

At a quarter before 12 the bell rings for the girls to show work, and the monitors to pass down the desks and collect the needles and thimbles An order is then given for the children to put the class work into the bags, and the monitors to collect all articles in hand, and deliver them to the platform monitor, who takes them to the platform. The monitors then take their seats. The order is now given to untie bags, when each child unties her own; a second order is given to take them off; and a third, to fold them up. Each child folds her own neatly, with the number in view, places it on the desk before her, and puts her hands behind her. The bell then rings for the monitors to collect bags, which they do, placing them one on the other in order; they then put them neatly into the bag belonging to their desk; also their scissors, thread-papers, needles and thimbles. The monitors are then ordered to the platform with their bags, where they deliver them to the platform monitor. They then return to their seats, and the report of the good and inattentive girls is read *aloud* by the monitor-general; the good receive tickets, and the negligent must either forfeit tickets or stay in after school hours. As soon as the reports are taken, all the children are exercised out of their seats, to stand each opposite to her own slate, with her hands behind her. A signal is given for the girls to turn, when they are dismissed in order, one class following the other in a line along the sides of the school."

For the details of the instruction in each class, I must refer you to the "Manual." The first class is for hemming, in two divisions, one composed of those who have not learned to fix a hem, and who are taught on waste paper, as being less expensive than linen or cotton, and answering the purpose just as well; and a second, in which they practice hemming on small pieces of calico. The second class, also in two divisions, is for

sewing and felling, and running and felling; first division learning to fix their work in paper, and the second to execute it. The third class is for drawing threads and stitching; the fourth for gathering and fixing gathers; the fifth, for button-holes; the sixth, for making buttons and sewing them on; the seventh, for herring-bone stitching; the eighth, for darning; the ninth, for making tucks, and whipping; and the tenth, for marking. The eleventh is the finishing class. There is at present no knitting or netting class; and fancy work is expressly excluded and discouraged.

"As it is highly desirable that the children, as soon as they have learned to work, should be employed in something useful, this class comprises the girls who have passed through the preceding, and are here engaged in making and completing garments. The children in this class are taught economy in purchasing, cutting out, and repairing various articles of wearing apparel; they are made acquainted with the waste occasioned by the want of proper consideration and exactness in domestic arrangements, and the miseries frequently produced by mismanagement and inattention. In order to impress upon their minds this useful branch of female instruction, they are interrogated, in various ways, on the common concerns of life. When the teacher proposes a question, she waits until each child in the class has had an opportunity of returning an answer, according to the knowledge she possesses. She then comments upon each of these answers in a way that will enable the *children* to decide which is the most suitable course. To assist the teachers in these exercises, they are furnished with a few examples of questions and answers, which they may carry out to a much greater extent." These also will be found in the "Manual," together with engraved patterns for cutting out the commonest garments. The highest industrial section of the school forms in fact a class for collective teaching of the most practical and improving kind, including as many ideas on household management generally as can be conveyed. Specimens of needlework, made up in portfolios for the use of teachers, and arranged in the order of the above classes, are sold at the Society's Depository; and the beautiful patterns of every variety of garment, made up in tissue paper by the finishing class against the time of the annual meeting, are quite little works of art.

The propriety and industry exhibited throughout these industrial classes is as perfect as their system; and a student teacher in each class has the advantage of co-operating in, and doing as much as she can of, the work of superintending each successive class, from the lowest upwards; the sewing classes, in this respect, presenting no peculiarity distinguishing them from those devoted to other exercises. The discipline and moral tone of this school present throughout a standard well worthy of its exemplar character. It has a library of above 250 carefully selected volumes, besides a small library of reference for its monitors. Great advantage, too, must arise from a certain small proportion of the children being retained in connexion with the institution until a riper age, and even then not giving up their intercourse with it. In fact, the whole department is a family as much as a school; and no higher praise can possibly be bestowed upon it.

Art of Teaching and Governing a School.

Three hours and a half each day are devoted by the female students to practice in monitorial or gallery teaching in the Girls' Model School; and in alternate weeks another hour and a half is given daily, by each of the two classes, to the practical labors of the needlework drafts. At the close of the afternoon's gallery lesson, they all adjourn to the theatre, on the back seats of which they take their places, to hear the criticism on the gallery lesson which has been given by one of the young men, followed by the lecture on "pedagogy" for the day, in the course already described.

A like criticism of the afternoon's gallery teaching, and of the draft teaching for the day, in the model girls' school, is taken on the opening of the evening classes. It is conducted with some spirit, and the concluding remarks of the normal school teacher, Miss Drew, are exceedingly acute and judicious. A weekly conversational lecture occupies two hours of every Saturday morning, and is given by the experienced superintendent, Mrs. Mac Rae, to the whole of the female student teachers, seated at their needlework in the gallery. The following are the heads of her course :—

1. On the various motives for entering on the profession of a teacher.
2. On some of the essential moral qualifications of a teacher.
3. On the selection of monitors.
4. On organizing a new school.
5. On training monitors.
6. On teaching the elements of reading, with illustrations of the method of using the First Lesson Book.
7. On the various methods of teaching spelling, with illustrations.
8. On training suitable monitors to assist in teaching needlework.
9. On teaching arithmetic.
10. On domestic economy and orderly habits.
11. On school furniture, and the order of a school-room.
12. On the cleanliness of a school-room, and ventilation.
13. On the duties of monitors.
14. On the various offices in the school.
15. On improving an old school.
16. On the judicious treatment of the monitors.
17. On the duties of a teacher to the committee, and to the parents of the children.
18. On a week's occupation in the model school, and the advantages of cultivating a spirit of inquiry.

These lessons of the superintendent, *applying* all which the students are learning in the normal school, to the circumstances into which they are about to be introduced, are highly interesting, vividly instructive, and imbued with a truly Christian spirit. Drawing from the experiences of a quick and refined perception, they embody indeed practical lessons of adherence, to unfailing truth and untiring patience, from which others than teachers might profit. The following is the Examination Paper on the Art of Teaching and Governing in a School, answered by Ann Inglefield, 25th March, 1837 :—

1. How will a teacher best establish her authority in a school ?—By firmness, joined with kindness of manner and impartiality in all her conduct; giving her commands clearly and definitely; expecting prompt and cheerful obedience ; let the children see that principle governs her conduct: this, with good information and a pleasing manner of communicating, are not likely to fail of success in establishing the authority of a teacher in her school.

2. What will especially demand your vigilance in giving a collective lesson ?—That the attention of the children be kept alive by the interesting information and manner of the teacher; that the supervision be constant, and the order preserved.

3. How will you endeavor to have good monitors ?—By efficient training and interesting them in the work, imparting to them superior information, and reposing confidence in them when found worthy.

4. State some of the uses of the monitorial system, and of the defects which may be indulged under it ?—A greater number of children can be instructed at one time than by one individual.

The monitors acquire the art of communicating the information they gain: they must be examples to their drafts; and by these means they are likely to prove, as they grow up, more useful members of society.

The defect would arise from the mistress indulging self-ease and neglecting her monitors, or leaving too much of the school duties to them.

5. How will you endeavor to get good reading in a school ?—By attending to the punctuation, emphasis, rising and falling inflection, aspirates and non-aspirates, and tones of the voice.

6. What will demand especial attention in the arithmetic classes ?—That the children perfectly understand the rules and their uses.

7. How will you convey to children the first notions of geography ?—By illustration, as describing the earth by an orange.

8. What powers of the mind should an object lesson be directed to cultivate ?—Observation, attention, reflection.

It is difficult to imagine a combination of advantages greater than that enjoyed by the student teachers in the female department of this institution, including, as it does, the animated and faithful instruction of the principal

teacher of the normal school and the vice-principal of the companion department, the lectures on teaching and governing in a school, delivered to the students in both departments by the principal and vice-principal of the normal school for young men, an admirable model school, and the faithful counsels conveyed by the superintendent in her daily management and weekly addresses. The effect of this combination is indeed very marked, if the superior activity and orderliness of mind shown by the senior over the junior section, during my presence in the school, afford any fair measure of its amount. Considering however, that the female students, though as much instructed as the male students, and possessed of superior manners, are yet not generally equal to them in physical resources, and in the enthusiastic energy which brings a considerable proportion of the latter into the field of instruction, it is not less to be regretted in their case than in the male department, that the young teachers have not the advantages of a longer stay to strengthen their acquirements, their capacities of teaching, and, I might even add, their general character, before they enter upon the arduous duties of their very responsible situations. The time of their stay is far too short to accomplish all that is desirable in these respects; although the means provided are, I sincerely believe, sufficient, with God's blessing, to render them able, modest, and Christian teachers. Among the circumstances incidentally conducive to this result, I would recall especial attention to the fair proportion of *pupil* teachers to be found in the model school, at the head of the monitor's class, giving a moral firmness, as well as intellectual strength, to its organization, eminently beneficial to the *student* teachers, at the same time that they enjoy the further advantage of the head teachers of the normal and model schools themselves daily superintending, correcting, and teaching in the classes.

It is a leading object in the management of this institution to train up a race of teachers who shall not only elevate the office by the respectability of their attainments, but adorn it by the fervor of their poetry. Each candidate is presented, on admission, with a copy of the following hints, accompanying the regulations to which he will be expected to attend:

I. *Let your mind frequently and seriously revert to the* OBJECTS *which are to be obtained by your residence in the Society's House.*—You have at once to acquire and to communicate, to learn and to teach, to govern and to submit to government; and you have to do this, not in relation to one mind only, but to many minds,—of different quality, under varying circumstances, —as an exemplar, and as subordinate to others. You have MUCH to do. Therefore—

II. *Redeem your Time.*—Do not think it sufficient to attend regularly and diligently to *appointed* studies, but improve the intervals of time which will necessarily elapse between these stated employments. Secure the minutes, for minutes compose hours. Ten minutes, diligently improved every day, will amount to an hour in the course of a week; and an hour thus redeemed *every day*, will be equal in value to no small portion of a year.

III. *Cultivate Habits of Order.*—Avoid negligence in personal appearance. Be always neat and clean in your apparel. Let those pursuits which are most important in reference to your expected engagements receive the greatest share of your attention; and never suffer these to be interrupted or superseded by others of a more general nature. Do not allow levity and trifling to usurp the place of rational cheerfulness. "Avoid the very appearance of evil." Attend to all established regulations. He who wilfully breaks rules which are calculated to promote the welfare of the community to which he belongs, is the common enemy of all.

IV. *Cherish a kind and friendly disposition towards your Associates.*—Let this be shown by a general spirit of courtesy,—a willingness to assist where help may be needed, and especially by the communication to others of any knowledge you may exclusively possess. Manifest a decided disapprobation of unbecoming conduct wherever you observe it; and, jealous for the honor of the body to which you belong, endeavor to stimulate every pupil to diligence and zeal in the pursuit of those great objects for the attainment of which all are alike receiving the countenance and aid of the Society.

V. *Exercise a constant Spirit of "Watchfulness unto Prayer.*—Remembering that you are responsible to God for the right improvement of the advantages you enjoy, the talents you possess, and the time placed at your disposal; seek daily for "the wisdom which cometh from above," and "the grace which bringeth salvation." Be yourself a diligent and devotional student of that book you are emphatically to teach; and never forget that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto good works." (2 Tim. iii. 16, 17.)

Periodical examinations of the student teachers take place in the pre

sence of the Committee, and upon the results of these examinations its members appear to base their assertion, that by the efforts of the Society, restricted as those efforts may ever have been by external obstacles and internal want of resources, "more elevated views of the teacher's office and duty have been promulgated; a greater moral power has been given to popular instruction; and, as a necessary consequence, the school-master has been in some measure raised in public estimation, though not by any means so much as the importance of the office deserves. Letters from all parts of the country have borne testimony to the patience, diligence, and piety of many of the laborers whom the Society have sent forth. The best evidence, however, of the general satisfaction which has been given, is to be found in the increasing applications for teachers, which pour in from all quarters; a demand largely exceeding the ability of the Committee to supply."

If by any means its resources could be so augmented, and its duties so shared with supplemental institutions, that it could retain its student teachers on terms consistent with their interests and those of the schools to be supplied, for quadruple the time of their present stay,—for two years instead of six months,—such an arrangement alone would ultimately be productive of incalculable advantage to that great branch of the popular education of England which comes under its influence.

The teachers trained in the institution, resident in and near the metropolis, enjoy the advantage of periodical meetings in the theatre of the institution for professional discussions; as likewise of attendance at a course of lectures provided by the Society each winter since 1837, for their gratification and instruction. During the summer vacation a number of male teachers of British schools, from various parts of the country, known to the Committee through their inspectors, as persons who would really profit by such an opportunity for supplemental study, are invited to a rapid course of instruction in the art of teaching and governing in a school, and to take up their residence in the Society's house during its continuance. This opportunity of revising and improving upon their actual methods is of great value; and those who have enjoyed the advantages of it are warm in acknowledging them. Indeed, the British school teachers throughout the kingdom generally, maintain relations with the parent Society, because it is the centre of all applications for new teachers, and, therefore, the principal source of promotion.

VII. MONITORIAL SYSTEM.

MUTUAL help is a necessity in the human family, and the employment, more or less systematic, of the older boys and girls in the oversight, care, and instruction of the younger, has been practiced, probably, in every household since God first put the solitary in society.

The recognition of this principle and practice of family discipline in the organization and instruction of children, when brought together in large numbers for the purposes of instruction, can be readily seen from age to age in different countries whenever and wherever we are admitted into the details of school management. Pietro della Valle finds it in the schools of the Turks and Hindoos in 1660, and his published travels made the fact known in the French, Italian, German, and English languages. John Sturm, the leading educator and teacher of the sixteenth century, employed one for every ten scholars to perform certain duties in the work of the school-room. Trotzendorf, in his famous school at Goldberg, in 1565, associated the more advanced pupils in the government and instruction of his numerous scholars. He had his monitors of order, attendance, and recitations, selected from his first class, which he taught himself—and to whom, under the name of *oeconomi*, *ephori*, *quaestors*, &c., he delegated a portion of his authority and duty, because his resources were too slender to admit of his hiring an adequate body of sub-teachers, and because these pupil-teachers also learned much by teaching. Rev. John Barnard of Marblehead, in his autobiography, mentions incidentally that, when he had little passed his sixth year, his schoolmistress made him a sort of usher, appointing him to teach some children that were older than himself, as well as smaller ones—and this was in 1686, in Massachusetts, one hundred years before Dr. Bell saw the Malabar boy teaching a class of boys younger than himself to draw letters in the sand, or Joseph Lancaster had gathered hundreds of the children of his poor neighbors into his school-room in the Borough Road, London, whom he managed after a fashion of his own, without any adult assistants. We do not propose to trace the history of this system, but to contribute a few materials toward such a history, before we express our views as to the value of the principle and the modes

and extent to which it should be introduced into our American schools.

Mr. Keenan, one of the Inspectors of the National Schools, Ireland, makes the following remarks on the origin and spread of the system:—

In the year 1680, the Abbé de la Salle, then a canon in the Cathredral Church of Rheims after establishing the Brothers of the Christian Doctrine, originated the first great remedy (for the evils of large schools,) the system of simultaneous instruction, by which a large class, or sometimes the whole school, could be instructed by the same person. The education of a large number now seemed practicable; the system spread in France; it was tried in Germany, and finally, Pestalozzi made it the ground-work of his plan of school organization, and improved upon it very considerably. The simultaneous system had its defects; it was deficient in exactness from operating upon heterogeneous materials, an equal classification being out of the question, but it was the first great reform in the economy of teaching which was tried and pursued to any extent.

Some twenty years before the opening of De la Salle's first school at Rheims, were published the last of the writings of Pietro della Valle (Il Pellegrino,) the celebrated traveler in Turkey, Egypt, Persia, India, &c., an English translation of part of which appeared in 1665; French, German, and Dutch translations having also been at various times published. Della Valle describes the habits and manners of the people of the countries in which he sojourned, with ability and accuracy, and amongst customs which he notices as being of ancient origin in the East, is an educational one, according to which children teach one another, that is, practice "*mutual instruction.*" Della Valle told the remarkable circumstance with no purpose, and although it circulated in print in many languages, it appears to have excited nothing like attention—a circumstance which, considering the time of its publication, does not strike a person as at all remarkable.

In 1780, according to Count Laborde, in his "*Plan de 'Education pour les enfans pauvres,*" the mutual instruction system was, to some extent, tried by the Chevalier Paulet in France.

Dr. Andrew Bell went to Madras in the year 1789. The Military Orphan Asylum at that place afforded his benevolent disposition a favorable field for its exercise, and whether he had ever heard or read of the mutual instruction principle or not, he at all events struck upon the plan which solved the difficulty as to limited teaching power applied to large numbers of pupils. One day observing a young Malabar boy, who belonged to the Orphanage, writing on sand, and thinking the plan a good one for the teaching of writing, he requested the usher of the school to try it. The usher refused to adopt the strange system. Dr. Bell then got one of the senior boys to try it, and the experiment of a boy teaching boys was so successful, that he extended the system until he had the school regularly conducted on an organization based upon monitorial assistance. This was in the year 1791. The Madras government, impressed with the utility of the scheme, patronized it warmly, and no experiment was ever tried under more favorable auspices or with more immediate success. Dr. Bell returned to England in 1797, published an account of his system and even organized a school in London, and another afterwards at Swanage, upon the monitorial plan.

In the year 1798, Joseph Lancaster opened the Borough road school for the instruction of poor children; but he does not appear to have established his school with the view of carrying out any precise educational reform, unless the cheapness of the tuition be called a reform, for he says in his own account of the school:—"I knew of no modes of tuition but those usually in practice and I had a practical knowledge of them." In another place he says:—"Though a system of order was easily established, a new system of tuition was another thing, and to this I found myself most unexpectedly and gradually advancing." In the same account he says:—"Many such experiments have been made, which proved quite useless, and such as I should never attempt again. In other cases, I have gone the wrong way to work, and accidentally stumbled on the very object I was in quest of. The result has been a new and efficient system of education; the principle of which is not only adapted to large manufacturing districts, but, with

little variation in the mode of applying it, to all the poor of the country, and to village schools." Lancaster soon became an enthusiast about the monitorial system; he looked upon it as his own offspring, and fought a hard battle afterwards for the credit of having originated it. He certainly was not before Bell, no more than Bell was before the Orientals, amongst whom an accident had suggested the scheme to him, or before Paulet the Frenchman; but Lancaster was the first to lead people to believe that multitudes could be as easily taught as individuals, and that a school to work well required only a superintendent to start it into motion at first, and afterwards to watch its progress.

In the National Schools of Ireland, the system of monitorial organization and instruction was early introduced, and received some modifications deserving the attention of all educators. Mr. Keenan thus speaks of the system in his Report for 1856:—

The Commissioners of National Education have always encouraged monitorial teaching; they have seen that a child who is employed, at stated times, in the teaching of a class of his fellow pupils, is rendering most valuable assistance to the master, is improving himself in knowledge, and is obtaining a taste, and undergoing the best possible training for becoming a teacher. They approached the consideration of the question with the greatest care. They never contemplated conducting a large school solely by monitorial assistance; nor did they ever permit their monitors to forget that they are pupils. The first regular monitors in the service of the Board, were those in the Model Schools, Dublin, so far back as March, 1833. Some were paid, and others acted gratuitously. One of the greatest prizes and highest distinctions in the school was to attain to a monitorship. At one time during school hours the monitors taught some of the classes, and at another time they were themselves instructed; and, before school hours, there was a special course of instruction always given them.

The Commissioners, in their Report for 1837, refer to a new system of remunerating this class of young persons, in the Model Schools they were intending to establish throughout the country, which shows the permanency of the monitorial system at that early period in the history of the Board. They say, "that the money, so paid (in school fees) shall constitute a school fund, and that it shall be divided into such proportions, as we may determine, between the head master, his assistant, and the most advanced of the monitors whom he may employ." The system was always worked with moderation; it was free from the wild pretensions of the plans of Bell and Lancaster; and the pupilary and the monitorial functions were happily coalesced. It was the first rational trial, in my mind, which was given to monitorial teaching in these countries. In their Report for 1846, the Commissioners refer to the fruits of the system; they develop its organization, and they announce their determination to extend it to the Ordinary National Schools throughout the country. Each monitor was to serve for a period of four years; at the end of each year there was a sifting examination as to his proficiency; his teacher was required to employ him moderately as a monitor, and freely as a pupil; and his income increased each year up to the last of his service.

The system received a further development by the institution of a small staff of pupil-teachers in each of the Model Schools, who, in most cases, were the elite of those monitors who had completed their fourth year of service. It should be remembered, that the functions of the pupil-teacher and the monitor are very different; the former is more of a teacher than a pupil; the latter more of a pupil than a teacher.

In 1855 the monitorial system received a still further extension of its usefulness, by the appointment of a number of junior paid monitors, commencing at eleven years of age, and serving for three years; to receive £2 for the first year, £3 the second, and £4 the third. If the conduct and attainments of a junior paid monitor be satisfactory at the end of his period of service, he is then drafted into the ranks of the senior paid monitors, to serve for four years more, and receiving respectively each year, £5, £6, £8, and £10. The paid monitor is now eighteen years of age, and should he persevere in his intention to become a teacher, and exhibit the necessary qualification, he may then be appointed to a pupil teachership in a District Model School, in which he remains for twelve months or

two years. In this last stage, his professional education is carried to such a degree, as to qualify him in the most superior way for the offices of teaching; and at the expiration of his stay in the Model School, he is very likely at once nominated to the charge of an Ordinary National School. After serving a year or two as teacher of a school, and becoming acquainted with the difficulties and the responsibilities of the position, he is then brought up to Dublin to receive a final course of training in the Central Institution, Marlborough street.

Elaborate and well-designed as each step in this gradation of monitorial training really is, and superior as have been the results flowing from it, there yet remained a gap in it, the want of a regular scheme of unpaid monitors, which has been filled up by the system of organization, and which has tended to make our monitorial system still more comprehensive and perfect. When a school is being organized, the organizer selects a class which is called "the monitors' class," from amongst the most deserving and intelligent children of the school; he admits as many as possible into the class, in order that the duties may be distrbuted amongst them and be light upon each; he impresses upon them the importance of their new position and the extent of the distinction which is conferred upon them; and he then arranges that in lieu of the hour a day during which, on the average, they will be called upon to teach, they shall receive an hour's extra special instruction before or after the regular school business. Wherever practicable, it is better that the instruction should be given before school hours, as the minds of the children are fresh and the teacher himself is vigorous. The subjects which are specially taught during the time for extra instruction, are those which bear most upon the duties of the monitor, the preparation of notes of the lessons, and the art of teaching; and care is taken that this instruction supplementalizes and completes the course of business of the day. In order to encourage the teachers to take an interest in the instruction of their monitors, and as a recompense for the additional duty imposed upon them, the Commissioners grant an annual gratuity of £1 for each paid monitor of the first year, £1 10*s*. for each paid monitor of the second year, £3 for each paid monitor of the third or fourth year, and £4, as I have already stated, for the careful instruction of an unpaid monitor's class in any school which is organized. Every school that is organized will thus have its staff of unpaid monitors. Some of them, in the course of time, will be placed on the list of junior monitors, be again drafted into the class of senior monitors, and be finally appointed as pupil-teachers in a District Model School. During each stage they are pupils one hour, monitors the next; blending the didactic with the studious; rising in powers of thought and expression with their daily experience in teaching and feeling the counterpoising and disciplinal influences of submission and authority.

The earliest mention we have seen made of the use of monitors, either in discipline or instruction, in the schools of France, was by M. Herbault, in 1747, at the Hospital de la Pitié, in Paris, and subsequently by Chevalier Paulet, in a school for the poor in the neighborhood of Paris, in 1765—both of them prior to either Lancaster or Bell's experiments. Of Paulet's system, Count De Lasteyrie, in his "*Nouveau Système d'Education and d'Enseignement*," has the following remarks:—

His system was based upon four principles:—

1. To present to the pupils various objects of study and labor, and to allow the greatest latitude to their tastes.

2. To employ them reciprocally in instructing each other, by offering to the disciple the honor of becoming in his turn a master, as the highest reward of his progress.

3. To confide to them the whole domestic service, in order to unite the double advantage of instruction and economy.

4. To govern them, in a manner by themselves, by placing each one under the inspection of another more steady and skillful, so as to render them securities

for each other. Every thing in this establishment exhibited the appearance of freedom and vivacity. There were no other penalties than a compulsory idleness, and a change of dress. The punishments were the minor idleness (la petite oisiveté) and the major idleness (la grande oisiveté.) To these were given the name of *vice*.

The first principle of Paulet could not of course receive so great an extension in the two systems practiced in England, the object not being the same. But it is not to be doubted that on the new systems may be taught besides writing, reading, and calculation, many other kinds of knowledge, the first elements of which it is desirable that the people should receive according to their wants, such as drawing, music, natural philosophy, mechanics, and natural history.

The instruction which, by the second principle of Paulet, is communicated by means of a well-taught scholar, to one who is unlearned, was practiced, not only by him, but in a school directed by M. Herbault, in 1747, in Paris, at the Hospital de la Pitié, Faubourg Saint-Victor.

It may also be considered as an application of the division of labor to the intellectual faculties of man, which by such means may be decupled;—an invention, which, though it may at first appear whimsical, is not less grand and useful than many others which dazzle and astonish us.

The creation of a jury, by which the scholars themselves inflict the penalties for offences, was put into operation in the school of Paulet, as well as in many others in France and Germany, a long time before that excellent institution was employed in those of England.

The institution of the Chevalier Paulet, was as much extolled throughout Europe, as admired by the French. Louis XVI. honored it not only by his protection, but he granted to its founder the sum of thirty-two thousand francs, to support and extend it; thus evincing his beneficent and paternal solicitude for the indigent classes.

The French educators are divided in their estimate of the system—Baron de Gérando thus speaks of it in his "*Cours Normal des Instituteurs Primaires*":—

The mutual method was practiced long ago among the ancients, was recommended in France by the sage Rollin, practiced in Paris since the last century by Herbault, by the Chevalier Paulet, and by Abbé Gaultier, who discovered anew in England the principle upon which this method is founded. Bell and Lancaster organized this system under two different forms, and developed it upon a vast scale. It was studied in England by certain French philanthropists, who introduced it again among us. In short, in 1815, it was naturalized in France with different modifications by my friends MM. Jomard, Bailly, Francoeur, Delaborde, l'Abbé Gaultier, &c.: and since that time it has gradually attained that degree of perfection of which our schools in Paris at the present day present a model.

The mutual method possesses a great degree of simplicity, and greatly economises the means. A single master is able to superintend all the divisions of the school, and we have seen almost five hundred children assembled under one master, without the least confusion or disorder, and without in the least preventing each other from being heard and understood. The mutual method, by the classification which it introduces among the pupils, admits of their being arranged according to the precise amount of their actual attainments. The mutual method unites with its simplicity of superintendence and general oversight a real individuality of effort on the part of each pupil. Each child observes his equals, and is observed by them, and constantly exerts his best efforts; he ascends, descends, and reascends constantly till he finds his own level. The mutual method therefore unites, at the same time, the advantages of the simultaneous method with those of the individual method. It borrows from the one the simplicity of its arrangements, and from the other its energy of action. It possesses this eminent merit, that it constantly requires each child to exert himself to the utmost of his ability.

In the two former methods [the individual and simultaneous] the teacher preserves a more direct and continuous relation with his pupils, and can, therefore, exercise a greater amount of influence over them. If, in the mutual method, his personal influence is less immediate, he operates by means of his monitors, he

multiplies himself by them, and through them his influence is diffused; for it is he who forms them and directs them, in their entire conduct.

The pupil, in the capacity of monitor, goes over again that which he has himself learned, and by thus turning it to account confirms and perfects his own knowledge of it. The changes which take place among the pupils increase the efforts of each. The instruction too is rendered more level to the capacity of the pupils in each class, by being imparted to them by their comrades.

It must, however, be acknowledged, that the mutual method can only be applied with eminent success in those schools which are sufficiently numerous to admit of all the sub-divisions which it introduces, and, at the same time, allow the classes to be large enough to secure in them a sufficient amount of animation. With a smaller number than eighty its utility is less obvious; the simultaneous method then becomes preferable.

It must also be confessed, that the mutual method, by precluding the intercourse of the master with his pupils, and by preventing the interchange of thought between them, loses its advantages in those studies which exercise especially the understanding, and which have for their object the development of the ideas.

Mr. Willm, in his "*Education of the People*," approves of the system as modified in Denmark. He says:—

The necessity of collecting a very large number of children in the same place, and at the same time, has given rise to the method of mutual teaching, foreseen by Quintilian, long before it was organized by Bell and Lancaster.

This method also, mechanical though it is, presents advantages which it would be difficult to obtain by any other process. It accustoms the children wonderfully to order and discipline; it gives the school an animated appearance—dramatic, if I may so speak; keeps up motion without confusion; and allows of a greater number of divisions and of more pupils under the same direction. The best general method of instruction for a pretty large school, will be neither the mode of individual instruction, which is impossible, nor the simultaneous mode, which takes no account of the individuality of the pupils, nor mutual teaching, which, by excluding all direct communication between the master and the pupils, all connected and systematic action from first to last, renders all education nearly impossible, and admits only of discipline and mechanical order, which can not take the place of education, properly so called—the best method, I say, will be that which unites the advantages of all the three.

All intelligent minds, however little they may be acquainted with the art of teaching, agree that the Lancasterian system is only allowable, in its purity, where a very large number of poor children must be placed under the direction of one master, with the view of receiving only the most elementary instruction. Even where the principle of the system has been adopted, it has been modified and combined with direct and simultaneous teaching. This has been principally attempted in Denmark, in the Normal school of Eckernförde, a small town in the duchy of Sleswick. The system taught, and which may justly be styled the Danish system, is not mutual, in the same sense as that of Bell and Lancaster. Its aim is to employ the pupils, and to combine the employment of the pupils by monitors, with the immediate instruction and the direct and constant influence of the teacher. There is no instruction properly of children by children, but only the direction of the less advanced by those who are more so. The pupils watch over and direct, and are watched over and directed by turns. All the subjects of teaching are exactly indicated, and divided into many parts. The master alone really teaches, going successively from one division to another; but all the pupils of a lower division are exercised in repeating the task they have learned, by monitors, who are themselves pupils of a considerably higher division.

This system requires, in each branch of instruction, a large number of divisions or groups, a minute gradation of subject, and exercises expressly designed for *repetition*. It is the master only who teaches, and the monitors have only to hear the lessons *repeated*. Monitors of *order* are appointed for the preservation of silence, for the observance of the regulations, and are themselves placed under a head monitor.

We shall continue this subject in a subsequent number.



VIII. ANDREW BELL AND THE MADRAS SYSTEM

OF MUTUAL INSTRUCTION.*

ANDREW BELL, the son of Alexander and Margaret Bell, was born in the city of St. Andrews, March 27, 1753. His father was a barber, but a man of extraordinary abilities and good education. After trimming one professor he would sit down and breakfast with him, and then away to trim and breakfast with another. He was at one time bailie of the city; and once, by his personal influence, after all other means had failed, he quelled a public disturbance. Bailie Bell had eight children, of whom Andrew was the second son.

It is related of his early childhood, that when some one gave him a penny, so desirous was he of commencing school boy, that he set off to school, taking one of his brother's books, and offered the penny as his quarter's pay. From that time he attended regularly; but if he went first as a volunteer, it was not with any good will that he continued there. He never spoke of the discipline, or rather tyranny, which he witnessed and endured in those days of his life, without indignation. "Oh! it was terrible!" he said, "the remains of feudal severity! I never went to school without trembling. I could not tell whether I should be flogged or not." His father, he used to say, had been driven from the grammar school by cruelties that would now hardly be believed; yet neither his father nor he were wanting in capacity or diligence. He made good progress in Latin whilst at school; but Greek being seldom or never taught at that time in such schools, he began it when he went to the university. His inclination to scientific studies was manifested at this time in the earnestness with which he applied himself to arithmetic. Dissatisfied with the book of arithmetic which was used in the school, he set about composing one for his own improvement.

The name of Andræus Bell is found in the matriculation list of the united college of St. Andrews in the year 1769. He was the youngest pupil in the mathematical class, and obtained the prize in that class when still young enough to be called little Andrew. He eked

* Compiled from Memoir in "*English Journal of Education*," Vol. II., and Southey's "*Life of Andrew Bell.*"

out his scanty resources by private teaching; having for pupils some who were in the same class with himself, and considerably his seniors in age. He has often said that he never refused to teach any thing; for he could always, by nightly study, prepare himself for giving the next day's lesson, and thus what he had to teach he acquired as he went along. He applied himself diligently to the usual course of studies, but mathematics and natural philosophy were those to which he was most inclined. The professor, Dr. Wilkie, particularly noticed him. "Mind what I say, Andrew," Wilkie would say to him, laying his hand on his head and stroking it; "pursue your studies, and they will make your fortune. I never knew a man fail of success in the world, if he excelled in one thing. Mind what I say, Andrew; persevere in your scientific studies; mind this one thing, and you will be a great man." This advice—to mind one thing, and persevere in it—was what Dr. Bell impressed upon others in his course through life.

When Andrew Bell had gone through the ordinary course at St. Andrews with more than ordinary diligence and success, having received some offers from Virginia which it was thought advisable to accept, he embarked for America in the 21st year of his age. Of the first five years of his residence in America little is known, but it appears that he was engaged in tuition for the most, if not the whole of that time. In 1779 he engaged as private tutor in the family of Mr. Carter Braxton, a wealthy merchant of West Point, Virginia, where he continued about two years, and then, in consequence of the political state of the province, he thought proper to return to his own country; and Mr. Braxton sent his two younger sons under his care to Europe. Mr. Bell superintended their studies at St. Andrews, and attended the classes with them, being thus at once their tutor and their fellow student. He made himself their companion and their friend, and obtained their confidence in the highest degree. After their studies had been persevered in little more than two years, Mr. Bell had the satisfaction of announcing to the father, that his sons had obtained prizes for essays for more than ordinary merit.

During this period Mr. Bell became acquainted with Dr. George Berkeley, Prebendary of Canterbury, and son of the celebrated Bishop Berkeley. He had resided about three years in St. Andrews for the education of his son, and was in the habit of officiating to a congregation of Episcopalians in his own house, of which Mr. Bell seems to have been a member. This Dr. Berkeley encouraged Mr. Bell to take orders in the English church, and promised to render him all the good offices in his power. Accordingly he was ordained deacon

in 1784, and priest in August, 1785. He was engaged for some time as minister of the Episcopal chapel, Leith, when it was proposed to him that he should go to India, where there was every probabilty that he might turn his talents and acquirements to good account as a philosophical lecturer, and in the way of tuition. A friend named Dempster, who was under considerable obligations to his father, Bailie Bell, offered him a passage to Bengal, and promised him introduction to persons in authority there. This opportunity of advancing himself Mr. Bell thankfully took, with the advice and concurrence of all his friends. Mr. Dempster, omitting nothing that could contribute to Mr. Bell's success in India, thought it fitting that he should be dignified with a doctor's degree, and applied for one to the University of St. Andrews. Not apprehending difficulty of any kind upon such an occasion, the degree for which he asked was that of doctor of laws; but somewhat to his surprise, and to Mr. Bell's disappointment, he received that of doctor of medicine. It was found upon inquiry, that by the regulations of that university, the degree of M. D. was the one they always give to men eminent for their literary qualifications without following any professional line, and that they reserve that of LL.D. for men in the highest rank, who have been eminently serviceable to their country or to the university. He left Scotland in November, 1786.

Dr. Bell arrived at Madras in June, and whilst there, he received a proposal which induced him to continue where he was, instead of proceeding to Calcutta. Measures had recently been set on foot at this presidency, for establishing a Military Male Orphan Asylum, for the relief of orphans and other distressed male children of the military on the coast of Coromandel; and the committee for carrying this purpose into effect, looking upon Dr. Bell to be "a person eminently qualified to superintend the education of children," proposed to the government that he should be allowed to remain at Madras. He soon after obtained the deputy-chaplainships of several European regiments, and delivered, during the following year, two courses of philosophical lectures at Madras, for which he had brought out the requisite apparatus. He then repeated the same course at Calcutta, and returned to Madras, where he obtained other clerical appointments. In April, 1789, his friends obtained from the Court of Directors his nomination to be one of the chaplains under the presidency of Madras.

When Dr. Bell took upon himself the superintendency of the Asylum, he found one master and two ushers employed in teaching less than 20 boys. These boys were not all arranged in classes, and of

those who were, he was told that it was impossible to teach them to take places. One lesson a day was as much as could usually be exacted from them, and sometimes only one in two or three days. Indeed, the teachers themselves had every thing to learn relating to the management of a school. They were men who had never been trained in tuition, but were taken from very different occupations; he found it, he says, beyond measure difficult to bring them into his own views, and convince them how impossible it was that the school could be properly conducted, or the boys improve as they ought, without order and inflexible, but mild discipline. It was not less difficult to impress them with the necessity of an earnest and constant attention to the behavior of the boys, and the importance of inculcating upon them on all occasions a sense of their moral duties, as the only means of correcting the miserable maxims and habits in which most of them had hitherto been bred up. He found also, that whenever he had succeeded in qualifying a man for performing his business as an usher in the school, he had qualified him for situations in which a much higher salary might be obtained with far less pains. These men, therefore, were either discontented with their situation because they were unfit for it, or, having been made fit, become discontented with an appointment which was then below their deserts. It was, however, mainly with their incapacity, and the obstinacy which always accompanied it, that Dr. Bell had to contend at first. He was dissatisfied with the want of discipline, and the imperfect instruction in every part of the school; but more particularly with the slow progress of the younger boys, and the unreasonable length of time consumed in teaching them their letters. They were never able to proceed without the constant aid of an usher, and, with that aid, months were wasted before the difficulties of the alphabet were got over.

Things were in this state, when, happening in a morning ride to pass by a Malabar school, he observed the children seated on the ground, and writing with their fingers in sand, which had, for that purpose, been strewn before them. He hastened home, repeating to himself as he went, *ευρηκα*, "I have discovered it;" and gave immediate orders to the usher of the lowest classes to teach the alphabet in the same manner, with this difference only from the Malabar mode, that the sand was strewn upon a board. These orders were either disregarded, or so carelessly executed, as if they were thought not worth regarding; and after frequent admonitions and repeated trials made without either expectation or wish of succeeding, the usher at last declared it was impossible to teach the boys in that way. If he had acted on this occasion in good will, and with merely common ability,

Dr. Bell might never have cried, "I have discovered it," a second time. But he was not a man to be turned from his purpose by the obstinacy of others, nor to be baffled in it by their incapacity; baffled, however, he was now sensible that he must be, if he depended for the execution of his plans on the will and ability of those over whose minds he had no command. He bethought himself of employing a boy, on whose obedience, disposition, and cleverness he could rely, and giving him charge of the alphabet class. The lad's name was John Frisken; he was the son of a private soldier, had learned his letters in the asylum, and was then about eight years old. Dr. Bell laid the strongest injunctions upon him to follow his instructions; saying, he should look to him for the success of the simple and easy method which was to be pursued, and hold him responsible for it. What the usher had pronounced to be impossible, this lad succeeded in effecting without any difficulty. The alphabet was now as much better taught, as till then it had been worse than any other part of the boys' studies; and Frisken, in consequence, was appointed permanent teacher of that class.

Though Dr. Bell did not immediately perceive the whole importance of this successful experiment, he proceeded in the course into which he had been, as it were, compelled. What Frisken had accomplished with the alphabet class, might, in like manner, be done with those next in order by boys selected, as he had been, for their aptitude to learn and to teach. Accordingly, he appointed boys as assistant teachers to some of the lower classes, giving, however, to Frisken, the charge of superintending both the assistants and their classes, because of his experience and the readiness with which he apprehended and executed whatever was required from him. This talent, indeed, the lad possessed in such perfection, that Dr. Bell did not hesitate to throw upon him the entire responsibility of this part of the school. The same improvement was now manifested in those classes as had taken place in teaching the alphabet. This he attributed to the diligence and fidelity with which his little friends, as he used to call them, performed his orders. To them a smile of approbation was no mean reward, and a look of displeasure sufficient punishment. Even in this stage he felt confident, that nothing more was wanting to bring the school into such a state as he had always proposed to himself, than to carry through the whole of the plan upon which he was now proceeding. And this, accordingly, was done. The experiment which, from necessity, had been tried at first with one class, was systematically extended to all the others in progression; and, what is most important with scholastic improvement,

moral improvement, not less, in consequence of the system, is said to have kept pace. For the assistant teachers, being invested with authority, not because of their standing in the school, retained their influence at all times, and it was their business to interpose whenever their interference was necessary; such interference prevented all that tyranny and ill usage from which so much of the evil connected with boarding schools arises; and all that mischief in which some boys are engaged by a mischievous disposition, more by mere wantonness, and a still greater number by the example of their companions. The boys were thus rendered inoffensive toward others, and among themselves; and this gentle preventive discipline made them, in its sure consequences, contented and happy. A boy was appointed over each class to marshal them when they went to church or walked out, and to see that they duly performed the operations of combing and washing themselves. Ten boys were appointed daily to clean the school-rooms, and wait upon the others at their meals. Twice a week during the hot season, and once a week during the monsoon season, they were marched by an usher to the tank, and there they bathed by classes. As to any purposes of instruction, the master and ushers were now virtually superseded.

The precise date of that experiment which led to the general introduction of boy teachers can not be ascertained; but that these teachers had been introduced in 1791, or early in the following year, is certain. In private letters, written to his friends in Europe, Dr. Bell relates the progress of his improvements step by step, and the impressions made upon his own mind by the complete success of his exertions in a favorite pursuit. These letters show also how soon he became aware of the importance of the system which he was developing and bringing to maturity. The school was opened in 1789. During the next two years the great interest which he took in whatever concerned it appears in his correspondence; but nothing is said of any new or specific method of instruction. This is first mentioned in a letter to Dr. Adamson of St. Andrews, dated May 26, 1792, in which he says:—"In the course of two years I have had boys taught to speak, and write, and spell English, and to advance in arithmetic. Many of them write beautifully. But the great lesson is, in opposition to the maxims and breeding of the country, to speak truth, and to leave off deceit. The conduct of the school, which is entirely in my own hands, is particular. Every boy is either a master or a scholar, and generally both. He teaches one boy, while another teaches him. The success has been rapid. Native mothers, who, when they first brought their sons, went through the ceremony

of mourning for them, ply us now with every species of importunity to have their younger children admitted. A temporary provision is made for the admission of the sons of living officers as boarders; the institution is so popular, that we have already more than 30 boys, white and blue, of this description, though they are subjected to the very same treatment, dress, discipline, and diet, as the poor orphans. And this I consider as the best commendation of the asylum." The more his method was brought into operation, the more sensible he now became of its importance. "The school," he says, in a letter to Dr. Rudd, "is conducted on principles which it has cost me great trouble to establish, and to inculcate upon the schoolmaster and ushers. I have already seen its happy effects, and feel a pleasing consciousness of having done what has seldom been done—reared a work in some respects new, and differing from all institutions of the kind I know of—and having done this by means of such agents as are always at command. The progress of my pupils is beyond what you would believe in Europe. I have bound out a boy, a clerk in a most respectable department, and for five years only, who, in little more than twelve months after he began to learn his A, B, C, wrote, read, and ciphered well. You would be astonished at the sight of my youngsters, of six, seven, and eight years old; and yet, I have only accomplished three-fourths of the task I had prescribed to myself with regard to this school. When the other part is once done, I shall think I have finished a great work, and have a right to enjoy another climate."

About this period circumstances connected with the economy of the institution, which had, for some time, been a cause of much uneasiness to Dr. Bell, deprived him of their consequences of these directors, and brought the principle of what has since been called the Madras system so fully into action, that the whole business of instruction was, for a time, carried on exclusively by the boys themselves. The master tendered his resignation, which was accepted, and he was succeeded *pro tempore* by the usher, who was the only teacher there at that time, except the boys themselves, and who was required also to take charge of the books and accounts of the school. In an official letter upon this subject from Dr. Bell to the acting secretary, he says, "Let me add, that having had the charge of this school almost six years, from its infancy, and feeling all that interest in its welfare which arises from my situation, from the years I have spent, and the toil I have bestowed upon this favorite object, I can not conceal my joy and satisfaction in observing that since the late dereliction of our masters, the school has improved beyond what it had ever before

done in the same period, thus verifying to me more and more what its state will be when the masters and ushers enter heartily into the interests and right tuition of our young family. A new teacher from among the boys, whom I had trained for the purpose, had been introduced; and the more the boys teach themselves and one another, the greater I have always found their improvement; nor has their comfort in every other point of view been less promoted." The letter then proceeded to commend certain of the boys for the ability and alacrity with which they performed their part as teachers, particularly Frisken, who, at the age of eleven, was teaching all the younger classes, upwards of fifty boys, amounting to a third of the whole school.

Dr. Bell, having resigned his charge as Superintendent of the Military Male Orphan Asylum at Madras to his successor Mr. Kerr, sailed in August, 1796, for England, where he arrived in February the following year. Before he quitted India he drew up a compendium of the annual reports of the asylum, with a summary of his new mode of instruction and discipline. This, with considerable additions, he published in England toward the end of 1797, under the title "*An Experiment in Education, made at the Male Asylum at Madras, suggesting a system by which a School or Family may teach itself, under the superintendence of the Master or Parent.*" "What he meant by the system," says Dr. Southey, in a small volume published in 1812, and entitled "*The Origin, Nature, and Object of the New System of Education*," "is apparent both from the title and the whole tenor of the pamphlet—not writing in sand, nor syllabic reading, nor any of the improvements in detail, but the main principle and main spring of the whole—the new mode of conducting a school by the medium of the scholars themselves. Had Dr. Bell done no more than conceive the idea of this system, and publish* it to the world, he would have done enough."

The publication of Dr. Bell's pamphlet, of which he sent copies to most of the influential persons in the kingdom, led to the first adoption of his system in England, in 1798, by Samuel Nichols, master of St. Botolph's, Aldgate, the oldest Protestant parochial school in London. Mr. Nichols received the tract, March 12th, 1798, and only waited the consent of the committee, which assembled on the 2nd of April following, when he instantly commenced teaching in sand, classing, and other methods pointed out in it; and in 1811 and 1812, writing to a trustee of the school, the gentleman who had originally

* An account of just this system appeared in the English language in 1656, in a translation of Della Valla's "*Travels in India.*"

presented him with a copy of the Madras Report, he says, "I became an admirer of Dr. Bell's plan the moment you honored me with its perusal, and have considered it ever since a most delightful and encouraging method of instruction. * * * This school has been literally upon the Madras system from the time you first delivered Dr. Bell's book into my hands in 1798."

The second practical experiment of the system was in 1799, in the schools at Kendal, by Dr. Briggs, an eminent physician and mayor of that town. In these schools the elder girls were instructed in sewing, knitting, spinning, and household work, and the boys in different trades, and the scholastic department was conducted by a master aged 18, and an usher of 14, who, with the assistance of the more intelligent boys as monitors, was found fully adequate to the task. The experiment of giving occasional lessons in geography was also made here; and "many persons," observes a visitor, "may doubt, as I did, the propriety of making this a part of the education of poor children; but I found that those who answered best at this examination were the same who carried off the prizes of industry, and I had reason to believe that, from the information and pleasure they received in this instance, they transferred a spirit and energy to all their occupations."

In 1801, Dr. Bell was presented to the rectory of Swanage, a village in Dorsetshire, famous for its quarries of Purbeck stone, situate close to the sea, with a population of about 1400. He constantly attended the Sunday school, but seems at first to have satisfied himself with going from class to class, hearing them their lessons, and asking them questions or explaining passages, and to have waited till a favorable opportunity occurred for introducing his own system. This he effected nearly a year after, in 1802, when he divided the school into two—one for boys, the other for girls—and bestowed much time and attention on their organization, although he still proceeded cautiously. He first appointed monitors to some of the classes, and introduced by degrees the simpler practices, until in course of time he had established the system as far as he then found it practicable, which, however, was not done without much trouble. He organized also a school of industry for the manufacture of straw plait, on the Madras system, arranging the scholars according to the quantity and quality of their work, and appointed monitors to each class. The first part of each day was devoted to instructing the children in reading, writing, &c., and the remainder to the primary object of the school. These attempts to establish that manufacture at Swanage proved eventually so successful, that it is said that from 4,000 to

5,000 bonnets have been annually sold, and plait sufficient for from 8,000 to 10,000 more.

In 1804, whilst thus engaged in the introduction of his new system at Swanage, Dr. Bell received a letter from Joseph Lancaster, expressive of his desire to have some personal communication with him on the subject of education. Lancaster's first commencement as schoolmaster had been at his father's house in London, in 1798, when eighteen years of age. His scholars soon amounted to eighty, which number for several years increased or diminished, according to the parents' ability to pay the weekly sum of 4*d.* for each child. Of this, his first establishment, he says that he had for several years essayed to introduce into it a better system of tuition, and every attempt had failed. In 1801, he opened a large free school in the Borough, and he seems to have lost no time in availing himself of the "Madras Report." In 1802, he says:—"Tuition in this school is conducted solely by the senior boys employed as teachers; the master treating them with peculiar attention, and not sparing suitable encouragement when merited." And he states that, owing to these advantages, he has no more labor with 250 children than he had formerly with 80, and can do them superior justice in tuition. Hitherto he had made no reference to the source whence his improvements were derived; but in 1803, he acknowledged in a pamphlet that he had adopted several useful hints from a tract published by Dr. Bell in 1797, adding, "I much regret that I was not acquainted with the beauty of his system till somewhat advanced in my plan; if I had known it, it would have saved me much trouble, and some retrograde movements. As a confirmation of the goodness of Dr. Bell's plan, I have succeeded with one nearly similar in a school attended by almost 300 boys." In his above mentioned letter to Dr. Bell, in 1804, he writes:—"I was formerly assistant at two schools, one a boarding, the other a day school. Of course I was well acquainted with all the defects attendant on the old system of tuition in both kinds of schools. I began a day school in 1798. The methods I pursued soon became popular, and people sent their children in crowds. This plunged me into a dilemma; the common modes of tuition did not apply; and in puzzling myself what to do, I stumbled upon a plan similar to thine; not, however, meeting thy book till 1800." It may be observed, that these and other public acknowledgments, though perhaps somewhat tardy, are sufficiently explicit, except where he says "he was not acquainted with the beauty of Dr. Bell's system, till somewhat advanced in his own;" whereas it has been shown that he only commenced teaching in 1798; that he had essayed, during *several* years,

to introduce a better system of tuition into his school, and failed; and that, in 1800, a copy of the Madras report fell in his way. Granting, however, that he might possibly have stumbled upon a plan similar to that of Dr. Bell's before he had seen the Madras report, this can not affect the doctor's prior claim; for his system was discovered and matured at Madras between 1789 and 1796, and the report of it published in London in 1797, the year before Lancaster opened a school of any kind.

In consequence of Dr. Bell's reply to the letter above alluded to, Lancaster visited him at the end of 1804, and it is related that, on his arrival at Swanage, he eagerly inquired of the first person he met if Dr. Bell was at home, saying, "He would go to Madras to see him." He remained there several days, and had much conversation with the doctor, who, in a letter written about a year later, says: "Mr. L. interrogated me also about my mode of training teachers, and seemed not disposed on this point to copy, as he did in every other. My teachers were trained as every other boy in the school was, and selected according to their abilities. Every child in the school witnessed every process in the mode of conducting matters, and understood it well. But this did not answer his purpose of raising money by a new and additional subscription. Nothing was ever so burlesque as his forming his teachers by lectures on the passions. Let his teachers, created by his Promethean fire in one year, enter upon their task—what can they do, or what would my little teachers have done, without a man of age, authority, influence, and ascendency, to direct their operations, and to keep them steady to their purpose? It is by attending the school, seeing what is going on there, and taking a share in the office of tuition, that teachers are to be formed, and not by lectures and abstract instruction. Even in the plainest practical points, you can not expect to be understood but by the most minute details." In another letter Dr. B. observes:—"That, though Mr. L. does not and can not claim the palm of originality for his system of tuition, yet he has displayed much originality, both in its application and his individual improvements, and much contrivance in adapting it to the situation and circumstances of the youth under his charge." Lancaster undoubtedly contributed much toward bringing the system forward into general notice sooner than might otherwise have happened, but his merit chiefly consisted in being the first to exhibit it in this country on the scale for which it was fitted, and where alone its peculiar powers could be brought into full action. His zeal, ingenuity, and perseverance, deserved high praise, and this they obtained. He seems, however, not only to have confounded the

principle of tuition by the scholars themselves with the minor practices, but to have conceived that it was to his fertility of invention in these matters that his success was chiefly owing. He had so overlaid the system with minor practices, new modes of punishment (many of them whimsical in the extreme, and some of them of the most degrading character,) orders of merit, medals, badges, &c., that the grand principle was hardly to be discovered. But these are nothing more than "individual inventions or contrivances, which may be multiplied and diversified at pleasure, and even set aside, without essentially affecting the character of the system, which is entirely independent of them."

Early in 1805, Dr. Bell published a second edition of his pamphlet of 1797, containing an explanation of the Madras system, with additions, and shortly afterwards, being in London, he visited Lancaster's school in the Borough. In September a correspondence commenced between him and Mrs. Trimmer, to whom, in a great measure, it was owing, that he was eventually induced to leave his retirement at Swanage. In consequence of the information obtained from her, he began to feel anxious to assist personally, in the dissemination of his system, and to remain no longer a mere passive spectator of what was going forward.

In 1806, he received an application from the trustees of a charity school in Whitechapel, who were desirous of information, to assist them in introducing his system into that parish, and in August of that year he went to London, and took an active part in the organization of the school. The exhibition of the powers of the system at Whitechapel had so powerful an effect upon Mr. Davis, of Leytonstone, one of the trustees, that he determined, with some assistance, to found and endow a school at Gower's Walk, for the purpose of showing the advantage of uniting industry with the ordinary elements of education given to the laboring classes, and also of affording Dr. Bell a place where he might be independently supported in the practice of his admirable invention. The foundation of the school was laid in June, 1807, and the whole expense, amounting to £5,000, was borne by Mr. Davis, with the exception of £561; and he also endowed it with £2,000. As it was intended to be a school of industry, shoemaking was first tried, which, however, did not succeed well, owing, perhaps, to its being of so sedentary a nature. Printing was then introduced, the master having been engaged previously in that business; and the result is thus spoken of in 1809:—"The printing is very profitable; but what is more important, it trains up the boys in active and useful habits, and at the same time facilitates all the

other objects of the institution, by being a great instrument of discipline. The boys consider the work as highly amusing, as well as being the means of obtaining rewards; and therefore a boy must have a very good character for diligence, attention, and proficiency *in* school, and for orderly and moral conduct *out* of school, before he is allowed to be on the list of workers." The introduction of printing after some time proved so profitable, that the annual expenses of the institution were defrayed by it, as well as a fund laid by for the purpose of introducing other trades into the school. Various other schools were meantime springing up under the Madras system.

A charity school was commenced at Lambeth, under the auspices of Archbishop Sutton, which was organized by Dr. Bell, who in May, 1807, obtained a license to be absent from Swanage for two years. The archbishop took much interest in the diffusion of the system, and about this time accepted from Dr. Bell 2,000 copies of his "*Analysis of his Experiment in Education*," for the purpose of distribution among his clergy. In August, 1807, he was engaged in modeling the schools at the Royal Military Asylum, Chelsea, upon his own system. They contained at this time 1,000 children, and afterwards 1,250; and being under the especial patronage of the crown, and government of the Duke of York, the Commander-in-Chief, Dr. B. was employing his services under the highest sanction in the state, as at Lambeth under the highest in the church.

While the Madras system was progressing in and near London, it was also adopted in more distant parts of the country, as well as in Ireland and the West Indies. It was introduced at Winchester through the Rev. F. Iremonger, in Shropshire and in Staffordshire. The first application to Dr. Bell from Ireland was made by Mr. R. L. Edgeworth in October, 1806, who stated that he had been appointed one of a commission to inquire into the probable means of extending the benefits of education among the people in Ireland, and requested some hints on the subject. He wrote at great length in reply, but the substance of his letter is contained in the following abridgment: "There is only one book which I have studied, and which I take the liberty to recommend to you. It is a book in which I have learned all I have taught, and in which you will find infinitely more. It is open to all, and only requires time, patience, and perseverance, with a dash of zeal and enthusiasm in the perusal. In reading this book, my way is to submit every hint which it suggests to the test of experience. I was lately occupied in new modeling the charity schools of Whitechapel on the simple principle of the Madras Asylum. When

I entered the school, I said before all present, that at the same time I was going to assist the scholars in educating themselves, I was also to seek instruction at their hands. In less than a fortnight I had occasion to mark two boys, who fell upon improvements of my practices in the asylum. It is thus, if I were allowed to follow the bent of my own inclination in the superintendence of a large seminary, I would seek to fill up the outlines of my plan with subsidiary practices. Our Saviour tells us, that if we would enter into the kingdom of heaven, we must become as little children. It is thus that among children, and from them, and by becoming as one of them, we are to learn those simple doctrines of nature and truth, innate in them, or which readily occur to their minds, as yet unbiased by authority, prejudice, or custom. It is in this school of nature and truth, pointed out by the Son of God, himself God, that I seek for knowledge. It is among the children and youth of the school, not among their masters, sometimes as prejudiced, bigoted, and perverse, as their scholars are ingenuous, ingenious, and teachable. It is in this book, I have said, that I have acquired what I know; and it is in this book I have recommended you to study—*a school full of children.*"

Dr. Bell commenced his labors in the county of Durham in 1808. This led to his introduction to the bishop of that diocese, and was the primary step to his appointment to the mastership of Sherburn Hospital, to which, upon his resigning Swanage, he was collated in May, 1809. The progress of his system, though at first slow and gradual, had now rapidly quickened, and numberless coadjutors and advocates were continually springing up. Still something was wanting to render its diffusion universal. Individual exertion could not accomplish this; and its most active supporters were becoming awakened to the necessity of union. Applications for schoolmasters were made almost daily; and though Swanage had supplied some, and the various institutions into which the system had been introduced, were sending out others, still the supply was far from adequate to the demand. This Dr. Bell had foreseen, and in all his publications had more or less alluded to. So early as 1805 he recommended that a board of education, on a similar footing to the board of agriculture, should be established. In 1808 he published a "*Sketch of a National Institution for Training up the Children of the Poor in Moral and Religious Principles, and in Habits of Useful Industry;*" wherein he enters at great length into the object and nature of such an institution. In the same year he drew up, when at Durham, a plan of an institution for training masters, upon which, in fact, the "Barrington School" was established. A train had thus, in some measure, been

laid for the National Society; but some time elapsed before these plans were realized.

In September, 1811, it was agreed at a meeting of the clergy of the diocese of Durham, to form "A Society for the Education of the Children of the Poor, according to the System invented by Dr. Bell, and under the Superintendence of the Parochial Clergy." About the same time a like society was founded in Devonshire, chiefly through the exertions of Sir T. Acland, who had visited the Whitechapel schools, and sent for a boy from thence to organize a new school near his own residence. Another diocesan society was constituted before the close of the year in Hampshire. An able sermon, preached at St. Paul's, by Dr. Herbert Marsh, (afterwards Bishop of Peterborough,) at the yearly meeting of the charity children educated in and about London and Westminster, and published with an appendix, containing an account of the Society for Promoting Christian Knowledge, was the means of drawing the attention of many to the subject of national education. In this discourse, Dr. Marsh showed that the reformers of the English church had themselves laid the foundation of a system of religious education, to be conducted under the superintendence of the parochial clergy; that the plan of conducting a Church of England education is very clearly prescribed, and prescribed also by authority; that the liturgy, the chief of this authority, is confirmed by the law of the land, and is the repository of the religion by law established; that the religion by law established must always be considered as the national religion; that in every country the national education must be conducted on the principles of the national religion, since a violation of this rule would involve not only an absurdity, but a principle of self-destruction, and would counteract by authority what it enjoins by authority; and that no education in this country can be entitled to the appellation of national where the liturgy is discarded, or where the children attend not the services of the Established Church. He noticed Mr. Lancaster's claim to the invention of the system of mutual instruction, and then, with reference to Mr. Lancaster's organized plans to educate the whole body of the common people, without any regard to the religion of the nation, (the danger of which had been already pointed out in several publications by Mrs. Trimmer,) he proceeded to argue that the effect of education can not be neutral—that it is hostility to the Church to deprive our children of that early attachment to it which an education in the Church can not fail to inspire; and that, if educated in unfixed principles of religion, they will probably not choose any, or if they do, it will be by accident they choose the right one. He spoke of the dif-

ferent institutions into which the system had been introduced by Dr. Bell, and asked why the Church should adopt this mode of education in a dissenting form, when offered to them in an orthodox one; and he concluded by recommending a union of churchmen with churchmen for mutual defence, and to retain the strength of the establishment in its own channel for its own preservation.

The publication of this sermon, together with a paper from the pen of Lord Radstock, in the "*Morning Post*," caused Mr. Lancaster to address a series of letters to "the British Public," in which he claimed to himself the sole merit of discovering the new system. Dr. Marsh and others took part in the discussions which followed, and the subject was now, and had been previously noticed by several Reviews—by the "*Edinburgh*," for Nov. 1810, against Dr. Bell; by the "*British Review*," in March, 1811; and by Dr. Southey, in the "*Quarterly*" for Oct. 1811; which article he much enlarged and published in 1812, under the title of "*Origin, Nature, and Object of the New System of Education.*" While this controversy was going on, a "Schoolmaster's Society" was in progress of formation, to be composed only of schoolmasters who taught on the Madras system, and was chiefly intended as a sort of benefit club for the support of the members when sick or superannuated, and for the relief of their wives and children.

Meantime, those friends of the cause who were desirous of establishing a "National Institution" had not relaxed their efforts. On the 27th of July, 1811, a meeting was held, at which a prospectus for a new society was agreed to, which it was resolved should be called the Metropolitan Society, for promoting the Education of the Poor in the Principles of the Established Church, according to the System invented and practiced by Dr. Bell. Objections to this resolution having been subsequently made, especially by Mr. Bowyer, who recommended the establishment, not of a metropolitan, but of a national society for the education of the poor, it was proposed at a general meeting on the 16th of October, that the title should be "The Society for promoting the Education of the Poor throughout England and Wales in the principles of the Established Church." The special Committee appointed by this meeting for the purpose of framing resolutions, determined on the following (among other resolutions which were all confirmed at a general meeting held shortly afterwards at Bow Church):—"That the title of the society now constituted be—The National Society for promoting, &c.; that the sole object of this society shall be to instruct and educate the poor in suitable learning, works of industry, and the principles of the Christian religion, accord-

ing to the Established Church." The committee having been formed, and other preliminaries settled, the next thing was the establishment of a central school. It was now arranged that a spacious building in Baldwin's Garden's, Gray's Inn Lane, should be taken, to be formed into two school-rooms, for 600 boys, and 400 girls, with a good dwelling house attached. Until such central school could be provided, the sub-committee considered it desirable, for the immediate purpose of training masters, to obtain the coöperation and assistance of the trustees and managers of the several schools of Lambeth, Mary-le-bone, and Gower's Walk, Whitechapel; and at a committee meeting, with the archbishop in the chair, it was resolved that the recommendation of the committee respecting these schools be communicated to Dr. Bell, and that this society, wishing at all times to avail themselves of his important services, at present request them in furtherance of the objects of that recommendation. Subsequently at a general meeting on the 22nd January, it was resolved that Dr. Bell be requested to act, under the direction of this society, as superintendent in the formation and conduct of the central and other schools, with power to engage adequate persons as masters and mistresses, and to retain, suspend, or dismiss them; and that he be empowered to engage persons to be trained as masters and mistresses. In June, 1813, Dr. Bell was unanimously elected an honorary member of the general committee, whereby a permanent appointment in that body was given him, and a position different from that of every other member of it; and this distinction he enjoyed during his life.

The central school of the National Society engaged the almost continual attention of Dr. Bell, whether absent or present, from its foundation until the time of his decease, in 1832. The records of the National Society show how well the school under the charge of the Rev. W. Johnson, answered the expectations which had been formed of it. In the second report it is said, that the school was opened June 15, 1812, consisting then of 100 boys, that other admissions took place gradually, making the whole amount 710 boys, and 283 girls, by Oct. 9, 1812, independently of the 100 boys brought from the school in Holborn. It is further stated, that, owing to the exertions of the master jointly with those of Dr. Bell, the progress in learning has been rapid and accurate, and that every distinguishing character of the system had been fully exemplified; such as the happiness and cheerfulness of the children, the delight they find in their learning, and the interest they take in each other—productive, taken together, both of solid improvement and good dispositions; that in their reading, the mode of teaching has been found even to correct

habitual stammering; that the whole has been so easily conducted, as not to want any invention of new punishments, or application of the old by way of correction; and that a few rewards skillfully distributed, and marks of disgrace judiciously applied, are found sufficient to keep the machine in order.

Of Dr. Bell's exertions in visiting the schools in connection with the National Society, some notion may be formed from a letter addressed by him to the Bishop of Salisbury in November, 1813, containing a summary of his travels, and his suggestions for the improvement of the schools. In this letter he mentions, that by his servant's account he had traveled 1,282 miles in 1812, and 1,228 in the summer of 1813; and that the result of the experience thus obtained was to rivet his old opinions. "Three things," he says, "I would write in letters of gold:—1st. Let the interest of the schoolmaster be intimately blended with, and dependent on, the faithful discharge of his duty, and he will study to qualify himself and perform his functions well. 2nd. Let there be an able and earnest superintendent or visitor to watch over his conduct. 3d. Let there be a prototype of the national system of education, to which all can appeal, and let masters of character be duly trained."

In August, 1814, Dr. Bell went to Ireland, where the Madras system was introduced into the Foundling Hospital School, in Dublin, containing nearly 1,000 children, and a person, recommended by Dr. Bell, was appointed to the mastership: as also was the case at Wilson's Hospital, in the county of Meath. Of this last Dr. Bell writes thus:—"There is every thing here to strike the mind and touch the heart. The magnificence of the building, the commanding situation, the lough under the eye, with the mountains terminating the prospect. The union of the aged and the young—the refuge of the infirmities and misfortunes of life—and the provision to guard, as far as human wisdom can guard, against the vices and wants which arise from bad education. Add to these the greatness of the revenue, and, above all, the immensity and the importance of the object to which the funds are now to be directed."

During the latter parts of 1815, a number of letters passed between Dr. Bell and Mr. Johnson of the central school, concerning some of the minor practices of the system. From the first discovery of the Madras system of education, its principle and general laws had been fixed. This, however, was far from being the case with its subordinate practices, which, though bound together by the principle of self-tuition, under which they were carried into effect, were continually being altered and diversified.

There was no part of the system which had cost him so much time, labor, and contrivance, as the first stages of tuition—the alphabetical and elementary lessons; and it was concerning alterations in the mode of teaching these, that the correspondence referred to took place. As early as the end of the last century, Dr. Briggs had arranged the letters of the alphabet according to the simplicity of their form; and the printed letters had first been learned, and the written ones, by tracing them in sand. Afterwards the slate was substituted, and the initiatory lessons written upon it. This process went by the name of ILTO, because these letters, on account of the simplicity of the characters, composed of straight lines and a curve, which comprise the elementry forms of most of the alphabet, stood at the head of the cards. This practice of writing every spelling and syllabic lesson on the slate throughout the elementary part of the scholar's course, was introduced into the schools of the National Society in 1814, or early in 1815. It was considered by Dr. Bell, that if the cards were written as they ought to be, the art of writing would be taught "in less than no time;" that is, they would be sooner and better learned than when not written; and, at the same time, the writing of them would suffice for instruction in that art, till they had at least finished monosyllables. The result was, that simultaneous instruction in reading and writing, became a permanent practice of primary importance in the national schools.

Another subject which attracted a good deal of attention was—"How far instruction, by books composed in given questions and answers, should be carried?" Dr. Bell's opinion was, that it should not be extended beyond a few elementary tracts, such as the Church Catechism broken into short questions, and the chief truths of the Christian religion. The reasoning on the subject was to this effect, "The rehearsal of answers from book by rote contributes little to the stock of knowledge, when, as often happens, it is no more than a memory of words, without understanding the sense. By reading history, for example, in this manner, the interest and chain of information are interrupted; words are pronounced, not things learnt. On the other hand, by examining the scholar in the course of his studies, in every sentence, and much more if they examine one another by questions, put in every way, as they go along, you will certainly discover whether they understand what they read, and can instruct them wheresoever they are deficient. The questions are varied with the progress and attainments of the class, and frequently rise out of the answers which are made." This was what he uniformly recommended, and this course was generally followed.

The subject of corporal punishment also was often brought forward. It seems to have been one of its peculiar and most striking properties of his system, to substitute discipline for punishment, (things too often confounded,) and by checking every evil in the bud, to obviate the necessity of violent measures. On this point Dr. Bell's opinions had always been most decided, and he omitted no opportunity of expressing them. In all his publications he shows that the new system, when properly acted upon, has been found to prevent the necessity of corporal punishment. In his manual of 1816, he thus reiterates his former opinion, now confirmed by long experience—"I am persuaded that no other punishment, or even rewards, are absolutely necessary, than those which the emulation of the new school, the principle of imitation, of honor, and of shame, keep in perpetual action. At any rate, in the central school, and other schools formed on that model, no corporal or other punishment, even from the beginning, was admitted, except confinement, with a task, at extra hours. Indeed, so much is done, in the Madras school, by inspection and vigilance, emulation and perpetual occupation, to prevent offences and idleness, that there is little or nothing left for punishment to do. It is by rules, and not by scolding, that all must be done; and nothing can ever fully succeed but the utmost kindness of expression and manner, and the utmost firmness in action. * * * Let them see that you love them, and they will love you, and do from love what fear can never effect."

The application of Dr. Bell's system to the education of the higher orders of society, and the steps taken to effect that object, must now be noticed. The first classical institution that adopted it, was the preparatory school of Christ's Hospital; the treasurer of which had visited Whitechapel school early in 1807, and was convinced of the utility and excellence of the plan, which he said he would endeavor to adopt, if difficulties peculiar to the ancient régime did not prevent it. The system was some time afterwards introduced; and Mr. Davis, in a letter to Dr. Bell, dated October, 1810, gives an account of a visit to Hertford, where he found it practiced in the lower school, and "an intelligent, well disposed, unobtrusive master; able, active, diligent, correct, cheerful teachers, happy boys, all employed—the hum of industry, marked books, registers, &c., beautifully kept; reading and ciphering after your own heart—all bespoke the carefulness and attention which had been paid to the directions given."

As to the applicability of this mode of instruction to classical education in public schools, Dr. Russell gives the following testimony in 1818:—"It is now about five years since the Madras system was first

introduced into the Charter House school. The difficulties which we encountered at first have gradually decreased, and I have no hesitation in declaring, after the experience of five years, that the system is as well adapted for the communication of classical instruction, as it is for the education of the poor in the first elements; and I think I observe that the interest and attention of the scholars increases in proportion to their advancement in learning." Another classical school was commenced on the Madras system by Dr. Bond at Hanwell, to which Dr. Bell paid much earnest and personal attention, and which seems to have fully realized his expectations. "Our success," Dr. Bond writes some time after to Dr. Bell, "has completely verified your predictions, and exceeded my utmost hopes. We have already 52 as fine well disposed little fellows as ever herded in a school-room." This school, indeed, continued to succeed admirably until the death of Dr. Bond, which took place a few years afterwards.

In 1809 Dr. Bell commenced another work, with the view of publishing hints on the application of the Madras system to classical education, which he finally prepared for the press in 1815. It appeared under the title of "*Elements of Tuition, Part III. Ludus Literarius. The Classical and Grammar School; or, an Exposition of an Experiment made at Madras in the years* 1789–96, *with a view to its introduction into schools for the higher orders of children, and with particular suggestions for its application to a Grammar School.*"

Having ended the composition of three volumes on the elements of tuition, Dr. Bell determined to carry into execution, in 1816, his long contemplated tour on the continent. This he made through France and Switzerland, returning home by the Rhine. In his circuit he visited the schools of Geneva and Lausanne, (old and new schools,) the institutions of Pestalozzi and Fellenberg. "Pestalozzi," he writes in a letter to Lord Kenyon, "is a man of genius, benevolence, and enthusiasm. Little acquainted, as he tells me, with philosophy, literature, and science, he depends much on his numerous masters for the execution of that plan of education of which he points out the outline. Fellenberg is man of much ingenuity; and may be called a disciple of Pestalozzi, having at one time, as he tells me, superintended his school. Pestalozzi has 15, or rather 20 masters, including 5 who were formerly his scholars, for 100 students; Fellenberg, 13 for 54 pensioners. His school for the poor consists of 32 boys, who work about ten hours a day, and study two. They are chiefly employed in agricultural labor; sometimes in mechanical work. They learn to read, write, cipher, draw, music, and the elements of geometry. Music and drawing (designing,) are in great

request in their schools, and also geometry. The new school has but one master (Verhli,) of distinguished merit. The excellency of both institutions, and their superiority, about which, Fellenberg's particularly, an immensity of pamphlets and philosophical disquisitions have been published, consists in both of a single point, which is not much noticed. Every class, and every scholar, has his master always at his side, whether at study, work, or play."

In 1818, the Archbishop of Canterbury presented Dr. Bell to a stall in Hereford cathedral, as a testimony of the esteem in which he held his public services. This he was enabled to exchange for one at Westminster Abbey in 1819. In 1827 he purchased a house at Cheltenham, called Lindsay Cottage, of which he took possession in January of the year following.

Through life he had been anxious to accumulate wealth, and had succeeded in a most remarkable manner. It was not, however, from purely selfish motives he had done this—his life had been spent in promoting one object; and now his chief anxiety was, that his property should go to aid the same great purpose, great it undoubtedly was. He had never been without a will, and on the 11th of May, 1830, without saying a word to any one else, he wrote to his bankers for two powers of attorney, by which the transfer of £120,000 was made into the joint names of the provost, and three other members of the university of St. Andrews, North Britain. He then wrote to the trustees to apprize them of what he had done, stating that he implicitly trusted that they would apply the funds according to his intentions in putting them into their hands. He also desired that some lands adjoining the grammar school which he had lately purchased there, should be immediately conveyed to them. In June he addressed a letter to the trustees, in which he directed that provision should be made by the trust for the following uses:—That the amount of the funds, after deducting expenses, be divided into twelve equal parts, and that five parts be applied to the establishment or maintenance of the Madras college, or seminary of education, upon the grounds which he had lately purchased for this purpose; the college to be conducted on the Madras system, conformably to the principles and practices laid down in Dr. Bell's "*Elements of Tuition*," parts 1st, 2nd, and 3d; in his "*Manuals of Mutual Instruction and Moral Discipline;*" in his "*Vindication of Children;*" and in his letters to Sir John Sinclair—so as to form a model of that system. Next, that one part be given to the provost, magistrates, and town-council, for the time being, of each of the towns of Edinburgh, Glasgow, Aberdeen (including Old and New), and Inverness, on the same conditions,

and for the same purposes as above; and that another share may be given to the provost, magistrates, and town-council of St. Andrews for the time being, for moral and religious purposes, and for useful and permanent works for the improvement and benefit of the town. If any of these corporations decline the acceptance, the share or shares to be given to the Clergy Orphan School, St. John's Wood, a recent institution on the Madras system. As to the two twelfth parts unappropriated, one was afterwards given to the Royal Naval school, proposed to be established near London; the other, to the town of Leith. Dr. Bell also founded a lecture in the city of Edinburgh, to be called "The Bell Lecture on the Principles of Education." It was attached to the theological institution of the episcopal communion in Scotland, and ten lectures were to be given annually in the lecture room of the institution, on the principles of education generally, and on those of the Madras system in particular; and also prizes were provided for the best essays on the system, written by students attending these lectures. For these purposes it was endowed with the sum of £2,000. He also made over to trustees his estate of Egmor in Galloway, producing a yearly rental of about £400, for the purpose of promoting and encouraging the education of youth in Cupar, the metropolis of his native county of Fife, and, more especially, of exhibiting therein a model and exemplar of the Madras system of education.

Much discussion took place during the last months of Dr. Bell's life between himself and the trustees of St. Andrews; but his last wishes were expressed in a paper drawn up at different intervals very shortly before his death, in which he requests "the trustees and executors of his will and codicil, to take the best opinions as to carrying into effect his late deeds and indentures, and to act accordingly." "But," he adds, "I warn against uncertain, tedious, and expensive lawsuits." Mr. Southey, in his preface to Dr. Bell's life, concludes by saying, "I wish to take this opportunity of stating upon the best authority, what will be most satisfactory to all the friends of Dr. Bell, as well as gratifying to every reader to know—that the Madras College at St. Andrews, concerning which so much correspondence and controversy appear in the concluding part of this work, has proved fully equal to Dr. Bell's wishes and intentions; that it has attracted to it youths from all parts of the kingdom; that it is annually attended by upwards of 800 children; that teachers are sent to it from all parts of Scotland, to acquire a knowledge of the system of mutual tuition; and that it is in all respects a fitting monument to its benevolent and munificent founder, a credit to the trustees whom he has appointed, and a blessing to his native city."

Dr. Bell died on the 27th January, 1832, aged 79 years, and was interred according to his expressed wish in Westminster Abbey, in the nave or great aisle, about half-way up from the west door. When his funeral left Cheltenham it was numerously attended by the clergymen of the place, the gentlemen comprising the Committee of the national schools, and also all the children, who in him indeed lost a father; and, with great truth, he might emphatically be called the children's friend. The Archbishop of Canterbury, the Bishop of London, and many others followed him as mourners to the grave, and all evinced the deep interest they took in the solemn scene. By his own request the inscription placed on his tombstone is simply—"The author of the Madras system of education."

NOTE.

Of the £120,000 conveyed by deed, dated May, 1830, 60,000*l.* was allotted to St. Andrews, 10,000*l.* to Edinburgh, 10,000*l.* to Glasgow, 10,000*l.* to Leith, 10,000*l.* to Aberdeen, 10,000*l.* to Inverness, and 10,000*l.* to a Naval school in London. As an equivalent to 10,000*l.*, the estate of Egmor, valued at 400*l.* a year, was left to Cupar of Fife for a similar purpose.

Another deed conveyed the residue of his estate, with special and general directions, to other trustees, of whom Lord Leven and Mr. Cook, W. S., are now the acting parties. This yielded at the time about 25,000*l.*, which has been considerably increased by accumulations from interest. The personal legacies were not many, nor of large amount. 1,500*l.*, in addition to 1,000*l.* formerly given, was paid over for the endowment of a lectureship on the principles of education in connection with the Episcopal Church in Edinburgh; 700*l.* to Episcopal Chapels in Edinburgh, St. Andrews, and Cupar, also for educational purposes; and 5,000*l.* to the Education Committee of the Church of Scotland. 3,000*l.* was set apart for schools in Fife, from which twelve schools have been aided, while 700*l.* remains for distribution; and 8,900*l.* for schools in England, of which 2,600*l.* remains for distribution; with the accumulations, there will remain 11,000*l.* or 12,000*l.* available for educational purposes generally.—*Dr. Woodford's Report*, 1855.

We add a brief account of the Madras College, St. Andrews, from the Report of Dr. Woodford, one of the Governmental Inspectors of schools for Scotland, in 1855.

MADRAS COLLEGE, ST. ANDREWS.

This institution is denominated *College* in accordance with the wish of the founder, probably because it was in St. Andrews, his native city, where also he had in view to leave his fortune as an endowment to the old or united college, on condition that the Madras system should be carried out in all the classes, as, in his opinion, equally applicable to the studies in University classes, and to the training of children in elementary knowledge. The authorities of the University, however, did not feel themselves warranted to come under the absolute obligations which must accompany the endowment. The University scheme was, therefore, abandoned, and, after a variety of views and plans that of planting schools in large towns throughout the country, with one great school in St. Andrews, was substituted. This St. Andrew's school might be prospectively viewed as a college with respect to the rest, as, from the vastly greater sum allowed to it, it was not unlikely to become the model in maintaining and propagating the system.

It was stipulated, as a condition of the grant of 60,000*l.* to St. Andrews, that the grammar school, and the Burgh or English school (of both of which the buildings were greatly dilapidated,) should be merged in the new institution, and that the salaries payable by the town to the masters should continue to be paid to their representatives in the Madras College, namely, 50*l.* to the classical master, and 25*l.* to the English master. In accordance with the wish of the founder, an area of about four acres was secured, enclosing the ruin of Blackfriar's Chapel, which he particularly desired to have preserved. The purchase of this ground, the erection of the college, and of commodious residences for the two masters, enabling them to keep boarders, with a house for the janitor, and any necessary outlay for preserving the ruin were not to exceed one half of the legacy, or 30,000*l.*

The college is a handsome quadrangle, near the center of the enclosed area. It contains five large school-rooms, and several smaller rooms. The quadrangle is surrounded internally with a piazza, or corridors, which serve as a covered walk, connecting all the class-room doors, and all the inner court is paved. There are two play-grounds; the smaller one in front is covered with gravel, and the larger one behind is kept in grass, with erections for gymnastic exercises, and this is the favorite resort. As the houses of the masters occupy the two front corners of the area, they have necessarily been built in style of architecture corresponding to that of the college, and at considerable cost for the accommodation which they afford. They have, in fact, more the appearance of ornamental lodges than of ordinary dwelling houses.

The present provost of St. Andrews, whose improvements in the ancient city are proverbial, has had an opportunity, as one of the trustees, of exercising his taste in planting trees and shrubbery within the grounds, as well as otherwise adding both to the useful and the ornamental in the premises generally.

This institution was first opened in October 1833, under two masters, representing those of the two schools that were merged in it, and who were to receive annually, in addition to the old salaries from the town, and the school-fees, a sum from the Bell Fund of not less than 50*l.* each, provided that the results of the quarterly examinations to be made by the trustees, and recorded,

in a book for the purpose, were found on reference to be satisfactory over the year.

The school rapidly filled up, and the English department, including, as it then did, writing and arithmetic, soon became too extensive to be advantageously conducted by one master, even with any amount of aid from ordinary monitors; and a third master was appointed, to relieve him of the writing and arithmetic. Subsequently the arithmetic was separated from the writing, under another master; and next, mathematics from the arithmetic in the same manner. The writing-master of the time happened to be qualified to teach pen-drawing, and from this originated, as the numbers increased, a separate department for drawing, under a professional master. In the meantime the two primary masters required yet further assistance. From the classics was separated a department for modern languages, likewise under an independently competent master, while a classical assistant was still required. In the English department there were required, besides a principal assistant or second master, three or four junior assistants. The present staff of teachers amounts to seven head-masters of departments, two principal assistants, and four junior assistants, besides pupil-teachers, and monitors on the Madras principle. A singing-master also attends in the English department at stated hours weekly.

In consequence of this extension of the staff of teachers, the continuance of some annuities on the fund, and further outlay on the building and ground, the Latin and English masters are not in the enjoyment of the 50*l.* a year, conditionally payable to them by Dr. Bell's deed; but it is very probable that their income from fees is considerably greater than had been anticipated.

The ordinary attendance is now upwards of 1000. Of these more than 600 attend primarily in the ordinary or public English department, and from this they go at certain hours to the masters in arithmetic and writing, paying for the whole course little more than 2*s.* 6*d.* a quarter, the fee originally payable, when the three branches were taught by one master. These "public" English classes are subdivided into those who pay the full fee, and who are taught together in one of the English rooms (the east,) getting also their writing and arithmetic at hours for themselves, and those for whom the trustees pay in whole or in part, and who are taught in the other English room (the west,) and go to writing and arithmetic at other hours. It is in connection with this portion of the college, or that which represents the old burgh school enlarged, that I recommended the appointment of pupil-teachers.

The rest are primarily students in classics (the old grammar school,) or in mathematics, modern languages, or drawing. As a whole they are considerably older than those in the other great division, consisting as they do in part of scholars who have come up from it, but, to a much greater extent, of families who go to reside in St. Andrews, or of individuals sent to board there at this stage of their education. They are for the most part also in comparatively better circumstances, and the fees exacted from them are considerably higher, though still low for the education which is afforded. Those of this division who wish to attend classes in English, writing, or arithmetic, go at certain hours set apart for them, which, on this account, are called "private" hours in those departments; and, as thus attending, they are "*private*" students,* and

* This appellation has been locally extended, so as to occasion confusion, as if the classical and all other departments, except the ordinary English or Burgh school were private.

pay much higher fees, as may be seen by the subjoined table, than the children attending the "public" or ordinary English classes. These higher fees go to make up what would otherwise be a very limited income to the masters of writing and arithmetic in particular. It is apparently with this view also that a charge disproportionately high is made for book-keeping, especially as it does not include arithmetic, which those in book-keeping have to attend at the same time. Thus, also, the mathematical master is appointed to teach, at a comparatively high fee, not merely mathematical and physical geography, which would not be foreign to his department, but also topographical and political geography, which should clearly accompany instruction in English reading and history. These points have always appeared to me as objectionable, but to remedy them would require an allowance in the way of salary which the trustees may not at present have it in their power to give.

As a whole, many circumstances conspire to render this the most numerously attended, and the best appointed seminary of the kind in Scotland. The situation of St. Andrews, unfitting it to be a thoroughfare; the absence of any extensive manufacture, and of general commerce or trade of any kind, beyond supplying the inhabitants with articles of ordinary consumption; its quiet, therefore, and comparative freedom from scenes of open disorder; its healthiness and cheapness as a place of residence; the long existence of the University, rendering education the staple commodity; its members and their families for so many generations constituting a considerable proportion of a small community, and exercising a beneficial influence over the rest, have attracted, among others, many families of moderate independence; while the cheap education, not only in the elementary, but in the more advanced branches, made it particularly attractive to parents having large families to educate from a limited income. Thus a fine field was opened for the exertions of zealous and energetic teachers, with the prospect, from the numbers, of encouraging remuneration as compared with school incomes generally. The trustees, therefore, in gradually extending their staff, as has been mentioned, or in supplying vacancies as they occurred, have generally had a choice of first-class men, so that the first impression has been substantially maintained. A series of the annual lists of University honors in St. Andrew's shows that a large proportion of them have gone to students from the Madras College, but especially to those in mathematics and physical science.*

In the elementary departments, with which the pupil-teachers are connected, there is altogether, *i. e.* including the masters for writing and arithmetic, a fuller staff of competent teachers, than in any school with which I am acquainted. I had not the Normal schools in view in making the remark, but I should hesitate to except even them. Indeed, if it were proposed, to establish another male training school, and if I were asked what place it would be best to select, I should, at once name the St. Andrews' Madras College, as already possessing almost every requisite, and much more convenience in several respects, than any of those in Scotland yet possess.

The monitorial system, or some modification of it is pursued more or less in all the Madras schools, in some thoroughly and in others so as barely to comply

* On one occasion the Madras College candidates for bursaries or scholarships at the University, awarded by a comparative trial in Latin, amounted to one-third of the whole competitors, and they carried all the bursaries except the second.

with the injunction. If it has not proved the universal talisman which the inventor fondly believed that it would become, it has yet been productive of a vast amount of good, especially in large and very elementary schools, in which a sufficient staff of teachers could not be otherwise maintained for want of means. There is no comparison, for instance, between keeping the classes thus generally engaged, and having them sitting, as formerly, in their seats often worse than idle, and incurring punishment for the impossibility of remaining still the whole of a forenoon or an afternoon, except the limited portion of it which the master could give to each class in rotation. In some species of exercise, monitors may be made to do the work as well as need be, but to others they are wholly incompetent. In many of these schools, the advanced class are dispersed at certain hours as monitors. The disadvantage of this is, that by the time that they begin to be really effective as teachers, their last year is out and they leave the school. In this respect, the system bears no comparison with that of the Government pupil-teachers, either for immediate service or prospectively for supplying the profession.

The following table of fees, authorized by the trustees of Madras College, will illustrate some of the foregoing remarks:—

English:—	Per Quarter. £	s.	d.
East Room:			
English class,	0	2	0
English, with grammar,	0	2	6
English private class,	0	3	0
West Room:			
English class,	0	1	0
English, with grammar,	0	1	3
Geography class, taught by the second English master,	0	2	6
Writing:—			
Private class, with pen and ink,	0	3	0
East room, with pen and ink,	0	1	0
West room, with pen and ink,	0	0	9
Arithmetic:—			
Book-keeping,	0	7	6
Private arithmetic,	0	3	0
East room,	0	1	0
West room,	0	0	6
Classics:—			
Latin and Greek, with ancient geography, history, &c,	0	10	6
Modern Languages,	0	7	6
Mathematics:—			
Theoretical mathematics—geometry and algebra,	0	10	6
Geometry alone,	0	7	6
Algebra alone,	0	5	0
Practical mathematics, trigonometry, surveying, navigation, &c.,	0	6	7
Natural philosophy,	0	7	6
Private geography,	0	5	0
Drawing:—			
Landscape,	0	7	6
Painting in water colors,	0	10	6
Oil painting,	1	1	0
Mechanical and Military drawing,	0	10	6
Gymnastics,	0	7	6
Sacred music,	0	1	0

THE MADRAS SYSTEM OF INSTRUCTION.

Dr. Bell's system of school organization and instruction, will be found in the following publications:—

THE LIFE OF THE REV. ANDREW BELL, D. D. LL.D., F. R. S., &c.—comprising the History of the Rise and Progress of the System of Mutual Tuition. 3 vols. Volume I. by Robert Southey. Volume II. and III. by Rev. Charles Cuthbert Southey.

THE REPORT OF THE MILITARY ORPHAN ASYLUM AT MADRAS—"An Experiment in Education." By Rev. Andrew Bell. London, 1787.

ELEMENTS OF TUITION, Vol. I.—The Madras School; or the Report of the Military Male Orphan Asylum at Madras, with its original Proofs and Vouchers; as transmitted from India in 1796, and published in London, 1797, under the title of "An Experiment in Education, made at the Male Asylum of Madras," suggesting a system by which a School or Family may teach itself under the superintendence of the Master or Parent. Murray, 1813.

ELEMENTS OF TUITION, Vol. II.—The English School; or, the History, Analysis, and Application of the Madras System of Education to English Schools. 1814.

ELEMENTS OF TUITION, Vol. III.—Ludus Literarius: the Classical and Grammar School; or, an Exposition of an Experiment in Education made at Madras, in the years 1789—1796; with a view to its introduction into Schools for the higher orders of children, and with particular suggestions for its application to a Grammar School. 1815.

BELL'S MANUAL OF PUBLIC AND PRIVATE EDUCATION.—12mo. pp. 60. Rivingtons.

The following extracts will give a general idea of the Madras system of instruction:—

Organization.—In the original organization, and even now in many schools, the entire school was divided into large classes, containing from twenty-five to forty children in each, and officered by a Teacher and an Assistant, both of them selected from the school. The business of the former was to teach and hear lessons; of the latter, principally the preservation of order. The classes were, probably from the military ideas of the doctor, arranged in hollow squares, one side being occupied by the two officers. Position was marked out by the forms; thus, as most of the instruction was done in class, the children could either sit or stand, without changing places; the only change of place was that made to occupy the desks for writing. These desks were single, and placed round the walls of the room. Of the *classification* the Doctor thus speaks: "The first and grand law is, that every scholar finds for himself his level, and unceasingly rises and falls in his place in the form, and in the ranks of the school, according to his relative performance.

"For the equalization of the classes in point of proficiency, the scholar who has held a high place in his class for some time is promoted to the class above, and is placed at the bottom; but if, on trial, he proves unequal to his new classfellows, he must revert to his former class; and the boy who fails for some time in saying his daily lessons is degraded to the class below, and is placed at the head; but if he proves superior to his new associates, he then resumes his former class on a new trial. The best method, however, of maintaining equal-

ized (in progress) classes, is by continually feeding the higher from the lower, whereby the unpleasant necessity of degrading the scholars inferior in genius or progress may, in a great measure, if not entirely, be dispensed with.

"This law of Classification prevents what is found in some schools—one or two boys may be masters of the lesson, others partially acquainted with it, and others wholly ignorant of it. Nay, a majority of the scholars may pass through the forms of the school, and yet acquire little or nothing of what is there taught. This is the case when the lessons prescribed are beyond their reach, and they are unable to overtake their daily tasks; or when they have the option to prefer idleness or play, and the risk of being flogged, to the exercise of mind, and the acquisition of letters."

Duties of the Master.—"It is the master's unceasing duty to direct, guide, and control the uniform and impartial execution of these laws, in all the departments of the school, so as to render them effectual to the purposes for which they are framed. These are to maintain quiet and order, to give full scope to the love of imitation, and spirit of emulation, so as to promote diligence and delight—advance the general progress—imbue the infant mind with the first principles of morality and religion—and implant in the tender heart, habits of method, order, and piety.

"The master who performs his duty faithfully, gains the hearts of his scholars, and can direct their energies as he sees fit. From his pupils his influence extends to their parents, who are completely won, by their being made sensible of the happiness and improvement of their children. The careless and unequal master has no weight either with his pupils or with their parents, who are alike aware of his insufficiency or misgovernment. He is sure to betray himself by his constant complaining of the badness of his teachers, and of his scholars, and of the troublesomeness of their parents, and can not be made sensible that the fault lies solely with himself, and that, were his school in able hands, the reverse of all this would be the case; and that the children, who were pointed out as the most refractory and troublesome, will often, under better management, become the most orderly and exemplary.

"It would be wrong to conclude without warning preceptors of a rock on which they are liable to split. It is not unusual for masters, after having exhibited in every department of their school no bad specimen of the Madras System of Education, when they observe that visitors are in general satisfied with the inspection or examination of the upper forms, to content themselves also with the exhibition of the higher classes, to the neglect of the lower classes, where the task of teaching is less pleasant, and requires their minute inspection and superintendence. Hence the teachers of the lower classes become dissatisfied and supine, and fall off, in proportion to the inattention which they experience. Their classes, in rising to the superior forms, prove greatly inferior to their predecessors in habits and attainments; and the whole school undergoes a revolution, and forfeits its character, and in no small degree its usefulness."

Reading.—"These lessons (easy reading) are taught by writing, by spelling on and off books, by reading, by pauses and clauses, and by an examination on the meaning of what is read.

"An observation of Quintilian will serve to illustrate the use of pauses. 'The difficulty (he says) of learning to read is, that, while with the voice we are pronouncing one part of a sentence, with our eyes we are looking forward to another.' To this may be added, that, at the same time, we are gathering the meaning of the whole sentence in our mind.

"Now in the National Schools, an attempt has been made with good success, to obviate this difficulty; and as has been said before, *to fix the eye, the voice, and the mind*, on a single object in succession, by the sub-division of the lesson into pauses, which not only conduces greatly to correct reading, but also to the understanding of what is read. The combining of two or more ideas, puzzles and perplexes children; for which the best remedy is, to accustom them to distinguish, by an intermission in reading, and to dwell upon each of the minutest sub-divisions in the sense.

"Another advantage of pause reading in the initiatory and short lessons is, that by the quick succession, it distributes a minute portion of the lesson to each member of the class, without reading it over oftener than is necessary to learn it. Besides which it is the best introduction to reading by classes."

On the formation of *style* in reading the Dr. remarks:—"In the daily repetition by heart, let every scholar be taught to rehearse prayers, graces, catechism, &c., in the style and tone of a good reader, which all will soon be able to do, while their organs are pliant, by imitation, as they unceasingly repeat them with their instructors and fellows; and if the same rule be observed, in regard to the first paragraph and section, in beginning to read, a better manner may be acquired in a few lessons, than is often attained while at school, under a vicious or faulty tone.

"The advantage of perfect instruction will be understood, by remarking how much of this difficulty of learning to read is gradually done away, by removing every obstacle on its first occurrence; of which specimens may be seen in the stops and points which occur in every sentence, and in those words of most frequent use, of which it is said three or four score, counted every time they occur, amount to one half the number of words in any book. The same observation applies to the construction and analysis of sentences, owing to the similarity among them. One lesson perfectly learned, the next is in part known, and a habit of attention and accuracy, which is of no small importance, is acquired.

"As in many schools there is much waste of time, occasioned by passing slightly over what is most important, and unknown; so is there in others, by repeating and dwelling on what is less material, and already well known. The true art of tuition consists in tasking the abilities of the scholars sufficiently to obtain a perpetual interest, and call forth a moderate exercise of the faculties of the mind which is no less grateful than the moderate stretch of the muscles of the body; and by not imposing on them burdens beyond what they are readily able to bear. Perfect instruction in a progressive course of study, by the love of knowledge natural to man, and of novelty (the great parent of pleasure, especially to children) renders a school a perpetual source of enjoyment to the infant mind."

Interrogation.—"By examining the scholar, in the course of his studies, in every sentence, and much more, if they examine one another by questions, put in every way, as they go along, you will certainly discover whether they understand what they read, and can instruct them wheresoever they are deficient. The questions are varied with the progress and attainments of the class, and frequently rise out of the answers that are made. By never analyzing a sentence, or attending to its meaning, scarcely a sentence in the whole book is understood; whereas, by analyzing a sentence, and doing it well, a great progress is made in understanding another."

Value of Repetition.—"The former lessons being repeated every day previously to entering on the subsequent one, the lessons will gradually lengthen as the scholars advance, and their minds are more and more opened, for the reception of progressive instruction, and as the memory improves by exercise. It is easy to see how much a very small portion learnt perfectly by heart, every morning and evening, will amount to, before the scholar is yet fully instructed in the art of reading with the acquisition of which, however, their *viva voce* reptitions off book, must not materially interfere; for it is by his daily lessons in reading, that religious knowledge is most readily and effectually attained; therefore the utmost pains must be taken from the beginning, to forward him in this art, by which he may the sooner be qualified to read and learn for himself, on book, the *memoriter* lessons, as well in exercises at school, as in tasks at home, and with better understanding, and consequently with greater profit, than from the mouth of another. Nor are the primary rehearsals, from the mouth of the teacher, idle in this respect; they serve to form a just enunciation, and a distinct manner in reading, as well as in repeating. Here, as everywhere, the main point to be attended to is, that every lesson, however short, may be perfectly learned, and the preceding portions repeated before entering on the next."

Registration.—Of the Registers named in the Manual we shall notice but one. "The Paidometer shews each child's monthly progress, from his admission into the school, to leaving it, in twelve triple columns, in which, on the last day of every month, are entered the book, page, and stage of the course at which the scholar is arrived in his reading, ciphering, and religious rehearsals. A single line on a folio sheet, comprehends the progress of each child for a year. The Paidometer will form a record of facts of no less value in the intellectual, than the barometer, thermometer, &c., in the physical world.

"Its importance needs no illustrations; it furnishes immediate and indelible information, relative to the progress of every child, throughout his literary career, and is eminently fitted to stimulate exertion on the part of the master, and to enable the visitors to check, correct, and regulate, the progress of the scholars. The scholastic world will be put in possession of a mass of matorials, the basis of a new science; and in course of time, a criterion will be obtained, by which visitors may judge of the comparative progress of their school, with that of other schools, and an average standard established, by which the master may ascertain his own success, by the success of others, and be stimulated to exertion. But the strictest provision must be made, that no book be passed without perfect instruction. The visitors, therefore, should ascertain, by actual examination, whether the report be faithfully made, the entry literally correct, and the scholar intimately acquainted with all that goes before the stages, at which he is stated to have arrived."

THE NATIONAL SOCIETY.

"THE NATIONAL SOCIETY FOR PROMOTING THE EDUCATION OF THE POOR IN THE PRINCIPLES OF THE ESTABLISHED CHURCH," which grew up out of the controversy as to the priority and superiority of the Lancaster and Bell system of Instruction was instituted in 1811, and incorporated by Royal Charter in 1817. It is now the principal agency by which the Church of England as established by law, with its Diocesan and Parochial affiliations, maintains a direct control and influence over the education of the people. By its constitution it includes among the members of its committee, in whom the direction of its affairs is placed, all the higher ecclesiastical authorities of the kingdom, together with ten temporal peers or privy-councilors, and sixteen other elected members, lay and clerical. All subscribers of one guinea annually, or of ten guineas in one sum, are members of the society, and entitled to vote at the annual general meeting.

Connected with the Central Institution in Westminster, various boards of education throughout the country have been established in furtherance of the same objects; differing, indeed, slightly in their internal arrangements, but not so as to impede, in any instance, the harmonious action of the entire body. Dioceses are variously organized for educational purposes; but every Diocesan board bears the same relation to the rest and to the Central Institution. Each board is formed and presided over by its own bishop.

By means of this organization, all who desire the promotion of sound popular education are enabled to meet together for the advancement of a great common object, on the broad and comprehensive ground that they are members of the National Church.

The great end proposed to be attained by means of this extensive machinery is, to aid in providing for every part of the country daily instruction (to use the words of the Society's Charter) "in suitable learning, works of industry, and the principles of the Christian religion according to the Established Church;" such as shall fit her sons and daughters for the discharge of every duty to God and their neighbor in after-life.

For this purpose the labors of the society may be classed under two heads:—
I. The increase of the *means of education;* by increasing the number of schools.
II. The promotion of a good *system of education;* by training teachers, inspecting and organizing schools, supplying the best school books and materials, and diffusing information on the subject of school-keeping.

I. It advances the first object, viz., the *increase of the means of education*, by pecuniary assistance from its own funds. The money formerly collected in churches under the authority of Royal or Episcopal Letters has been returned to the country in grants in aid of building, enlarging, and improving schools. The committee take into consideration *all* applications for assistance toward these objects, provided such applications be signed by the Bishop of the Diocese and the Incumbent of the parish.

The grants made by the society for the above purpose out of its own funds up to Christmas 1859, amount altogether to 369,008*l.* The advance of this money, which is granted on condition of a certain amount of private contribution in each case, has drawn forth an expenditure of at least three times the amount ($5,500,000) in building alone, besides the annual expense of keeping up the schools when built.

Schools are admitted into union with the National Society on the subscription of certain terms of union by their managers or patrons, which are mainly these: that the children are to be instructed in the Holy Scriptures, and in the Liturgy and Catechism of the Church of England; and that they are to be brought as much as possible to the parish-church on the Lord's day.

The total number of schools which were formally in union with the National Society up to Christmas 1859, was 11,479, with 1,070,503 scholars.

The total number of schools more or less under the direction of the Clergy, throughout England and Wales, including the above, was, according to returns obtained recently by the society: schools, 24,704; with scholars, 1,672,445; of whom 431,192 receive Sunday instruction only.

The above return was made up to Christmas 1857. Between that date and Christmas 1859, there have been completed, by aid from the society, 456 more schools, affording accommodation for 45,651 scholars. The total number of Church schools known to exist up to Christmas, 1859, is 25,160, with scholars 1,718,096.

II. The committee of the National Society have had under their own immediate management five Normal Institutions, viz., three for schoolmasters, and two for schoolmistresses, which at the close of 1859, had trained over 3,757 teachers.

These results are independent of the number of masters and mistresses sent out from the several Diocesan Training Institutions, almost all of which have received aid from the National Society.

The work of inspection of schools is carried on by means of Inspectors appointed by the Bishops of the several Dioceses, to whom the reports of the work of inspection are addressed. The committee of the society have compiled, and provide gratuitously, the forms necessary for these reports, and have also issued instructions for the guidance of Diocesan Inspectors. The society retains also in its service teachers who, in the capacity of organizing masters, are employed to remodel schools where the managers desire to have improvements not merely hinted and pointed out, but carried into immediate operation. To quote from the Society's Annual Report of 1849: "In the great majority of parishes the services of a person whose eye is able to detect faults of arrangement in a school-room, who is qualified to give an opinion upon the books and school-materials used for the purposes of instruction, and who, from his experience, can impart many useful practical hints to teachers, must be of the highest importance." The terms on which an organizing master is supplied are, that the society pays half his salary, the other half, together with all traveling expenses, being defrayed by those who employ him.

The Depository for school-books, apparatus, and other material aids of instruction, has now been in existence for thirteen years. The receipts, which in 1846 amounted to little more than 3000*l.*, in the year 1869 reached 19,632*l.* 3*s.* The society coöperates with the Diocesan Boards of Education in allotting a sum of money, to be distributed by the boards, to assist school-managers in the purchase of books and mateirals.

Besides offering advice on school-management, to all who may apply for it, the committee publish a Monthly Paper, which has a circulation of upwards of 7,500 copies, and contains not only a record of the actual proceedings of the society, and the Diocesan and other District boards, but also all information connected generally with education which is likely to be of interest to the promoters, managers, or teachers of Church schools.

IX. MANUAL OF SCHOOL METHOD.

FOR TEACHERS IN THE NATIONAL SCHOOLS OF ENGLAND.*

I. SCHOOL ORGANIZATION.

SCHOOL organization, in the fullest sense of the term, includes every thing which has reference both to the construction of a building suitable for educational purposes and to the internal arrangements necessary for carrying on the business of instruction.

I. *School Buildings.*—Convenience ought never to be sacrificed to external appearance. School buildings should be constructed according to those plans which are found best adapted for the methods of instruction which are to be pursued. But, whatever the shape or size of the building may be, particular care should be taken to afford the best possible means of ventilation. A playground should be attached to the schools, in which the children may amuse themselves at stated times in the day with games and gymnastic exercises.

The situation of the school premises should be cheerful, and as far as possible removed from any noisy and unhealthy neighborhood. Class-rooms, closets, and all other necessary offices should be liberally provided.

If the room be built to accommodate a mixed assemblage of boys and girls, arrangements must be made whereby it may be divided when requisite. A framed partition may be put up for this purpose, either removable altogether, or made to slide in a groove to the side of the room. The superficial area or space allowed for each child of the gross total number on the register should, on no account, be less than *seven square feet.*

II. *On the Internal Organization of National Schools.*—Much of the success of a teacher's labors will depend upon the manner in which the school-room is furnished with forms, desks, books, and the other appliances necessary for facilitating the instruction of the children.

1. *Desks, Forms, &c.*—The old plan of fixing desks round the school-room, so that the boys might sit with their faces to the walls, is now very properly giving place to the more convenient arrangement of grouping them in parallel lines on raised planes, each successive desk rising a few inches above the preceding.

It is strongly recommended by many practical educationists of the present day that the children should be seated at such groups of parallel desks to receive all their lessons, instead of being occasionally arranged in squares or semicircles on the floor. This organization, however, appears to possess some disadvantages. For although most subjects may be taught with advantage in

* Abridged from "*Manual of School Method for the Use of Teachers in Elementary Schools.*" by W. F. Richards, late Head-master of the National Society's Central School, Westminster. Third Edition.

desks, there are also many which may be taught to greater advantage out of them; and as change of position during three hours' school-time is almost necessary for children, it seems undesirable to confine them in one place and posture. It has been observed that the plan allows them "breathing space, elbow-room, independence of attitude," &c.; but at the same time it sacrifices variety of position, already referred to, the emulation of taking places, and other advantages.

In many lessons, as, for example, *reading*, it seems desirable that what is read by each boy should be distinctly heard by the whole class; but this can scarcely be attained if the boys are seated in parallel desks. The back row will find it difficult to hear what is read in the front, and *vice versa*, unless the boys be encouraged to speak in a louder tone of voice than may be found convenient for adjoining classes.

In the opinion of the writer, it would require a teacher of more than ordinary tact and skill to prevent a system which allows so much freedom from restraint from degenerating into one of listlessness and inattention. Undoubtedly, however, the children may with great advantage receive a large portion of their lessons in parallel desks, and the particular subjects which are recommended for such instruction are the following:—

Writing on paper or slates.
Drawing.
Dictation.
Lectures on familiar subjects.
Explanation of the principles of arithmetic.
Vocal Music.

Class squares and semicircles* appear best adapted to those lessons which require that the children should come out individually to have their work inspected by the teacher, as in the practice of arithmetic, or to point out places in maps, globes, &c.

2. *Books.*—The books necessary for a school may be divided into two classes: first, those for the special and exclusive use of the teacher; second, those which are to be used by the children.

The following list of books, selected chiefly from the National Society's catalogue, may, however, assist teachers in the selection of suitable manuals of National School instruction.

Teachers' books for religious instruction:—

Catechetical Series.
Questions on the Order for Morning and Evening Prayer (stitched and interleaved.)
Questions on Patriarchal History.
Nicholl's Help to Reading the Bible.
Burton's Hist. of the Christian Church.
Trower's (Bp.) Expos. of the Epistles.
Trower's (Bp.) Exposition of the Gospels.
Trower's (Bp.) Similitudes used in Scripture.
Welchman on the Thirty-nine Articles.
Nelson on the Festivals of the Church.
Bailey on the Liturgy compared with the Bible.
James's Commentary on the Collects.
Historical Accompaniment to the Holy Scriptures.

Teachers' books for secular instruction and private reading:—

Hunter's Arithmetic.
Colenso's Algebra.
Tate's First Principles of Arithmetic.
Griffin's Mensuration.
Fowler's Statics.
Hind's Trigonometry.
Pott's Euclid.
Hunter's Grammar.
Hunter's Derivation.
Hughes's British Geography.
" European Geography.
" Geography of Palestine.
Historical Series—England, Rome, &c.
Manual of School Method.
Hullah's Manual of Singing.

* *See* plans on page 649.

3. *Class-Books for Children.*—In selecting books for the use of the classes, care must be taken to provide such as will best suit the various capacities of the children. Many valuable series of books have been compiled on the subjects taught in National Schools. Reading-books have of course received the greatest share of attention, because most other subjects are, to a great extent, taught orally by the master. A graduated series of reading-books may be found on the lists of the National Society, the Society for Promoting Christian Knowledge, and the Irish Board of Education; and various publishers have put forward reading-books which more or less deserve the attention of school-managers.

4. *School Apparatus.*—Every class in the school should be provided with a box, fitted with lock and key, in which should be kept the books, slates, &c., used by the children in that class.

Blackboards or large framed slates are now very generally used for the purposes of demonstration. Easels, maps, and other apparatus comprised in the following list, are also considered necessary for the proper working of a school.

List of Apparatus, &c., for General Use.

Map of the World.
" Europe.
" England.
" Palestine.
" Travels of St. Paul.
Large framed slates or blackboards, in stands or with easels.
Slate pencils.
Pen-holders and pencil-holders.
Terrestrial globe.
Earthenware inkwells.
String for slates.
Prepared chalk.
Admission-book.
Class register-books.
Attendance and absence register.
Framed register slates.
Suspension tickets.
Visitors' book, &c., &c.

In the lists given above, only those books and apparatus have been set down which appear to be absolutely essential for carrying out the best systems of instruction.

III. *On other points of Organization.*—Besides the articles of furniture, as desks, forms, &c., and the books, apparatus, &c., already enumerated, the master will require monitors, either apprenticed or selected from among the most advanced scholars, to assist him in the management and teaching of the children. Every school should have a set of rules for the admission and attendance of the children, and for the guidance of parents. There should also be a system of classification in regard to attainments, and time-tables to regulate the duration of lessons.

1. *On Monitors.*—The monitorial system, since its introduction by Dr. Bell, although confessedly one without which no single master, unassisted by paid teachers, could possibly superintend the instruction of a large number of children, has met with considerable opposition. Objections have been made to it, and certainly not without reason, on account of its tendency to create noise and confusion in the school-room; to encourage a superficial and inaccurate standard of attainments among the scholars; to prevent the master from coming into individual contact with his pupils; and to bring into use a class of teachers who, from the temporary and unremunerative nature of their office, can scarcely be expected to feel much interest in the progress of those intrusted to their care.

Since the introduction of the Government scheme of pupil-teachers and stipendiary monitors, the defects referred to in the foregoing objections have, to a great extent, been remedied. But as there yet remain a considerable number

of schools, in which, from various circumstances, it is found necessary to adhere to the old monitorial system in its main features, it is presumed that a few hints on the selection and management of monitors may not be unacceptable to those masters who still stand in need of the assistance of such officers.

It will always of course be desirable to choose monitors from among the most advanced boys, although it does not necessarily follow that those whose attainments are highest make the best teachers. There is a certain aptitude for teaching which is a qualification as important in the youthful monitor as in the adult instructor. "Due pains," says an eminent writer on school matters, "must be taken in determining the class to which each monitor respectively is to be placed. One monitor will do much better for one class, and another for another. It will by no means do to assign the lowest class to the least intellectual monitor, and so progressively. In truth the younger classes generally require more patience, more perseverance, and, in a word, more teaching qualifications on the part of the monitors, than most of the others. The master, it is therefore obvious, ought carefully to avoid laying down, or at least divulging, any general rules on the subject either of the nomination or the appointment of his monitors. It should be distinctly understood through the school that in every such nomination *all* circumstances must be taken into account—that one may be rejected or removed from being a *monitor*, merely on account of his not possessing a turn for teaching, without calling in question either his own other attainments or his diligence, and that, among the monitors themselves, the post of honor depends, not on the numerical order of the class intrusted to them, but entirely upon its state of discipline and improvement."

At first the monitor should be employed, as far as practicable, in the mechanical parts of instruction only; as the hearing of tasks previously prepared, such as spelling, dictation, &c. Each monitor should, if possible, be provided with an assistant, to whom should be assigned the charge of the books, slates, &c., belonging to the class, and the duty of superintending the order and attention of the children, while the monitor himself is engaged in teaching. He might also be required to make up the registers of attendance of his own particular class. One monitor must be selected for the office of *usher*, whose duties will be explained in a succeeding chapter under the head of "Discipline."

Considerable prejudice generally exists in the minds of parents in reference to the monitorial system. They imagine that while their children are employed in teaching their school-fellows they can not possibly be acquiring any new information for themselves. To counteract as much as possible the unpopularity to which the system is thus subject, the master might select two sets of monitors, and employ them alternately, so that each set might at stated times be receiving the ordinary instruction of the school. Besides this, he ought to devote an hour beyond the usual school-hours to their instruction, and also set them special lessons for preparation at home. If the funds of the school are sufficient, a small pecuniary reward should be allowed to those monitors who have performed their duties efficiently, and in all cases the ordinary school fee should not be charged.

2. *Pupil-teachers, &c.*—The Committee of Council have endeavored to remedy the defects of the monitorial system by calling into use a new class of officers under the name of *pupil-teachers*.

This has been done by a system of apprenticeship, by which boys and girls

are bound to serve under a Certificated or Registered teacher for the space of five years, after which they are eligible for admission into some accredited training-institution.

Provision is made for one hour and a half's instruction per day, by the master, during the five school-days of the week.

Great care should be taken in the selection of pupil-teachers. They should not be chosen merely for their superior intelligence and quickness, though it must be remembered that a child of slow intellect is not likely to prove a successful teacher. Those children will make the best return for the time and labor bestowed on them who have had the blessing of religious parents, and a well-ordered home, where the efforts of the teacher to impress on them the importance of their future calling will be duly seconded—who have good, sound abilities, rather than precocious sharpness, and who have shown from their earliest years a love of teaching, and an orderly, methodical frame of mind. As the pupil teacher advances in his apprenticeship, it will be the especial duty of those set over him to check the very first symptoms of self-sufficiency and conceit—faults not unlikely to be fostered by the position in which he is placed—and to make him feel that his stock of knowledge must be at the best but limited and superficial.

There can, however, be no doubt that the pupil-teacher system has contributed in a great degree to the efficiency of National schools, and its universal application is a matter much to be desired.

3. *On Classification and Time Tables.*—On the subject of *Classification* some difference of opinion exists. The followers of Dr. Bell contend for large classes, containing not fewer than 36 children. On the other hand, the disciples of Lancaster maintain that the number in one class should never exceed 9. Between these opinions a middle line may be drawn, and it is therefore recommended that an ordinary class should contain from 16 to 20 children.

It would be very desirable if a distinct classification could be made in each branch of study: that there were, for example, a particular set of classes for *reading*, another for *arithmetic*, another for *geography*, &c. But this is generally found difficult to accomplish.

Closely allied to the subject of Classification is that of *Time-tables*. A class having been formed, it is absolutely essential that some scheme should be drawn up for the guidance of the teacher as to the order and duration of his lessons. The drawing up of such a scheme in a tabulated form is called "constructing a Time-table; and the successful working of a school will very much depend upon the judicious arrangement of the subjects of instruction, and the punctuality with which the plans laid down are carried out. In large schools it is particularly important that some classes should always be engaged in lessons which can be performed in comparative silence, to prevent undue noise and confusion in the room. It is also advisable that the length of any lesson should not be such as to weary those who are engaged in it, and due regard ought to be paid to the comfort of the children by allowing them every variety of posture which is consistent with the general discipline of the school. The daily scheme of instruction should also provide for specific lessons, especially in religious instruction, being given by the master himself. It was formerly a common fault in schools for the master to think his only duty was that of *general superintendence;* and beyond a few minutes' occasional teaching as he passed from class to class, his own personal instruction was often considered almost unnecessary. The

order of the school should be chiefly in the hands of a well-trained pupil-teacher or monitor, allowing the master to devote most of his time to actual teaching. No day should pass without his giving at least *five* entire lessons, chiefly to the upper classes.

In constructing time-tables for mixed schools, care should be taken to arrange the subjects in such a manner that the girls, who are supposed to be taught with the boys in *the morning only*, may receive a tolerably complete course of instruction. In order to compensate as much as possible to the girls for the additional progress which the boys may be expected to make in the afternoon, certain lessons may be given to the girls in a separate division of the class. For secular reading for the mixed classes during the morning, it is advisable to use a book containing detached pieces: while in the afternoon the boys may read some continuous narrative—for instance, English History. It is presumed that in most mixed schools the girls' sewing can be taught in a separate apartment; but, where this is not practicable, the girls may be allowed to occupy the squares and the boys the desks. A curtain may also be used, or a framed partition.*

Each class should have its part of the general time-table written out and pasted inside the cover of the class-box, and the teacher or monitor should be required to act in strict accordance with its directions.

Besides a time-table setting forth the subjects of instruction and the duration of the lessons, every school should have a graduated course of study laid down, defining how far each class may proceed in the different subjects taught in it; and the master will do well to observe that his monitors, or assistants, confine themselves strictly to the prescribed limits.

The following graduated scheme of instruction for a school of six classes may be of some assistance to those who are disposed to follow the plan here recommended:

Graduated Scheme of Instruction for a School of Six Classes.

FIRST CLASS.

Read Old and New Testament.
Catechism, with Analysis and Scripture Proofs.
Questions on the Order for Morning and Evening Prayer. (Archdeacon Sinclair.)
Arithmetic, including Proportion, as far as Vulgar and Decimal Fractions, inclusive.
Secular reading; English History.
Parsing simple sentences; Easy Composition.
Grammar and the derivation of words.
Mathematical, Physical, and Political Geography.
Vocal Music; Linear Drawing.

SECOND CLASS.

Read Patriarchal History and the Gospel of St. Matthew.
Catechism, with Analysis and Scripture Proofs, and Liturgy.
Arithmetic, as far as Proportion.
Secular reading, with Dictation.
Parsing simple sentences; Definitions of Grammar.
Geography of Europe, England and Wales, and Palestine.
Linear Drawing; Vocal Music.

* See page 651.

THIRD CLASS.

Read the Gospel of St. Luke.
Catechism, with Scripture Proofs, as far as the Lord's Prayer. (Sinclair.)
Easy Scripture History; Lives of the Patriarchs.
Arithmetic, including the Compound Rules.
Secular reading, with Dictation.
Definitions of the leading Parts of Speech.
Geography of England.
Linear Drawing; Vocal Music.

FOURTH CLASS.

Read "Miracles and Discourses of our Blessed Saviour."
Catechism, as far as the Decalogue, with Scripture Proofs.
Arithmetic, four first rules and Reduction.
Easy definitions of Geography—Land, Water, &c., illustrated by an Outline Map.
Secular Reading, with Spelling.

FIFTH CLASS.

Read "Parables."
Catechism, as far as the Creed.
Arithmetic—Addition, Subtraction.
Secular Reading, with Spelling from the Reading Lesson.

SIXTH CLASS.

Broken Catechism.
Reading, with Spelling.
Arithmetic—Notation, Numeration, and Addition.

II. SCHOOL DISCIPLINE.

Under the term *discipline* may be included all that has reference to the *moral* government of the school.

"All the means of discipline," says a French writer, "may be reduced to two heads; those which are designed to maintain order, which include silence, obedience, cleanliness, a becoming carriage, politeness, and general good behavior; and others whose aim is to accustom the pupils to application, which again supposes attention, eagerness to repair to school, and zeal in the performance of duty."

I. The points of discipline to which a master should pay strict attention, included under the first head, are such as the following:—

1. *To be very particular in securing Regular and Punctual Attendance.*—The fault of bad attendance is, without doubt, to be attributed more frequently to the parent than to the child. The teacher should therefore impress upon parents, as often as he can, their duty in this respect. The printed rules of the school, which are generally given out on the admission of children, should set forth in a prominent manner, the consequences of irregular attendance. In the case of any child being *absent without leave*, it will be found necessary to send a ticket of suspension to the parent; and in the event of the notice being disregarded, nothing remains but to exclude the child from the advantages of the school. Painful though it must be to dismiss a child for the fault of its parent, such a step is absolutely necessary for the sake of general good discipline.

2. The master should use every effort to obtain good order in his school, by suppressing all unnecessary noise, especially talking, loud reading, &c., and by establishing such plans for the mechanical working of the classes as are least liable to cause confusion in the room.

A system of drilling, similar to that practiced among soldiers, will conduce very much to good order, and will likewise teach the children the duty of ready obedience to their teacher's commands. The exercises must however be rapidly and promptly performed. Bad drilling is worse than none, and will be likely to produce the very opposite of the desired result. When it is necessary to stop the school for drill or for any other purpose, a signal may be given, either by sounding a small whistle, or by pronouncing the word "stop," in a sharp and decided tone of voice. Before a teacher commences any lesson in a class, he should drill the children into good order, taking care, among other things, that they stand back to the form with their feet placed firmly and closely together on the floor; that they do not crowd together, and that they sit at equal distances; that the same number of children occupy the side forms, &c., &c. When the lesson is being read, the books should be held so as to rest on the palm of the left hand, the right hand being placed behind the back, and only used when a leaf requires to be turned. The orders for drilling are generally such as the following: "Stand," "Sit," "Hands up," "Down," "Behind," "Shoulders," "Right hand up," "Left," &c., "Turn," "Front," "Collect pencils," "Slates," &c.

When there is a play-ground, the children may with much advantage be drilled occasionally in easy military evolutions, as slow and quick marching in lines, wheeling, &c., &c.

3. The greatest reverence and attention ought to be observed during all the religious exercises of the school.

4. The master should by every means in his power, direct and indirect, encourage among his pupils a hatred of all those actions which openly offend morality, such as falsehood, equivocation, dishonesty, premeditated revenge, petty quarrels, &c., and should constantly and earnestly impress upon them the opposite duties.

5. The children should be taught to pay proper deference to those who are placed over them in the school, whether the clergy, the other school-managers, or their ordinary teachers. They should never be allowed to pass any of them, either in or out of school, without making some customary obeisance. They should also be taught to render due respect to the place in which they are instructed. Neither boisterous mirth in the school-room, nor running over desks and forms out of school hours, should be permitted. When any child wishes to address a remark to the teacher, or to ask a question, he should in the first instance show, by holding up his hand, that he desires leave to speak.

6. Among the other points of discipline to be observed, are those which refer to personal cleanliness and neatness, and to the due preservation of the property belonging to the school. No child should be allowed to attend school with unwashed face or hands, uncombed hair, or dirty and ragged clothing. All books and school materials should be used with proper care and returned to their places after use. The room should always present a neat and tidy appearance, and, in short, those arrangements which affect the discipline of the school should fulfill the Apostle's precept, "Let all things be done decently and in order."

II. The means of discipline comprised under the second head are those whose aim is to accustom children to application and zeal in the performance of their various school duties. They include emulation and the taking of places, rewards, punishments, &c.

1. *Emulation.*—Emulation, although objected to by some persons on moral

grounds, and as being contrary to the spirit of Christianity, is, more or less, almost universally practiced in schools. One plan pursued is the following: When any child in a class has committed a blunder, he who stands next to him (having first signified to his teacher by holding out his hand that he wishes to speak) is allowed to answer, and if right to take the higher place. If *he* should give a wrong answer also, those below are allowed to try, according to their turns, and the boy who gives the correct answer takes precedence of all those who have failed.

Another mode of causing emulation among children is by giving *rewards* or *prizes*. This plan is, however, far less common now than formerly. The necessity which once existed for such extraneous inducements, intended as they were to soften the rigor of an imperfect and unnatural system, is now happily passing away. It is to be hoped the time is at hand when children will not look upon going to school as the greatest hardship of their existence. The inattention which is so often complained of is more frequently the fault of the teacher than that of the child. Let the teacher make his lessons interesting to his pupils; let him awaken in them a natural curiosity and a desire for new information; and he will soon find that there is but little necessity for artificial means of emulation, such as prizes, medals, and other rewards.

In those schools in which it is still thought requisite to give rewards, they should mark something more than mere progress in learning. Great idleness and carelessness, combined with natural talent, will often rise above the most unwearying perseverance joined with inferior parts; it would therefore be manifestly unjust to reward the child who, notwithstanding his general inattention and indisposition to study, has been enabled merely by natural superiority to excel his more hard-working companion. Good behavior, diligence, and application to learning, are the qualifications which appear *most* to deserve any extraordinary advantages which a school may have to bestow. It is, however, very difficult to arrange any system of rewards without exciting feelings of envy in the unsuccessful pupils, and of dissatisfaction in the minds of those parents whose children have not obtained distinction. Upon the whole, masters will do well to dispense with rewards, by striving to make the instruction given in the school so attractive as not to require their use.

Punishments.—In this place it appears necessary that a few words should be said in reference to *punishments*. Under the most judicious master, and in the best organized school, instances will occasionally be found of willful misconduct and disobedience, determined and repeated inattention to studies, and utter disregard of admonition and advice. When any such instance occurs, it is absolutely essential that the master should have at his command such means of correction as shall at least prevent a *speedy* repetition of the offense. It seems almost needless to remark that the punishment should always be proportionate, and of the kind best adapted to the fault which has been committed; and that no vindictive feeling on the part of the teacher should accompany its infliction. Some persons think that a considerable interval should elapse before the punishment is applied, while others hold that no time should be lost in carrying out such measures as will be likely to bring the refractory pupil to a better state of mind. The teacher will be able to judge for himself, according to the circumstances of any particular case and his own disposition to sudden excitement, which of these two plans may be adopted with the best hope of producing the desired reformation.

In connection with the use of corporeal punishment, it will be well to observe the following cautions:—

1. Never to punish with the *hand*, but always with a thin, flexible *cane*.

2. Never to use the *cane* as a pointer, or for any purpose except that for which it is designed.

3. Never to punish on any part of the body which may be likely to receive permanent injury from the application of the cane. The palm of the hand appears to be the most appropriate. Leaving a mark upon any part of the body should be carefully avoided.

4. Never to allow the monitors or the subordinate teachers the use of the *cane*.

5. Never to torture children by making them keep the body in any inconvenient position for a long period of time, as by holding up the hands over the head, &c., &c. Kneeling as a punishment is also highly objectionable.

The plan of setting *tasks*, or, as they are sometimes called, *impositions*, which involves confinement in school after the ordinary hours of study, if used as a discipline, is generally considered objectionable on account of its tendency to associate the very attendance at school with the notion of punishment. There are, however, other secondary modes of discipline, such as making the offender lose his place in the class, or degrading him to a lower division of the school, which may be resorted to before the actual infliction of bodily pain.

The following remarks by Bishop Short, on the subject of secondary punishments, are well deserving of attention:—

"By the term secondary punishment we mean such punishments as derive their whole force from being inflicted as punishments. One child may feel a beating more acutely than another, but the blow is in itself a punishment. Whereas the being placed on a bench, and exposed to the gaze of the other children, may be regarded as a punishment or a reward, according to the manner in which it is done. There must be punishments as well as some species of reward; and as the frequent use of actual punishments will generally injure those on whom they are inflicted, and will gradually destroy their force, it is necessary to establish a scale of secondary punishments, which, by being judiciously varied, shall continue to be esteemed punishments without being injurious to those on whom they are imposed. The least severe class of punishments are those which only arrest the attention of the offender, and are immediately discontinued. While these continue to be effectual, we shall have no need of proceeding to any further severity. While the eye of the master, or of the monitor, will command respect, it is not necessary even to speak. While the voice is obeyed, we need not resort to any secondary punishments. While small secondary punishments are effective, we need not have recourse to severe ones. If severe punishments of a secondary sort do not produce their effect, we must change them; and when our resources are exhausted, we must ultimately betake ourselves to actual inflictions; for discipline must be preserved at any expense."

To assist in carrying out the mechanical points of discipline in large schools, it is usual to appoint one of the senior pupil-teachers or monitors to the office of usher.

Among his duties may be mentioned the following:—

1. To see that the children assemble in the morning and afternoon without noise and confusion.

2. To drill the classes collectively before prayers, and at other times in the day when it may appear necessary.

3. To make up the attendance and absence registers of the whole school.

4. To watch the change of classes from desks to squares, &c., &c.

5. To look after the covering of books, and to see that the boxes are kept tidy. To pay attention also to the general order and neatness of the school-room.

6. To dismiss the school.

When not engaged in any of the foregoing duties, the usher should assist in teaching a class, subject to the direction of the master.

III. QUALIFICATIONS AND DUTIES OF THE TEACHER.

The requisite qualifications for a teacher may best be estimated by considering the nature of what he has to teach.

In reply to the question, "To what end do we seek to educate the poor man's child?" Mr. Coleridge remarks: "Is it not to give him just views of his moral and religious obligations, his true interests for time and eternity, while at the same time we prepare him for the successful discharge of his civil duties—duties for which, however humble, there is surely some appropriate instruction? Is it not to cultivate good habits in a ground of self-respect—habits of regular industry and self-control; of kindness and forbearance; of personal and domestic cleanliness; of decency and order? Is it not to awaken in him the faculties of attention and memory, of reflection and judgment—not merely to instill knowledge or supply the materials of thought, but to elicit and to exercise the powers of thinking? Is it not to train him in the use of language, the organ of reason and the symbol of his humanity? And while we thus place the child in a condition to look onward and upward—while we teach him his relationship to the eternal and the heavenly, and encourage him to live by his faith—do we not also hope to place him on a vantage-ground with regard to his earthly calling?—to give to labor the interest of intelligence and the elevation of duty, and to disarm those temptations by which the poor man's leisure is so fearfully beset, and to which mental vacuity offers no resistance?"

To qualify a person for the adequate performance of such high and responsible duties as those which have been mentioned, it has for some time been obvious to those who are interested in the cause of education, that a course of previous training is, in ordinary cases, absolutely necessary.

He must, *first and above all things*, possess sound moral and religious principles; he must have a natural aptitude for teaching, and a fondness for children; he must be ready to exercise patience and forbearance, and to sympathize with the peculiarities of childhood. He should not be deficient in bodily vigor and activity; and should ever be on the look-out to extend the knowledge, both intellectual and mechanical, which he has acquired during his course of training. And, to descend somewhat more into particulars, he ought ever to have before him this solemn truth, "that it is his business to teach the children under his care their duties toward God and man; to instill into their minds correct principles; to train them in habits of cleanliness, order, and punctuality; and to inspire them with a love for what is good and amiable, and a corresponding hatred for those things which degrade human nature." In doing all this, however, he must depend chiefly on the force of his own *example*—more than on his positive teaching. He should, therefore, be regular and punctual in his attend-

ance on public worship, and in all other religious observances. He ought to be reverent in his use of the Sacred volume, and in conducting the devotions of the school, if he wishes to see his pupils evince a reverence for holy things; and in the same way his own conduct should be the pattern by which the children are instructed in the due regulation of the affections and the performance of their social duties. His own habits ought to correspond with those which he wishes to teach. Does he wish to make his pupils regular and punctual? He must himself practice regularity and punctuality. He should be in the school some minutes before the time fixed for prayers. All his arrangements in the school-room, from the most important down to the minutest particular, must be, as it were, so many silent models for imitation, if he desires to make his pupils orderly in their habits. To induce his pupils to be clean and tidy in their persons, he should pay the most scrupulous attention to his own appearance, avoiding all extravagant display, and endeavoring to place before them in this, as well as in all other respects, a pattern which shall be worthy of their closest imitation.

To these remarks it may be added, that he should strive to preserve, as far as he can, a perfect command over his temper; never to exhibit petulance or ill humor if his pupils do not appear to realize that benefit from his teaching which he considers they ought to have received. An unfortunate child has often been punished for alleged inattention or stupidity, when the real fault has been in the teacher; because either his manner has been listless and wearisome, or his explanations have failed to reach the child's comprehension.

With regard to the *attainments* necessary for a National schoolmaster, it is impossible to fix any particular limits. No amount of qualification in this respect, uncombined with *aptitude in teaching*, can make a good master; although it is most certain that the more thoroughly a judicious and intelligent teacher is acquainted with the subjects which he has to teach, the better will he be likely to convey a knowledge of them to others. In addition to an accurate and extensive acquaintance with the precise branches to be taught, he should possess a good fund of *general information*, that he may be ready to turn to account any thing which may occur in the course of his lessons, either from the answers of the children, or from any collateral knowledge which the subject itself may suggest. He should constantly endeavor (no matter how highly qualified in regard to acquirements he may be on entering his profession) to increase his knowledge by private study. He should spend some time daily, out of school hours, in the preparation of lessons, and should ever be on the watch how he may acquire greater readiness in conveying useful information to his pupils.

IV. TEACHING.

The different forms which instruction may take, both with respect to the teacher and the scholar, have given rise to the term "Methods of Teaching." These methods are often referred to in educational works by such titles as the following:—"individual," "mutual," "simultaneous," "synthetical," "analytical," and "catechetical" methods.

[*We omit altogether what follows under this head, as the explanation of these methods will be found in the chapters given from Currie, Morrison, and others.*]

V. RELIGIOUS INSTRUCTION.

The highest department of religious education is, of course, Holy Scripture.

Some portion of the Bible should be read daily; not, however, as a *reading* lesson, but as an exercise intended to improve the minds and hearts of the children. It is not meant that no attention need be paid by the teacher to the actual reading of the sacred text: on the contrary, the strictest care should be taken that the children read it with intelligence, proper emphasis, and a due reverence for the importance of the subject. All that is intended is a caution against the use, too often made, of the Bible for teaching mere *reading and spelling*, and its consequent degradation to the level of an ordinary class-book.

It has been already remarked that the reading of Holy Scripture should be preceded by the use of a collect—that, for example, for the Second Sunday in Advent. During the reading of any chapter, the teacher should carefully notice every thing which requires explanation—such as names of persons, places, (these should be pointed out on a map,) allusions to previous history, Eastern customs, prophecies, types, &c.; and when the reading is finished, he should examine the class in order to ascertain how far his pupils have profited by the exercise in which they have been engaged.

In addition to this method of teaching the truths contained in the Bible, lessons may be given to individual classes, or to combined sections, in a catechetical form, *without previous reading*. For such instruction the historical parts of Scripture, the lives of eminent persons recorded in Holy Writ, our Saviour's parables, &c., are appropriate subjects. The teacher should be careful in these lessons not to run into mere matters of detail; he should, as he passes along, clear up difficulties, deduce principles, and give to the whole, as much as possible, a religious and moral application. It must be remembered that "names and facts are chiefly useful from their connection either with doctrines or moral rules; that the use of a proper name is to designate an individual of whom certain actions and characteristics are to be known and remembered; and that, if no actions or characteristics are suggested by the name, no place for it in the memory is required."

In reference to the other subjects of religious instruction which should be taught in National Schools, the writer is glad to have it in his power to quote the language of one who, from his high position in the Church and his close acquaintance with educational matters, must rank as very high authority:*—

"Next to the Bible comes our authorized commentary upon it, the Book of Common Prayer, and, in particular, the Catechism, which contains a summary of Christian doctrine specially provided for the young. This venerable formulary must of course be thoroughly committed to memory; but, in order that it may be understood, additional questions and explanations will be necessary. In any work drawn up for this purpose, the general arrangement of the Catechism should be made clear, and the reasons stated for the order in which the several parts or sections follow one another. Opportunity should be taken for defining technical terms, such as grace, faith, absolution, justification, adoption; till these terms are understood, no distinct ideas of Christianity can be conveyed. An important rule to be observed in the process of catechising is to make the children answer, as much as possible, in their own words; for this purpose, the subjects treated of should be divided into a great number of questions, so that the answer to each may be given in a sentence consisting of a single clause, which is as much as children can in general compose extemporaneously. That

* Letter from the venerable Archdeacon Sinclair, when Secretary of the National Society, to a School Manager. See Report of National Society for the year 1842.

every member of the Church should know something of its constitution, is among the clearest of axioms: and yet this truth has not hitherto been practically received. Even in the higher ranks of society, men of useful knowledge and literary eminence are to be found who have no idea of what is meant by ecclesiastical polity, and can give no reason for the particular form of government and rules of discipline retained in the Church of England. It can not, therefore, be a matter of surprise that among the lower orders a definition of the word Church, as meaning a spiritual society, with peculiar duties and privileges, and with duly constituted officers, should, in many cases, be rejected or imperfectly understood.

The whole subject is too extensive to be included in elementary instruction; but young persons may be expected to understand so much of it as can be directly illustrated from Scripture. They may, for example, sufficiently comprehend the declaration in the original—"It is evident unto all men, diligently reading the Holy Scripture and ancient authors, that from the Apostles' time there have been these orders of ministers in Christ's Church—bishops, priests, and deacons."

Similar in effect are the instructions to government inspectors on the subject of religious education in schools, which were issued with the sanction of the late Archbishop of Canterbury, and which remain still in force.

The inspectors are required to ascertain, "with especial care, how far the doctrines and principles of the Church are instilled into the minds of the children; and whether the Catechism and Liturgy are explained, with the terms most commonly in use throughout the authorized version of the Scriptures."

Among other subjects connected with the religious instruction in schools, may be mentioned *private* prayers for morning and evening; prayers to be said on entering and leaving church, and graces to be repeated before and after meals, (all of which should be regularly and carefully taught as home lessons;) texts illustrating the Church Catechism, the Liturgy, and the leading articles of religion, and easy sacred poetry.

In the lower classes the religious teaching must be, for the most part, *oral*. It should be adapted to the capacities of the children for whom it is intended, and should, as much as possible, have reference to their circumstances in life. For those who are very young, instruction can not be made too simple. When the child is sufficiently advanced to commence learning the Church Catechism, the most copious explanation, and every available mode of illustration consistent with the dignity of the subject, should be employed. The exact and intelligent character of the language employed, the meaning of words and phrases, and the punctuation of sentences, should receive particular attention.

The following scheme, arranged for successive classes, will exhibit the order in which the chief points connected with religious subjects may be taught in National Schools:—

1. Easy questions on Divine truths—Who God is; His all-seeing nature; His love and care for his creatures; duty of praying to Him; *The Lord's Prayer*. Appeals to the child's sense of right and wrong. Simple stories from Scripture, illustrative of the duties of children; our Lord's example of obedience to parents, &c.; Samuel's early piety; the judgment upon children who mocked Elisha; our Lord's consideration for children.

2. Easy lessons on matters of belief, extracted from the Apostles' Creed. Meaning of the word Bible. The divisions of the Bible, Old and New Testament. The Gospel. *Scripture History*.—Some account of the Creation; our first

parents; the fall; first promise of a Saviour; lives of antediluvian patriarchs. Further account of our blessed Saviour, his miracles, &c. Easy lessons on duty to God and to our neighbor—illustrations from our Lord's parables.

3. The Apostles' Creed more fully explained, with the question from the Catechism, "What dost thou chiefly learn in these articles of thy belief?"—meaning of the words "created," "redeemed," "sanctified." *Scripture History.*—The Deluge. Patriarchal History. The Exodus. Giving of the Law. Further lesson on duty, derived from the Ten Commandments. Continuation of lessons on the Gospels—names of the Apostles, &c. History of our Lord—His parables, &c. Geography of Palestine, with some account of Jerusalem, the temple, Jewish customs, &c.

4. Baptism explained as a covenant. What is your name? Scriptural authority for giving names at baptism; godfathers and godmothers. The Ten Commandments further explained, and compared with the paraphrases in the Church Catechism; revisal of parts already learned, with fuller explanation of the Creed. *Scripture History.*—Revisal, with history of the Israelites under Joshua and the Judges. Allusion to types and prophecies respecting our Saviour, and their fulfillment. History of our Lord to the time of his ascension; the period of his life on earth compared with cotemporaneous ancient history. The Roman emperors. Political divisions of Judea; government of Pilate. Fulfillment of the prophecy of Jacob. Genesis xlix. 10. Jewish sects.

5. The sacraments. Baptism as a sacrament. The sacrifice of the death of Christ, how typified. The fulfillment of the Jewish law in the coming of Christ. Feasts of the Jews. *Scripture History.*—The kingdoms of Israel and Judah, united and separated, to the time of the Babylonish captivity; the history of the early Church, as recorded in the Acts of the Apostles; God's judgments on the Jews—the destruction of their city and their dispersion compared with prophecy. The constitution of the Christian Church—bishops, priests, deacons. First persecutions; St. Paul; his history; apostolical journeys, and the foundation of churches; the Epistles, their authors, to whom written, and why.

6. The Church Catechism complete, with full analysis and Scripture proofs. General Scripture history, with some account of the history of the Jews after the captivity. The connection of the Old and New Testaments. Epitome of early Church history; names of the principal Churches, and by whom founded; early fathers whose writings have come down to us. Apostolical fathers. Continuation of Church history—introduction of Christianity into our own island; early British Church; the Reformation, &c. The history of the Book of Common Prayer; explanation of its contents, with Scripture proofs.

The foregoing scheme contains some of the most prominent of those points connected with religious instruction with which young persons should be acquainted before they leave school. It has been drawn up rather for the purpose of suggesting the order, than of giving even an approximation to a complete list of religious subjects.

The following lesson will afford further illustrations of the remarks which have been made on religious teaching:—

Lesson on one of our Lord's Parables.

INTRODUCTORY.

What is the meaning of the word PARABLE?

The word from which *parable* is derived, means, to place side by side, and thus *to compare.*

A parable is a narrative of what has happened, or might have happened, in this world, told for the purpose of conveying some religious or moral lesson. "An earthly story with a heavenly meaning." The method of teaching by parables

was very common in ancient times. Refer to instances in the Old Testament, as that of Nathan to David; and to heathen writers, Æsop's "*Fables.*" If the narrative be not literally true, there is no *lie* in telling it, because the teacher does not tell it with any intention to *deceive.*

The design of teaching by parables was—

1. To convey truth in a manner interesting to the mind, and to teach by appeals to the *senses.*

2. To convey some personal rebuke, in such a way as to bring it home to the conscience without giving offense, *as Nathan did to David.*

3. To conceal from one part of the audience what it was intended the other part should understand, as was the manner of our Lord with his disciples in the presence of the Jews, by parables which the latter could not understand.—St. Mark iv. 33; St. Matt. xiii. 13–16.

The parables of our Lord are remarkable for their clearness and simplicity. They are generally taken from the affairs of common life, and are intelligible even to the most uneducated.

Parable of the Good Samaritan.—(St. Luke x.)

DIVISION OF THE SUBJECT. NOTES AND METHOD OF EXPLANATION.

I. *The circumstances under which the Parable was delivered.*

A certain lawyer had proposed a question to our Lord. St. Luke x. 25. The lawyers or scribes were public writers, and expounders of the law. (Comp. St. Matt. xxii. 25, with St. Mark xii. 28.) The lawyer's design was to "tempt" Christ, to entangle him in his discourse. See also St. Matt. xxii. 15, 23; St. Luke xi. 53, 54. This most important question was proposed also by the young ruler, St. Mark x. 17; by our Lord's disciples, St. John vi. 28; and by the jailor of Philippi, Acts xvi. 30. Our Lord refers the lawyer to the law of which he was a teacher. (Compare St. John iii. 10; Rom. ii. 21.) He readily replied in the words of Deut. vi. 5; Lev. xix. 18. The former passage was one of those written on the phylacteries, and was daily read in the Synagogues. His reply gained our Lord's approbation; as also on another occasion, St. Mark xii. 34. The narrow notions of the Jews leading them to despise all who were not the natural descendants of Abraham, (St. Matt. v. 43,) and to pride themselves on this subject, (St. John viii. 33, St. Matt. iii. 9,) prompted the question, "But who is my *neighbor?*" To answer this question, and to correct these selfish principles, was the design of the parable.

II. *The Parable.*—St. Luke x. 30–35. (*Elicit from the children the narrative in their own words.*)

The scene laid with great propriety in the road between Jerusalem and Jericho. (*Point out the places on the map.*) The country rocky and mountainous, and very much infested with robbers. Recently, according to Josephus, Herod had dismissed about 40,000 men, who had been engaged in the buildings of the temple, and a large part of them had become highwaymen.

(Explain who was a *Priest*, a *Levite*, a *Samaritan*,) and show why our Saviour selected each of these characters. Refer to the state of feeling which existed between the Jews and the Samaritans, and its origin. See St. John iv. 9, viii. 48; St. Luke ix. 51, &c. Our Saviour, on one occasion, commended the conduct of a Samaritan in the presence of the Jews, St. Luke xvii. 17, 18, to show them the unreasonableness of this enmity, and doubtless for the same reason introduced a Samaritan in his parable.

III. *The lesson our Lord intended to teach.*

Our Lord's question after the parable, and the lawyer's answer, will suggest the train of thought best calculated to deduce the moral lessons which were intended to be taught. We may learn—

1. That the law must be obeyed in its spirit as well as in the letter. See our

Lord's Sermon on the Mount, St. Matt. v., &c.; Acts xvii. 26. Proximity of abode is not what constitutes neighborhood in the sense of the precept, "Thou shalt love thy neighbor as thyself." Every human creature is our neighbor.

2. That we must practice self-denial in order to do good to others.

3. That we must love and do good even to our enemies; St. Matt. v. 43, 44; Rom. xii. 20, 21.

4. That it is our duty to perform acts of mercy for all men, even if we become acquainted with their calamities only in an accidental manner.

5. That religious differences must not prevent us from assisting our fellow-creatures when they require our help. The Jew and the Samaritan were violently opposed to each other in matters of religion.

VI. READING, SPELLING, GRAMMAR, AND ETYMOLOGY.

It must be acknowledged by all who are acquainted with National Schools, that a great want of skill prevails with regard to the art of *teaching to read*. Among the defects, the following may be mentioned:—

I.—With regard to the *pronunciation of letters*, as—

a. The vowel sounds imperfectly or incorrectly made long where they ought to be short, and *vice versa*.

b. One vowel sound substituted for another, as that of *e* for *a*, which is a very common error.

c. The interchange of *v* for *w*, and *w* for *v*.

d. The omission of the letter *h* where it ought to be aspirated, and the using it where it either does not exist, or ought to be silent.

e. The addition of *r* at the end of words ending with vowels; as *sawr* for *saw*, *Elizar* for *Eliza*.

f. Changing the sound of *g* to that of *k*, as *somethink* for *something*.

g. Changing the termination *en*, *ain*, *eign*, into *ing*, as garding for garden; mounting for mountain; sovering for sovereign.

II.—With regard to the *pronunciation of words*, as—

a. The omission of small words altogether.

b. Imperfect utterance or slurring over small words.

c. The accent placed on the wrong syllables of words.

d. No distinct enunciation of the *last syllable* in each word.

III.—With regard to *emphasis*, as—

Being wrongly placed. Pronouns and prepositions are the words on which generally too much emphasis is laid: such words never require to be strongly marked unless they are placed in opposition. The same may be remarked of words which are sometimes called *auxiliary verbs*.

IV.—Too rapid utterance of words, and inattention to stops.

V.—Wrong expression.

The principal methods of teaching to read are—the *alphabetic* method, the system of *Jacotot*, the *phonic*, and the *phonetic* methods.

1. The alphabetic method is the oldest and still the most general plan of teaching by spelling. This method, in its original features, was purely *mechanical;* but it has been modified of late years to a great extent, and a system has been based upon it in which the *intellectual* element receives due consideration. The author of the "*Edinburgh Sessional School Book*" was one of the first to introduce improvements upon the old method, and a very minute account of the plans which he adopted is to be found in his work. The first process consists in committing to memory the names of the letters of the alphabet. This

initiatory step is by some considered unnecessary, inasmuch as the names of the letters do not to any extent correspond with their sounds; but it nevertheless does appear *natural* that the symbols of which written language is composed should be learnt at the outset, if only to increase the facilities for verbal communication between teacher and pupil. Instead, however, of making children blunder over the alphabet for some two or three years, in almost hopeless drudgery, its acquisition under the modern infant school system is made to partake more of an amusement than a task. The plan adopted is to distribute a number of loose letters upon a board placed horizontally on the floor, in the presence of a class of children who are seated in a gallery. A printed alphabet, with letters of corresponding appearance, is mounted upon an easel in front of the class, and the teacher commences by pointing to one of the letters on the mounted alphabet, and asking, "Who can find me a letter (from among the detached letters on the floor) like this?" A dozen little hands are immediately thrust out, and the child selected by the teacher comes down from the gallery, takes up the letter, and, having given it to the teacher, returns to his or her place in the gallery. If the child has made a mistake, the same letter is again placed upon the board, and another child is allowed to try; but if the letter taken up by the child be correct, the teacher holds it as near the letter originally pointed at as he can, in order that the children may observe the resemblance. The next step is to select a child to name the letter; and when this has been done, it is named by the whole class simultaneously, and the letter is then restored to the place from which it was taken. During this exercise the teacher should lead the children to a correct pronunciation of the different letters, taking especial care with the vowel sounds. He might also impart additional interest to the lesson by calling the attention of the children to the visible forms of the letters, and comparing them with shapes that are familiar to their sight. A classification of the letters should be used, as—

a. Letters composed of right lines;
b. Letters composed of curved lines;
c. Letters composed of right and curved lines;

an arbitrary adherence to the order in which the alphabet is usually printed, being by no means either essential or desirable.

The next step, after teaching the alphabet, is to instruct in the reading of *words of two letters*. At this point, to revert to the old plan, children were formerly required to rhyme over every possible combination of two letters, first the different vowels with a consonant prefixed, as *ba, be, bi, bo, bu, by; ca, ce, ci, co, cu, cy,* &c.; and then all the combinations of the vowels with a consonant subjoined, as *ab, eb, ib, ob, ub; ac, ec, ic, oc, uc,* &c. The plan now adopted is to begin with simple sentences, the words being composed only of two letters. By degrees, words of three letters in easy combinations are introduced, until the children acquire facility in reading simple monosyllabic sentences. For these reading lessons, sheets pasted on board are generally used, the class being taught collectively. When the children are able to read words of one syllable, easy reading *books* may be supplied to them individually, and they may then be expected to follow each other in class, according to the order of the sentences, and to obey the instructions of the teacher without having either the words or letters specially indicated to them by the pointer.

It is almost needless to add that the successive steps in the pupil's progress

must be carefully graduated. From easy words he must proceed to those which are more difficult, not necessarily from monosyllables to dissyllables, and from dissyllables to trisyllables, &c., because some words of two or more syllables are less complicated in their form than others of one syllable; but from words which are simple in their construction to those which are irregular in their form and pronunciation. In the selection of such lessons the teacher need not trust to his own judgment; good reading-books can now be obtained at every school depository.

2. In the system of Jacotot, the pupil is at once instructed in reading words at sight, without reference to the letters of which they are composed. The teacher commences by reading slowly from an easy narrative, making the learner repeat each word after him. Thus the pupil learns to recognize words by having them constantly presented to his sense of sight, and so by degrees he becomes able to pronounce them at once as they occur in his reading lessons. In this method, which is not however in much use in this country, the subject matter of the sentences is rendered the more interesting from the use of familiar illustrations and drawings.

3. The *phonic* method discards the *names* of the letters altogether, and substitutes for them only their *sounds*. It consists in giving each letter, taken by itself, as much as possible the sound which it has when combined with other letters. This plan, which is much practiced in continental schools, would be very much simplified if the different letters always retained the same sound; but, as is well known, the simple sounds of our language are nearly double the number of signs or letters which are to be found in our alphabet.

4. To obviate the difficulty just alluded to, the *phonetic* system sets before the learner a new alphabet, including a separate symbol for each elementary sound. But experience goes far to show that none of the advantages claimed by the phonetic method will counterbalance the confusion arising from the use of two alphabets, while the multiplication of symbols must have a bad effect upon the pupil's progress in correct orthography.

Whatever plan may be adopted, it is certain that, if we wish to teach children to read well and with proper expression, we can not begin too early to make them attentive to the meaning of what they read, and with this object in view they should be allowed to read only what they are able to understand by the help of verbal explanation on the part of the teacher. To accustom them to give the proper tone and emphasis to their reading, and divide the sentences according to their meaning and punctuation, they should from the first be required *to read as they speak;* and for this purpose should read the sentences over and over again, until they understand them thoroughly, and can read them intelligently. The teacher may easily ascertain whether the pupils understand their reading lessons, by requiring them to render what they have read into other language, and this he may easily make them do by a process of catechizing. To make them read with intelligence, he may from time to time use the *simultaneous* method, reading himself first a whole sentence, or a clause only, and then requiring the children to read the same words with a corresponding tone, emphasis, and modulation of the voice. In using this plan, however, it is highly essential that the most perfect order should prevail in the class. Every eye should be upon the sentence, and every ear should be ready to catch the teacher's manner of reading; and when the signal has been given for the class to read the passage, every voice should commence at the same moment, so that

a perfect uniformity of utterance may be maintained. The voices should of course be as much subdued as possible, in order that unnecessary noise may be avoided. Without attention to these particulars, the simultaneous method will rarely be found to succeed. The plan is best adapted to class-room teaching.

The remarks which have been made with regard to the early reading lessons will apply with equal force to more advanced instruction in this branch of education. It is necessary in reading any written composition, to observe but *one general rule*, viz., to require such an expression of the various words, and such attention to the different stops and pauses, as shall best represent the meaning which the author intended to convey. As the pupil advances, the teacher should require him to analyze his reading lessons for the purpose of finding out the principal thoughts contained in them, and to reproduce them either by writing or recitation, so that he may acquire some experience in composition.

To secure the attention of the children, the teacher should be constantly offering remarks upon the different words and phrases as the *lesson* proceeds. The primary explanations should of course refer to the matter which is literally contained in the lesson, and to the meanings of words; but it is not at all desirable that the explanatory process should stop here. The passages which can actually be gone over in school must necessarily be very few and limited, and the *direct* information contained in them must be extremely scanty. There are, however, few lessons in which a considerable stock of general knowledge may not be introduced, the greater portion of which would, but for this channel, most probably be altogether lost to the children.

On Spelling.—One of the best methods of teaching children to spell is to employ the reading lesson, and to go through all the words, both long and short, as they occur. The plan of giving columns of spelling to be learnt by heart is now generally exploded; as is also that of making the child combine succeeding syllables with those which went before in the same word.

The next essential exercise in teaching to spell is *dictation*. The teacher gives out a sentence to be written by each of the children, either on slates or books, and when it is written, takes means to ascertain how far in each case the words have been correctly spelled. Dictation should be begun early, that is to say, as soon as the children can read simple sentences, and can put together letters in writing. There is generally a great mistake in the mode of giving dictation exercises. Teachers are apt to think that the object is to make children write rapidly more than to spell with ease and correctness. Great care should therefore be taken that every necessary explanation is given before the children begin to write. For this purpose the whole sentence should first be read, that the children may understand its general bearing: then the teacher should begin the sentence, reading every word slowly, *but never more than once*, until the whole is completed. He should take care that sufficient time is given to think over the spelling of the words, though occasionally he may give some little encouragement and help in the orthography of those words which are of unusual occurrence.

In correcting dictation exercises, several plans may be employed. If there is sufficient time, the teacher may make a personal inspection of every boy's slate or book, and require that every misspelt word be re-written below the original exercise; or he may have each word of the lesson spelt aloud by the boys one after another, hands being extended to show whenever a mistake has been made. To prevent concealment of errors, the children may be required

to exchange slates with each other. Other plans may suggest themselves to the teacher; but whatever method he adopts, he is advised to keep the proper object of dictation lessons in view, viz., *the teaching of orthography*, and therefore to give sufficient time for the correction of mistakes.

With regard to the subject matter of dictation exercises, it will be sufficient to say that the reading lessons will serve as the best guide. In the lower classes, simple sentences containing words which are written nearly as they are pronounced will best answer the purpose. The middle classes may be made to write more difficult words, chiefly those whose spelling is indicated by their derivation, and sentences illustrating the rules of grammar. In the upper classes the dictation exercises may take a wider range, and may inculcate useful ideas on history, geography, &c.

It is a good plan to require the elder children to copy their corrected dictation exercises into a manuscript book: by this means they will, in the course of a little time, provide themselves with a stock of useful knowledge written by themselves, to which they will attach some importance, as being their own work.

Another method of teaching orthography consists in using a text-book containing, either in columns or in sentences formed for dictation, all the words in the language which are liable to be misspelled, such as—

1. Words similarly pronounced, but differently spelled.
2. Words similarly spelled, but differently pronounced and applied.
3. Words spelled and pronounced alike, but different in signification.
4. Words liable to be misspelled, either from the silence or unusual sound of one or more letters.
5. All words of unsettled orthography.
6. Practical rules for spelling.

Mr. Sullivan has provided a text-book entitled "*Spelling-book Superseded*," which is admirably adapted to the carrying out such a method as that which is above recommended.

On Etymology.—From the *spelling* of words we pass very naturally to their *meaning*. The plan now pursued in the best schools is thus explained by the Secretary of the National Society, in the Report for 1841:—"As soon as the child knows the alphabet, as soon as he is taught to put two letters together, he is made to define, either by an example or a synonyme, or by pointing to the object, every term which these letters compose. And that it may be practicable for him to do so, his first book of instruction discards even those monosyllables which have no signification. This process *gives* interest and animation to study even from its commencement, and enables the student to advance more rapidly both in the mechanical process of reading, and in the intellectual process of comprehending what is read. At a subsequent period, when this elementary instruction is completed, he is taught to divide compound words (which form the greater portion of our language) into separate roots and particles, and to give synonymes more abundantly than before, and to the full extent of which our language admits. A common example may be taken from the word *unprecedented*. An ordinary explanation of the phrase 'an *unprecedented* act' would be, that it meant an act such as no one had done before. The child of course would understand this definition at the moment, but would probably forget it before he met with the word again. Let his attention, however, be directed to the three component particles, *un*, *pre*, and *cede*; let him be asked the meaning of

un in composition, and be required to point out other words, such as *uncommon, uncivil*, in which *un* bears the same signification, 'not;' and let him be further asked for other syllables which as prefixes are synonymes with *un*, such as *in*, with its modifications of *ig, il, im, ir*, together with *dis, a*, and *non*, giving examples of each; namely, *ignorant, illiterate, immortal, irregular, disjointed, atheist, nonconformist*. Let him next be interrogated as to the force of the syllable *pre* in composition; and let examples be given, such as *previous, premature, prelude*, &c. Let the syllable *cede* be next considered; and when it has been shown that *cede* signifies in general *to go*, let the signification of its various compounds be required, including *precede, to go before; proceed, to go forward; succeed, to go or follow after; accede, to go toward; recede, to go back; exceed, to go beyond; secede, to go away;* intercede, *to go between*, &c. Synonymes for each of these words may, if time permits, be demanded, and a large acquaintance with the English vocabulary be acquired at a small expense of memory. During the whole of this process instruction and entertainment are combined. While the attention is kept alive, the understanding is exercised and improved. It is not words merely, but ideas, that are gained, and gained in the most agreeable manner, by tracing analogies, an employment instinctively delightful, as well as profitable, to the human mind."

On Grammar.—The leading principles of Grammar are now generally taught, like spelling and etymology, from the reading lesson. The parts of speech with their inflection, and the rules of syntax, are allowed to receive their illustrations from the words and sentences which have been previously read.

The following lesson may afford some suggestions as to the manner in which the parsing and analysis of the structure of a sentence may be carried out:—

Lesson on Grammar—Analysis of a Sentence.

"The prince who thus mounted the throne of England was one of the greatest men of the age."

Is the sentence *simple* or *compound?*

Why compound?

1. The prince was one of the greatest men, &c.

2. He mounted the throne of England.

What is the subject in the first clause?

What the *verb*, or copula?

What the *attribute*, or predicate?

In the second clause what is the nature of the verb?—Transitive.

What generally follows a transitive verb?—An object.

What is *the object* in the present instance?

What is the *grammatical* subject to the verb *was?*—The word *prince*

What is the *logical* subject?—The phrase, "*The prince who thus mounted the throne of England.*"

What may the additional words be called with regard to the grammatical subject?—*Adjuncts.*

Point out the adjuncts in the predicate.

Etymological and Syntactical Parsing of the Sentence.

[The] The definite article belonging to the noun *prince.*

Examination.—What is an article? How many articles are there? By what names are they called? What is the meaning of *definite? indefinite?* How many forms of the indefinite article are there? When is *a* used, and when *an?*

[prince] Common noun, third person, singular number, masculine gender, nominative case to the verb *was*.

Exam.—Define a noun. What is a proper noun? What a *common?* Why is "prince" common? Define person. Why is "prince" the third person? Define number. Why is "prince" singular? What is its plural? What is the rule for forming the plural? What are the exceptions? Define *gender*—masculine, feminine, neuter. What is the feminine to "prince"? Define case—nominative, possessive, objective. What nouns are nominative? How is the possessive formed? How do you distinguish objectives? Why do you refer to the verb?

[who] Relative pronoun, third person, singular, (to agree with its antecedent "prince," according to rule of syntax, which says, "pronouns must always agree with their antecedents,") nominative case to the verb "mounted."

Exam.—Define a pronoun. How many kinds of pronouns are there? Why is "who" *relative?* When is *who* the nominative to the verb? If *whom* were used, what would occur between the relative and the verb? Give examples of the uses of *who* and *whom*,—

The man *who* saw me.
The man *whom* I saw.

[thus] An adverb of manner, qualifying the verb *mounted*.

Exam.—Define an adverb. What are the principal classes of adverbs? Do adverbs qualify any other parts of speech? Give instances.

[mounted] A regular verb, transitive, indicative mood, past tense, third person, singular number, agreeing with its nominative *who*.

Exam.—Define a verb. When is a verb regular? When irregular? When transitive? When intransitive? Define mood. How many moods are there? Name them, and explain the meanings of their name by their use. Why is *mounted* the indicative?

Define tense. How many *tenses* are there? What are the *two?* How is future time expressed? Why is *mounted* the *past?* How do you know the number and person of a verb? Conjugate the verb *to mount* in the indicative mood, past tense.

[the) The definite article belonging to the noun *throne*.

[throne] Common noun, third person, singular number, neuter gender, objective case, governed by the transitive verb *mounted*.

Exam.—What other words govern the objective case? (For further examination, see the word *prince*.)

[of] Preposition.

Exam.—Define a preposition. What is the literal meaning of the word? What are prepositions *placed before?*

[England] Proper noun, third person, singular number, neuter gender, objective case, governed by the preposition *of*.

Exam.—Why is it a proper noun? Are proper nouns ever made plural? When they are made plural, what do they become? Give an instance, designating all persons who are called John by the phrase "*The Johns.*" What sort of noun is John?

[was] Irregular intransitive verb, indicative mood, past tense, third person, singular, agreeing with its nominative *prince*. (See examination on the verb *mounted*.)

[one] A numeral adjective, used *pronomically*.

[of] A preposition.

[the] The definite article.

[greatest] An adjective, superlative degree, qualifying the noun *man*.

Exam.—Define an adjective. How are adjectives inflected? Are they changed

like nouns on account of number? Mention an adjective pronoun which is so changed. What are the rules for forming the comparison of adjectives? What adjectives are irregular? What is the positive state of the adjective *greatest*?

[men] Common noun, third person, plural number, masculine gender, objective case, governed by the preposition *of*.

See examination on former nouns—Does *men* form its plural according to rule?

[of] A preposition.

[the] The definite article.

[age] Common noun, third person, singular number, neuter gender, objective case, governed by the preposition *of*.

VII. WRITING.

The mechanical plan of teaching children to write solely by imitation has been superseded in many schools by a more rational and intellectual system. The method newly introduced was the invention of M. Mulhäuser, of Geneva.

"The method of Mulhäuser consists in the decomposition of the written characters into their elements, so that they may be presented to the child in the order of their simplicity, and that it may copy each of them separately. The synthesis, or recomposition of these elements into letters and words, is the process by which the child learns to write. The method enables the child to determine, with ease, the hight, breadth, and inclination of every letter."

The points upon which oral instruction should be given are such as the following:—

(*a*) The posture of the body.

(*b*) The position of the book or slate.

(*c*) The manner of holding the pen.

(*d*) The rules which relate to the distances, form, inclination, and hight of letters in the different hands.

The following are a few of the most necessary rules:—

1. All letters to be equally distant from each other.
2. All letters (capitals and compounds excepted) to be of the same width.
3. All downstrokes to be uniform in thickness.
4. All upstrokes in small hand to be carried from the bottom of the preceding letter; in larger hands, from the middle of the letter.
5. Loop letters to be of the same hight above the line as capitals.
6. Loop letters below the line (as *y*, *g*, &c.) to be made the same length as capitals and loop letters above the line.
7. The letter *d*, and those letters which are sometimes made without loops, to be one-third lower than capitals.
8. The letters *t* and *p* to be half the hight of capitals.
9. At least one-eighth of an inch to be left between words.
10. At least three-quarters of an inch to be left between sentences.

VIII. ARITHMETIC.

"Number," says Dr. Mayo, "presents a most important field in which to develop and strengthen the minds of children. Its obvious connection with the circumstances surrounding them, the simplicity of its data, the clearness and certainty of its processes, the neatness and indisputable correctness of its results, adapt it, in an eminent degree, for early instruction. Arithmetical exercises tend to give clearness, activity, and tenacity to the mind: many an intellect that has not power enough for geometry, nor refinement enough for language, finds

in them a department of study on which it may labor with the invigorating consciousness of success."

An instrument called the Arithmeticon is generally employed in the child's first exercises in number, which consists of a wooden frame, traversed by twelve wires, on each of which are twelve sliding balls. Other contrivances are sometimes used, as collections of counters, beans, cubes, &c., but the Arithmeticon appears to be upon the whole most convenient for the teacher's purpose, although it might be advisable for the sake of variety to adopt occasionally other modes of illustration.

The manner in which the Arithmeticon is used may be briefly explained. The teacher moves *one ball* to some distance from the others, and pointing to it says, "*one ball*;" the children repeat after him, "*one ball*." Then he moves up another to its side, using the phrase, "*two balls*," which being duly repeated, another is added, and so on up to *ten*. By a similar process he is made to count up to one hundred, which is sufficiently high for the comprehension of a very young child. To make him the more familiar with the different numbers, he is frequently called upon to move the balls for himself. To give him the notion of *ordinal* as well as *cardinal* numbers, he is required to change the phrase *one ball, two balls*, &c., to *first* ball, *second* ball, &c.

As soon as the child can count up to ten by this method, he is ready to commence addition and subtraction. Every possible combination in which the result will not exceed ten may be introduced to his notice by means of the balls, and the reverse processes of subtraction may also to the same extent be solved before his eyes. When he has become familiar with the addition and subtraction of these numbers, he may proceed gradually to higher ones, the teacher being careful that he does not get involved in calculations which are above his comprehension. When a question in addition has been proposed, the corresponding question in subtraction should follow. Thus after the question, How many are three and four? should follow the question, If three be taken from seven, how many remain? And if four be taken from seven, how many remain? Other combinations besides three and four, which make seven, may also be elicited, and other subtractions which give similar remainders.

From addition and subtraction, the child may proceed to multiplication and division. Two balls being placed on one wire together, and two others on the wire below, will give an illustration of *twice two;* two more on the next wire below, *three times two*, and so on. Division may be taught by separating a collection of balls into *twos, threes, fours*, &c. As, for instance, having placed four balls together, separate them into twos, then six balls into twos, then eight, and so on.

It will perhaps be better if the child can form his figures on a slate, and thus connect the use of the Arithmeticon with a written exercise. For instance, besides adding together *two balls, three balls*, and *four balls*, on the frame, he may also represent the process by the usual symbols on his slate, as—

2
3
4
—
9
—

Or the teacher might exhibit the operation before the class on the blackboard.

When the teacher finds that the children are perfect in the addition, *on their slates*, of numbers which do not involve a result exceeding *nine*, he may cautiously begin to show them what expedients are adopted for expressing higher numbers than *nine* without additional symbols or figures.

The following are some exercises upon writing down numbers, having ruled the blackboard or slate with columns representing units (u), tens (t), &c.:—

h	t	u
2	2	2

Examination.—What number of apples may be expressed by the figure in the units place? *Two.* What number by the figure in the tens place? Two tens or *twenty*. What number by the figure in the hundreds place? *Two hundred.* What number by all the figures? *Two hundred, twenty*, and *two*, or *two hundred and twenty-two.*

4	7	0

What is the value of the 4? *Four hundred.* Of the 7? *Seventy.* Are there any units? *No.* Read the whole numbers. *Four hundred and seventy.*

Change places with the 7 and 0, what number will be expressed? *Four hundred and seven.*

[*We omit the balance of this chapter, except the following "Lesson:"*]—

Lesson on the Rule of Three.

PRELIMINARY.

Ratio is the relation which one quantity bears to another *of the same kind*, in respect to magnitude.

We can speak, for instance, of the ratio or relation between two sums of money, as 5 shillings and 50 shillings, 6 miles and 4 miles, 50 days and 9 days. But we can not institute a comparison between things of a different kind, and therefore no relation or ratio can be said to exist between 5 days and 6 shillings, or 9 yards and 15 pence.

One way of comparing two numbers, or of discovering their ratio, is to consider *what part* one is of the other: thus, What part is 4 shillings of 5 shillings? The part may be expressed by the fraction $\frac{4}{5}$, and this fraction therefore expresses the ratio of 4 to 5.

But the usual method of expressing ratio is by the sign (:) placed between the numbers. Thus, 4 : 5 is the ratio of 4 to 5.

What do you understand by the term proportion?

The equality of ratios.

The ratio of 4 to 5 was expressed by the fraction $\frac{4}{5}$. Mention another ratio which is equal to it; or, which is the same question, name a fraction equal to $\frac{4}{5}$.

Say $\frac{8}{10}$. What ratio does $\frac{8}{10}$ express?

How might the equality of these two ratios be expressed fractionally?

$\frac{4}{5}=\frac{8}{10}$. What sign here expresses the equality?

Ans. The sign =

Now, what is the usual form of expression?

Ans. 4 : 5 : : 8 : 10.

Point out the sign which expresses the equality.

Ans. : :

What other sign is this equal in effect to?

Ans. =

What is the expression (4 : 5 : : 8 : 10) called?

Ans. A proportion.

What names are given to certain terms composing a proportion?

Ans. Extremes and *means*, *similar* and *dissimilar*.

(*Explain which are extremes and which means.*)

What relation exists between these extremes and means?

Ans.—The product of the extremes is equal to the product of the means.

What rule are we able to deduce from knowing the equality of these products?

Ans. A rule for finding one term which may happen to be unknown.

The unknown term must be either one of the extremes or one of the means; so that the two extremes or the two means will be known. Since the product of the two which are known must be equal to the product of the two, one of which only is known, it is tolerably evident that by multiplying together the two (extremes or means) which are known, and dividing the product by the single term remaining, the unknown term must be found. This will perhaps appear clearer on referring to the above proportion—

$$4 : 5 : : 8 : 10.$$

Here suppose the first term to be unknown, it may be found by multiplying the two means 5 and 8, and dividing by the one extreme, thus—

$$5 \times 8 = 40 \quad 40 \div 10 = 4.$$

Or, $$\frac{5 \times 8}{10} = 4.$$

The *Rule of Three* is so called because *three terms* are usually given from which the fourth term of the proportion has to be deduced. In arranging the known terms from the question, it is customary to fill up the first three places of the proportion, and to find the fourth term according to the principles above enunciated, as in the following example:—

If a servant's wages for one year amount to 9*l.* 10*s.*, what ought he to receive for 25 days?

Here it will be seen that the servant's wages for one year must have the same ratio to his wages for 25 days as one year has to 25 days. The equality of these ratios may be thus expressed—

1 year or 365 days : 25 days : : 9*l.* 10*s.* : the unknown wages.

which may be worked out as in the previous example.

In ordinary practice it is advisable, when stating a Rule of Three sum, to consider first which of the given terms is of the same kind as the fourth or required quantity; and to place this term at once in the term which the third quantity is intended to occupy. Thus, in the above example, as the answer to be obtained must be a certain amount of money, the known sum of money must occupy the third term; as thus—

: : : 9*l.* 10*s.*

Next, consider whether the answer must be more or less than 9*l.* 10*s.* It will be less, because the servant's wages will be less for 25 days than for 365 days. Put, therefore, the smaller number in the second term; thus—

: 25 : : 9*l.* 10*s.*;

and the remaining term, 365 days, will occupy the place of the first term, as in the statement above given.

IX. GEOGRAPHY.

The first lessons given to children in geography should be of a preparatory nature. Instead of taking the whole globe at first, and dividing it into hemi-

spheres, continents, islands, peninsulas, &c., according to the plan formerly pursued, let the child become acquainted with the geography, or rather topography, of the immediate neighborhood in which he lives. If he live in a town, let his attention be directed to the streets, squares, and public edifices; if in the country, to the woods, fields, &c., with which he may be acquainted. Next let him be directed to observe whether the neighborhood is hilly or level; what trees and plants are peculiar to the locality; the rivers, streams, and ponds which are near; and what are the industrial pursuits of the inhabitants. He will thus acquire correct ideas of what geography is intended to teach, and will be the better prepared to enter upon a comprehensive study of the subject. In connection with these preliminary exercises, the various boundaries, and other points which admit of illustration, should be sketched with chalk upon the blackboard, as an introduction to the proper understanding of the nature and uses of *maps*.

In arranging the notes of a lesson on Geography, the following method has been found to possess advantages:—

I. Ancient and modern names of the country.
II. Position, boundaries, and geographical figure.
III. Extent.
IV. Natural features, as—
 1. With regard to the water.
 2. With regard to the land.
 3. Climate.
 4. Soil.
 5. Productions, as—
 a. Animal. *b.* Vegetable. *c.* Mineral.
V. Political and ecclesiastical divisions, and chief towns.
VI. Statistics of the country, including population, religion, language, education, government, pursuits of the inhabitants as affected by the position (maritime or inland) and by the productions of the country, places classified according to the industrial pursuits of the people.

Applying this method to the compilation of Notes on the Geography of England, the subjoined result has been obtained:—

England.

I. Roman name, Britannia; Saxon and modern, England

II. N. W. of Europe. S. E. portion of the island of Great Britain. Between the 49th and 56th parallels of N. latitude, and between the 2d meridian of E. and the 6th meridian of W. longitude. Bounded on the N. by Scotland, E. by the German Ocean, S. by the English Channel, W. by the Atlantic Ocean, the Bristol Channel, Wales, and the Irish Sea. Nearly surrounded by water, and therefore a peninsula.

III. Mean length, 360 miles; average breadth, 290. Contains 37 millions square miles.

IV. 1. Neighboring seas, gulfs, bays, estuaries, straits, rivers, lakes.
All these to be named in the order which has been suggested.

2. Mountains, plains, valleys, headlands.

3. Temperate. More free from extremes than that of any large country in the globe within the temperate zones.

4. General character of the soil indifferent; the original forests have, however, nearly disappeared, and three-fifths at least of the surface has been rendered by the labor of the people fairly productive.

5. *a.* Wild animals, of which many kinds (it would appear) originally inhab-

ited the country, have now almost entirely disappeared. Name domesticated animals, birds, fishes, reptiles.

b. The native vegetation of the country is not extensive. Most of the fruits, trees, shrubs, roots, &c., are exotics, which by a long course of culture have become naturalized.

Mention by name the fruit-trees, bread-corns, vegetables, roots, timber-trees, ornamental shrubs.

c. Coal, iron, copper, tin, lead, salt, zinc, silver, slate, limestone.

V. It is divided into forty counties. Classify and name them with their capitals and chief towns. Circuits for the administration of justice. *Ecclesiastical*—Provinces, dioceses, archdeaconries, deaneries, parishes.

VI. Population, nearly 17 millions. Government, a limited monarchy. Religion, a branch of the Church Catholic, protesting against the pretended claims of the Church of Rome to supremacy. Education, voluntary local efforts, aided by religious societies, and by a Committee of the Privy Council appointed to dispense the sums voted by Parliament.

The pursuits of the people are agricultural, manufacturing, and commercial. The position of England with regard to the other land on the globe, the length of its coast-line, and its numerous harbors, adapt it in a peculiar manner to commercial purposes.

Name the chief seats of the different manufactures.

In the foregoing notes, the *names* of divisions, places, &c., both physical and political, have to a great extent been omitted—it being supposed that a teacher should acquaint himself with these particulars before giving his lesson, and without the aid of writing. Many points have been inserted in the notes which it would be unadvisable to give in connection with a geographical lesson except to the most advanced classes.

X. HISTORY, NATURAL PHILOSOPHY, DRAWING, AND VOCAL MUSIC.

History should be taught chiefly in connection with the reading lessons. In the absence of any reading-book upon the subject of *Universal* History, the teacher may give a brief outline of the chief events in the history of the world as a supplement to his lessons on Sacred History. For this purpose a division may be made of Universal and Sacred History into three great periods, all nearly equal.

1st period—From Adam to Abraham.
2d period—From Abraham to Christ.
3d period—From Christ to the present time.

In Modern History, that which is of the greatest importance to the pupil is the history of his own country. The routine of most schools includes the regular and almost daily reading of English History. In this, however, and indeed in all departments of history, the teacher must dwell, not so much upon names, dates, genealogies, and the fables of a remote age, as upon those deeds and events which, under Divine Providence, have led to the present condition of the world—the discoveries of science, and those other points in constitution, government, &c., which form, as it were, the great landmarks in the progress of the human race.

The following is a specimen of historical notes for teaching:—

Lesson on the Reign of Queen Anne.

Parentage.—Second daughter of James II. by his first wife, Anne Hyde. (State why she succeeded to the throne to the exclusion of male issue of James II.)

Lineage.—Last of the Stuart family of sovereigns; succeeded William and Mary, 1702, in her 38th year.

Greatest political event of the reign.—Union of the Governments of England and Scotland, under the title of Great Britain, A. D. 1707.

Other important events.—War declared in reference to the Spanish succession. (Mention the nature of the dispute, and the reasons for England's interference.)

Military Commanders.—Duke of Marlborough, Prince Eugene, Earl of Peterborough.

Naval Commanders.—Sir George Rooke, Admiral Benbow.

Remarkable battles.—Blenheim, Ramillies, Oudenarde, Malplaquet, gained by Marlborough. Gibraltar taken by Sir George Rooke.

Results of the different battles.—(Mention the most important.) War concluded 1712. Decided that Philip should mount the Spanish throne. Notwithstanding Marlborough's successes, not much real advantage resulted to England beyond the acquisition of fame and military glory. Importance of the capture of Gibraltar.

Queen Anne's efforts in favor of the Established Church.—Queen Anne's Bounty. Building of churches.

Intrigues of Whigs and Tories in the latter part of Queen Anne's reign.

Celebrated men.—Dr. South, (a divine); Sir Isaac Newton, (philosopher); Pope, Addison, Defoe, (literary.)

Queen Anne married Prince George of Denmark, but left no children. She died August 1, 1714, having reigned 12 years.

Lessons on NATURAL PHILOSOPHY should be confined to those phenomena which are frequently passing before the pupil's view; among which may be mentioned *rain, thunder, lightning, dew, snow, hail,* &c. Instruction may also be given upon the primary and secondary properties of matter, together with some of the leading effects produced by the action of heat and electricity; but the teacher should avoid the use of technical terms; or if these are absolutely necessary in some instances, they must be carefully explained, so that the children thoroughly understand their meaning.

Of late the attention of the Government has been directed to the establishment of Drawing Classes in connection with elementary schools, and it may be presumed that drawing, especially that branch of it called *Linear*, will, in the course of time, hold amongst educational subjects that place to which, from its bearing upon the industrial pursuits of the people, it appears entitled. In the meantime, masters who are desirous to obtain information upon the plans and proposals of the Government, should apply to the Secretary at South Kensington Museum, London, where classes have been opened for the special instruction of school-teachers.

Among the methods of musical instruction which are most generally practiced in schools, one only need be named here. The method referred to was projected by the Committee of Council on Education about sixteen years ago, and is now associated with the name of Mr. Hullah,* because to that gentleman was confided the task of adapting the system of M. Wilhelm (which had previously been used in France) to the state of instruction in our elementary schools. In this system the lessons are arranged in such a form that a pupil-teacher of ordinary skill may, with the aid of previous instruction, conduct a class through the whole course.

* See Hullah's "*Manual*," published by J. W. Parker.

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X. TRAINING ESTABLISHMENT

FOR MASTERS FOR THE NATIONAL SOCIETY.

THE following account of St. Mark's College is drawn from the Annual Reports of her Majesty's Inspectors of Schools, from 1843 to 1846, and from publications of the Principal, Rev. Derwent Coleridge, addressed to the Secretary of the National Society:—

The principal Normal School, or training establishment for masters for schools under the charge of the National Society, is located in the parish of Chelsea, on the Fulham Road, about two and a half miles from Hyde Park Corner. It is called St. Mark's College, and the place is frequently designated as Stanley Grove.

Site and Buildings.—The site of the institution consists of eleven acres of land, perfectly healthy, and surrounded by a wall; of the eleven acres of land, about three acres and a half are occupied as gardens and potato-ground, three acres as meadow-land, two acres and a half as pleasure-ground and shrubberies, leaving about two acres for the farm and laundry buildings, the college, practicing school, and chapel. The whole of the grounds, whether laid out as meadow-land, garden-ground, or shrubberies, may be considered, and really are, practically useful for the industrial purposes of the college. Formerly the estate belonged to Mr. Hamilton, whose commodious mansion near the southern side of the property affords, in addition to an excellent residence for the principal, a committee-room, a spacious and lofty lecture-room, having an area of 1,070 feet, the walls of which were fitted by the late owner with handsome bookcases, above which are casts from the Elgin marbles, a dining-hall (area 450½ feet), and offices.

Attached to this has been erected, in one of the Italian styles, a chapel, &c., a quadrangle, in which are situate the dormitories of the pupils, a separate bed-room (area 52½ feet) being appropriated to each. The quadrangles are two stories, containing each 22 small sleeping-rooms, together with the towers at the two outer angles, each of which contains a sitting-room, a master's bed-room, and three smaller chambers for boys, thus providing accommodation for fifty students and two masters. Underneath are coal-chambers, workshops fitted up with carpenters' benches, a shoe and knife room, &c. The laundry is a separate building; one end of this has been fitted up as an infirmary, and in the center are store-rooms for potatoes and apples, and other products of the farm and garden.*

The practicing school is situate near the chapel, on the north side of the grounds. It is an octagonal building, affording accommodation for six classes, in addition to those that may be arranged on the gallery. In the center is the fireplace, and over this, on the sides of the brick-work forming the ventilating apparatus and the chimneys, have been fitted blackboards and conveniences for suspending maps and musical tablets, so as that they may be seen by the classes opposite. Independently of the central square area, each side of which measures 20 feet, the recesses provide accommodation for 260 children. A cottage on the premises, situated near the practicing school, has been fitted up during the present year for the accommodation of the two higher classes, in separate rooms, the area of each being about 259 feet.

* Report, National Society, 1842, p. 75.

The teachers and masters of the training establishment consist of a principal, a vice-principal, a head master, a teacher of music, a teacher of drawing, and an industrial master or steward. The principal is the Rev. Derwent Coleridge, nephew of the eminent poet and metaphysician, Samuel T. Coleridge, who has impressed his own views on the general scope and details of the institution. Of him, Mr. Moseley, one of the Inspectors, speaks thus:—

"Those persons whose privilege it is to be acquainted with Mr. Coleridge, will appreciate his many and eminent qualifications as an instructor, and they will readily understand the ascendency which is given to him over the minds of the students, not less by that kindly and persuasive manner which is peculiar to him, and that colloquial eloquence which is his patrimony, than by the generosity of his purposes and the moral elevation of his principles of action. In the union of qualities such as these, with an abiding sense of the importance of the objects he has proposed to himself, absolute dedication to them, and entire faith in the means he has adopted for accomplishing them, he has succeeded in creating around him an institution which has probably outrun the hopes and expectations of its earlier friends, not less in the scale of its operations than in the character of the results which it contemplates,—an institution which claims, at an humble distance, to take its place among the collegiate establishments of the country—which has enlisted the sympathies of a large portion of the clergy in its favor, and contributed not a little to raise the standard affixed by public opinion to the office of an elementary schoolmaster."

The general scope and design of the institution, as gathered from Mr. Coleridge's own writings, may be thus summed up in the language of one of the inspectors:—

"Resting upon the ground that it is the duty, and by consequence the right and privilege of the Church to be the teacher of the nation, Mr. Coleridge's efforts have been mainly directed to form the character of his pupils in accordance with Church principles—to raise up a body of teachers, who might appreciate the Scriptural character of the English Church, and who should feel themselves to be living, intelligent, and responsible agents in the carrying out of her system. For such an end, they must prove (so far as such a result can be secured by any system of training within the reach of man) capable of communicating that entire preparation of heart and mind by which, with the help of God's Holy Spirit, the due reception and effectual working of the gospel message may be secured. Accounting it to be the peculiar aim of Protestantism, contemplated as an awakened energy of the Church, to enable each man for himself, according to his measure, to give a reason for the faith that is in him, and to ground that faith on Holy Scripture. Mr. Coleridge trusts that the teachers educated in this institution will be skilled to cultivate the best fruits of the English Reformation, as that which would substitute a religion of light for the darkness of superstition.

"The Church being regarded as the teacher of the nation, she can have no end in view short of, or wholly apart from, the training of the young in the principles of true religion. At her hands they are to be enabled, as far as human instruction might avail, to profit by the reading of Holy Scripture. No school knowledge can be recognized as useful which may not, directly or indirectly, contribute to this end. To bring up a child in the way in which he should go, and to furnish him with the weapons of his heavenly warfare—this is not a *part* of his education, rather it is the sum and substance of the whole; for whatever secular knowledge is really desirable as a part of early and general education, is either included in such a description, or may with facility be added to it—cannot fitly be taught apart from it. Language, with all its uses—history, in all its branches—science itself, considered in its noblest aspect, as an organ of reason and exercise of the mental faculties—these and every other study, not merely technical, attain their highest value when connected with religious truth, and degenerate into falsehood when pursued in any other connection.

"Mr. Coleridge feels strongly that no number of attainments, nor any facility in communicating them, can of themselves qualify a schoolmaster for his arduous office, and that before we inquire into the special fitness of a teacher, there is

needed, as an essential prerequisite, a sound, and, to a considerable extent, a cultivated understanding—a certain moral power, the growth of religious principles, but developed by intellectual culture. And as the parochial schoolmaster has to supply all the indirect teaching to which the children of the better-provided classes owe much, and perhaps the best, of what they know, in those children of the poor likely to be intrusted to him, he will have to cultivate good habits in the ground of self-respect—habits of regular industry and self-control, of kindness and forbearance, of personal and domestic cleanliness, of decency and order; he will have to awaken in them the faculties of attention and memory, of reflection and judgment; he will have not merely to instill knowledge, or supply the materials of thought, but to elicit and exercise the powers of thinking,—to seek with the first dawning of reason to awaken a faculty by which truth may be indeed discerned—a faculty which he cannot give, but which he will assuredly find, and to which, by continually presenting its proper counterpart, he will ground knowledge upon faith, and give to religious truth an evidence approaching to intuition. Wherefore he especially needs to be not simply a seriously-minded Christian, but an educated man; and while to teach letters, in however humble a capacity, is not a mechanical employment, the occupation of the schoolmaster of the poor, when regarded from the proper point of view, is as truly liberal as any in the commonwealth."

The following passages are in the language of Mr. Coleridge:—

"The truth is, that the education given in our schools (I speak of those open to the poor for cheap or gratuitous instruction, but the remark might be expanded much more widely) is too often little more than nominal, imparting, it may be, a little knowledge—sometimes hardly this—but leaving the mental powers wholly undeveloped, and the heart even less affected than the mind. Of course there are exceptions and limitations to this statement. It does not apply to every school, and is less true of some districts than of others; but the fact, as a whole, stands upon what may be called statistical evidence. Is this owing to an accidental or to an inherent defect? Are the means employed inadequate merely, or essentially unfit? If the former, we may trust to time and gradual improvement. We may proceed, if possible, more carefully, but in the old way. If the latter, a different course must be pursued; we must do something else. I venture to take the latter position.

"To what end do we seek to educate the poor man's child? Is it not to give him just views of his moral and religious obligations—his true interests for time and for eternity; while, at the same time, we prepare him for the successful discharge of his civil duties—duties for which, however humble, there is surely some appropriate instruction? Is it not to cultivate good habits in a ground of self-respect?—habits of regular industry and self-control, of kindness and forbearance, of personal and domestic cleanliness, of decency and order? Is it not to awaken in him the faculties of attention and memory, of reflection and judgment?—not merely to instill knowledge, or supply the materials of thought, but to elicit and to exercise the powers of thinking? Is it not to train him in the use of language, the organ of reason, and the symbol of his humanity? And while we thus place the child in a condition to look onward and upward—while we teach him his relationship to the eternal and the heavenly, and encourage him to live by this faith, do we not also hope to place him on a vantage-ground with respect to his earthly calling?—to give to labor the interest of intelligence and the elevation of duty, and disarm those temptations by which the poor man's leisure is so fearfully beset, and to which mental vacuity offers no resistance?

"But is this an easy task? Can we hope that it will be duly performed for less than laborers' wages, without present estimation or hope of preferment, by the first rustic, broken-down tradesman, or artisan out of employment, whom necessity, or perhaps indolence, brings to the office? Not to put an aggravated case, however common, can any half-educated man from the working classes (and the majority of those who seek to be schoolmasters are all but uneducated) be safely intrusted with duties, the very nature of which it would be impossible to make him understand? Almost uninstructed, and utterly untrained—with little general fitness for his calling, and no special apprenticeship—he may teach a little, and this not well, but he cannot educate at all. But will not a little prep-

aration suffice? May he not be taught a system? He may indeed be taught a system, but surely it will not suffice. He wants the first conditions of a teacher. He cannot teach what he does not know. He cannot explain what he does not understand. He may learn a particular method, but not how to apply it. The best preparation which he can receive, short of a complete course of training, is superficial and formal. He must himself be educated before he can educate others. Morally and religiously considered, the case is still worse. He cannot suggest motives, or inspire feelings, of which he is himself unconscious. If he be a pious man, it is indeed much; yet his principles, or at least his mode of explaining them, will be uncertain.

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"Here, then, I think we have the root of the evil. The object on which so much zeal and ingenuity have been bestowed, has been, not to procure proper masters, but to do without them. The attempt has been to educate by systems, not by men. School-rooms have been built, school-books provided, and methods of instruction devised. The monitorial, the simultaneous, the circulating, the interrogative, the suggestive systems, have each been advocated, separately or in combination. Meanwhile, the great need of all, without which all this apparatus is useless, and in comparison with which it is unimportant, has been all but overlooked. It has been taken for granted that the machinery of education would work itself, as if there had been a living spirit in the wheels. The guiding mind, by which even an imperfect mechanism might have been controlled to good effect, was to be superseded; nay, the conditions under which alone it can be provided—adequate support and just estimation—have been regarded as not merely unattainable, but as positively objectionable. The result is exactly what might have been anticipated. Each successive system, so long as it has been carried on under the eye of the author—that is, in effect, by an educated man, or by any really competent teachers—has been more or less successful; and in every case the merit of the workman has been transferred to his tools; and when, in other hands, these prove unserviceable, or even mischievous, they not merely lose a credit to which they were not entitled, but are charged with a fault which lies, perhaps, mainly in the handling. I say mischievous; for in education, as in other arts, the most effective implements may chance to require the most dexterous management. Let me not be thought to undervalue even the slightest helps by which the communication of knowledge may be facilitated. There is an art as well as a science of education; and every art has its methods, of which some may be better than others. But method itself supposes intelligence, adaptation, choice; when traveled blindly, it is a mere routine. And if this be true in the domain of matter—if no method can exempt the ship-builder or the engineer from the necessity of ever-varying contrivance—nay, if some faculty of this sort be required to enable the bird to construct its nest, or the bee its cells—how shall it be dispensed with, how shall we hope that its place can be supplied by forms, and practices, and rules, when that upon which we have to work is the mind of man? Even an educated teacher who trusts to mechanical arrangements, must expect a mechanical result. Phidias himself could not have produced the semblance of life, "the image of a man, according to the beauty of a man," had he employed any but the most simple tools. The mental statuary must, in like manner, leave upon his work the touches of his own hand: he must model with his own fingers. Every child is an individual, thinking and feeling for himself. He must be dealt with accordingly. The influence of the master must, as far as possible, be personal. Whatever intermediate agency is employed must be, for the same reason, intelligent; for mind can only be affected by mind, the inferior by the superior. To procure this without extra cost; to create a number of teachers who shall continue learners, exercising in the former capacity a certain freedom of action, without losing their own docility and dependence—in a word, to reconcile an intelligent agency with general regulation and unity of purpose, is a problem for which, perhaps, no general solution can be offered. In practice, every national schoolmaster must solve it for himself; and the success of his attempt will be the test of his efficiency.

"I have described the education of a poor man's child with a reference to the ends for which I suppose it to be given; and I have contended that this education cannot be given through the instrumentality of such men as are commonly

employed for that purpose. The educator must himself have been both sufficiently and suitably educated. This will be denied by none, but every one will affix his own meaning to the words. I say further, to teach letters, in however humble a capacity, is not a mechanical employment: to educate, in the full sense of the word, is as liberal an occupation as any in the commonwealth. In plain terms, then, and in old-fashioned language, my conclusion is, that the schoolmaster must be an educated man. Thus stated, the proposition has a more startling sound; but the import is the same. I speak of the thing, not of the accidents with which it may be accompanied. I do not speak of birth, or social position, or habits of life, or manners, or appearance, but of a certain condition of the mental faculties, as well moral as intellectual; of that which constitutes education, contemplated as a result—not of the dress by which, in this country and in modern times, it is commonly distinguished. Of the social relations and outward bearing which education must necessarily assume, I may say a few words hereafter; at present I speak of the thing itself. With this explanation, I do not fear to affirm that the schoolmaster must be an educated man. And this necessity is not at all affected by the class of children which he has to train. The amount of acquirement may differ; but this is the least thing to be considered. I am utterly opposed—I had almost said hostile—to the notion that any number of attainments, or any facility in teaching them, can qualify a schoolmaster for his arduous office. Attainments may make a particular teacher—a professor, as such teachers affect to call themselves—but a mere teacher has much to learn before he can undertake to educate. A sound, and, to a considerable extent, a cultivated understanding—a certain moral power, the growth of religious principles, but developed by intellectual culture—surely this is an essential prerequisite in every educator, every schoolmaster, before we inquire into his special fitness for the class of children of which his school may be composed. And let it not be assumed that this is less requisite in the teacher of the poor than of the rich. The parochial schoolmaster, in which term I include the master of every church-school for the poor, is encompassed with difficulties to which an ordinary commercial or grammar school offers no parallel. Not merely has he a greater number of children to instruct, with less assistance and in a less time—children, for the most part, of tenderer years, and less prepared by previous instruction and home-training—but he has more to do for them. They are more dependent upon him for their education. His scholars have, in a manner, to be taught not merely to think, but to speak, if they would express any thing beyond animal passions and animal wants. He has to supply all the indirect teaching to which the children of the better-provided classes owe much, and perhaps the best, of what they know. And when to this we add the moral training which they require; when we take into account the actual position of the church in this country, and remember that on the parochial schoolmaster the children of the poor are too often dependent, not merely for catechetical instruction, but for the first implantation of religious sentiment—that he has too often to give that first presumption in favor of holy things, as they are set forth in the church of our fathers, of which there should be no rememberable beginning—that he has to interpret that sound of Sabbath-bells, which ought to have a meaning to the ears of earliest childhood, as often as it carries to the cottage its message of peace; when, lastly, we add to this the influence for good which the honored teacher may and ought to exercise over the youth long after he has quitted the school—an influence which he can only maintain by the ability to direct and assist him after he has ceased to be a child; in a word, when we see that the church schoolmaster has not merely to minister to the clergyman in some of his most arduous and important functions—the instruction of childhood and the guidance of youth—but to make up much that is wanting, and correct much that is perverse, in the circumstances and tendencies of humble life; shall it be said that I have overstrained the point, and contend for too high a standard? But if this be a just picture of what we want, then look at what we have, and be my earnestness forgiven!

"At all events, it is better to strive for too high, than to be content with too low a standard. Do I describe an impossible perfection? Let us at least set out with our faces toward it; we are then in the right direction, though we advance but a little way. Let us set out with faith, and the resolution that it engenders, and perhaps we may advance further than we think.

"I have described the qualifications of a schoolmaster implicitly by a reference to his work. How, it will be asked, are these to be commanded? Not, assuredly by any cheap or summary method. Not, let me venture to urge, by courses of lectures, or lessons in pedagogic. Rather than so, let the clergyman take the first thoughtful man, no matter what his acquirements, of whose piety he is assured, and prepare him for his work, as he walks with him in the fields, or in the streets. I do not say that this is enough: far from it. I do not say that it is easy to meet with a man of good sense and right feeling, putting aside acquirement, to whom the oversight of children may be committed. I believe it will be found very difficult. But something in this way might be done—some fatherly discipline established—some lessons of humble wisdom imparted. From the other mode nothing, in the long run, but mischief can ensue. Wherever mere attainment is made a principal consideration, there will be a perpetual mistaking of means for ends, and of semblance for reality. A little superficial knowledge, and a showy, self-sufficient cleverness, will be the product, the spirit and flavor of which will quickly evaporate, leaving behind either a mere *caput mortuum*, or a fermenting mass of restlessness, petulance, and discontent." Yet let me not be misunderstood. My objection is not to lectures, or any other mode of facilitating acquirement; still less to the acquirement itself. The former may be most useful, the latter most desirable. What I resist is, the notion that either is sufficient—the one as a means, the other as a result. Normal education is not satisfied with a superstructure of faculties—it must lay a basis of character; and the latter is the longer and the more difficult process. Not what a teacher knows, but what he is, should ever be the first point considered."

Admission of Pupils.—Every applicant for admission must be at least fifteen years of age, and must submit the following testimonials: 1, a certificate of baptism; 2, a declaration from the parents or guardians of the youth, stating that he has attended the services of the Church of England, with their consent and approbation, for the space of at least one twelvemonth previous to the date of the application; 3, a medical certificate, according to a printed form; 4, a recommendation from a clergyman, who is requested to state, as particularly as possible, the grounds on which it is given, as well for the satisfaction of the National Society as to prevent disappointment and needless expense on the part of the youth and his friends. Good moral character, amiability, truthfulness, and diligence, are indispensable requisites. Further information is solicited as to the youth's temper and disposition, his abilities and attainments, his tastes and habits, his age, size, and physical strength, and as to any other matters from which his general fitness for the office of schoolmaster may be inferred. A certain degree of bodily as well as mental vigor is deemed indispensable. A strong, healthy, well-grown lad, of amiable disposition and promising talents, who shows an evident desire of knowledge, and has made a good use of the opportunities which he has already enjoyed, though these may not have been great, is considered to be the description of youth best fitted to fulfill the designs of the institution.

The examination of each student for admission is preceded by the other inquiries specified in the following paragraph, which are to be answered in his own words, and in his own handwriting, in the presence of the clergyman by whom he is recommended, or some other trustworthy person:—

"State your name and age the last birth-day; when and where you were baptized; whether you have been confirmed, and by whom; whether you have taken the sacrament of the Lord's Supper, and if so, whether you are a regular communicant? At what schools have you been educated, and for how long a time, and in what subjects have you been instructed? Are you sincerely desirous of becoming a schoolmaster, and do you seek admission into the National Society's Training College expressly to be fitted for that difficult and responsible office? Are you prepared to lead in the College a simple and laborious life; working with your hands as well as acquiring book-knowledge, and rendering an exact obedience to the disicipline of the place? Are you aware that your path of duty on leaving the College will be principally, if not entirely, among the poor? And are you willing to apprentice yourself to the Society on that understanding?"

Mode of Admission.—These certificates having been received and approved.

the youth is directed to present himself for examination at the college. He is expected to read English prose with propriety, to spell correctly from dictation, to write a good hand, to be well acquainted with the outlines of Scripture history, and to show considerable readiness in working the fundamental rules of arithmetic. Any further knowledge which he may possess, of whatever kind, is in his favor, not only, or so much, for its own sake, as on account of the studious turn of mind and aptness for receiving instruction which it may appear to indicate. A talent for vocal music and drawing is particularly desirable.

In the event of his passing this examination with credit, he is received into the college, and remains there on probation for the first three months; after which, if his conduct shall have been satisfactory and he shall be found to possess the necessary qualifications, he is apprenticed to the National Society. From this period till the age of 21, the society is responsible for his education, clothing, and maintenance, being at liberty to make use of his services as a schoolmaster at any time and in any way that may be thought proper. In general, the period during which the apprentices are expected to remain under instruction at the college is three years, after which time they are to be placed in situations either as the masters of small schools, or more commonly as assistants in large ones.

The Principal, in his Report, complains that many of the students admitted are deficient in the requisite preparation for the course of instruction pursued in this institution.

"Of those now on probation, or recently apprenticed, a fair proportion are intelligent lads, of suitable temper and disposition; but even of these, comparatively few are properly prepared for the institution. Against this difficulty it is impossible to provide by mere exclusion, without reducing the numbers admitted to an extent incompatible with the welfare, or indeed the existence, of the institution. Not many of those recommended possess even that modicum of acquirement which might fairly be expected from a promising boy of twelve, not to say fifteen, years old. They cannot 'read well, that is, with intelligence, nor write correctly from dictation.' I do not allude to slight and casual inaccuracies, but to a general deficiency, the result of bad teaching. They are, for the most part, quite ignorant of grammar; and, what is worst of all, they are not sufficiently acquainted with the vocabulary of their own language to profit even by oral teaching of a kind suitable to the college, much less to gain information for themselves from books. Of geography, not to say history, they are, for the most part, wholly ignorant, many having never seen a map. This description applies to different individuals in different degrees, and there are some to whom it does not apply at all; but in a majority of cases it is necessary to ground the probationers afresh in the simplest rudiments of learning—to go over again the work of an elementary school—with what loss to the pupils and disadvantage to the college, need not be told."

Studies and Training of the Pupils.—The subjects of instruction include Scriptural knowledge, and Bible literature, the doctrines of the Church and Church History, Latin, Music, English Grammar, General History, English Literature, Geography, Algebra, Geometry, Mechanics, Arithmetic, Drawing, and the art of Teaching under the designation of Normal lessons.

The pupils leave their beds at half past 5 in the morning, and are again in bed at 10 at night, when the dormitory lights are extinguished by one of the elder youths; two of whom, under the inspection and control of the industrial teacher, are intrusted with the duty of lighting, regulating, and extinguishing the gas-lights throughout the establishment. This gives seven hours and a half for sleep. The remaining 16 hours and a half are thus divided:—they are allowed to remain,—

One hour in their bed-rooms, half an hour in the morning, and the same time in the evening. This, however, includes the time spent in coming and going, &c. Habits of personal cleanliness, neatness, and order, are care-

fully enforced. It is with this view, as well as for the purpose of private devotion, that a separate bed-room has been allotted to each youth.

Four hours and a half are assigned to industrial occupations, of which half an hour is consumed in coming and going, getting out and putting by their tools, washing their hands, &c.

The studies of the college commence at a quarter before 7, with the reading of a collect from the Prayer-Book. The period of time allotted to study and united devotion amounts to about 8 hours.

Half an hour is allowed for each of the three meals, including the laying and removing of the cloth, &c. They breakfast at 8, dine at 1, and drink tea at 7. Before tea they sing for an hour.

Two hours and a quarter are reserved for voluntary study and recreation, viz. the half hour before and after dinner, the half hour after tea, which is spent in family devotion, and an hour before bed-time, when the repetitions are learnt which are to be said next morning.

The number of hours devoted weekly to each occupation is stated in the table subjoined. It will be observed that the greatest periods of time are given to Music and Latin, and the least to Arithmetic:—

Number of Hours devoted Weekly to each Occupation of the Students.

OCCUPATION.	Division I.	Division II.		Division III.	
		1st Section.	2d Section.	1st Section.	2d Section.
Chapel	6 0	6 0	6 0	6 0	6 0
Evening Worship	3 30	3 30	3 30	3 30	3 30
Scriptural Knowledge and Christian Doctrine (i. e. Articles)	2 5	3 0	3 25	1 50	3 40
Church History and Bible Literature	2 20	2 0	2 0	2 40	2 40
Latin	6 15	6 0	6 0	5 0	6 0
English Grammar, English Literature, and History	7 10	2 45	5 20	6 0	3 50
Geography	2 30	2 30	1 20	4 0	5 20
Writing	0 30	1 20	1 20	2 40	4 0
Arithmetic	0 20	0 35	1 10	0 40	3 30
Geometry	2 50	1 20	2 25	..	..
Algebra and Trigonometry	2 20	5 40	2 40	2 40	..
Mechanics and Natural Philosophy	2 0	0 35	..	..	..
Music	7 10	7 10	7 10	7 10	7 10
Drawing	4 0	4 0	4 0	4 0	4 0
Normal Lessons	3 0	..	..	..	..
Private Reading	1 30	..	..	..	..
Preparing Lessons	..	9 0	9 0	9 0	9 0
Meals	8 45	8 45	8 45	8 45	8 45
Leisure	6 0	6 0	6 0	6 0	6 0

In addition to the seven hours devoted to musical instruction in each week, six hours more are allotted to the practice of the Chapel service. On this point, Mr. Coleridge observes:—

"If, however, the choral service, as performed in the chapel of St. Mark's College, be in itself unobjectionable; if, in truth, it have been adopted from a sense of its superior beauty and fitness under the circumstances of the case—it may be mentioned, as a further recommendation, that it furnishes the best, if not the only means, compatible with other exigencies, of imparting to the students of this institution that skill in the art of singing which is now so generally desired, if not expected, in a parochial schoolmaster. No system of teaching vocal music, however excellent, can dispense with the necessity of long and continuous practice; time for which could not have been afforded in this college, if it had not been found possible to unite the acquirement of this art with its best and principal use. As it is, the seed-time and harvest of instruction are to a certain extent combined, the grain being sown and the sheaves gathered by the same process and at the same time. In plain terms, the musical skill required for the

performance of the choral service is supplied, in some considerable measure, by the service itself; and, indeed, as these youths have not been selected, generally speaking, with any reference to musical capacity, and are not destined for the exclusive or gainful exercise of the musical profession, it would, I believe, have been found difficult to exact from them that close and unremitting attention to this study which it indispensably requires, and which they now bestow upon it, were it not for the pressure of a motive at once so sacred and so stimulating, coupled with the guidance and encouragement of a teacher who, to a practical acquaintance with Church-music, such as could be looked for only in a master of the art, adds the authority derived from his position as vice-principal of the college."

"It is not, indeed, intimated that any opportunity for the *practice* of singing, however favorable, can dispense with the necessity of regular elementary instruction in the principles of music. It is a great advantage to acquire a foreign language in the country where it is spoken; but it will be proper, nevertheless, to acquire it *grammatically*. Now the services of the chapel render music, as it were, a living language in this college, which the youths catch up insensibly by hearing and imitation—a language, moreover, heard only in its purest and noblest form, by which the taste of the student is cultivated, together with his powers of execution. And when it is remembered how much the success of a singer depends upon mechanical proficiency, apart from the interesting science which gives to the study its intellectual character, it will not be thought that too much stress is laid upon that training of the ear and voice which the students go through, independently of any course of lessons. On the other hand, it is felt that, without the intellectual character above alluded to, the study, or, to speak more properly, the *pursuit*, of vocal music would not merely be imperfect, but of doubtful benefit, taken as a branch of general education. And if it should be said, that all the theoretical knowledge necessary to a vocalist will come in the end by an analytical as opposed to the usual elementary methods (a result which can only be expected in the most favorable cases), it would yet be necessary that those who learn in order that they may teach, should be made acquainted with some *system of instruction*, capable of easy and general application. In adopting that which owes so much to the peculiar genius of Mr. Hullah, regard has been had both to the intrinsic excellence of the method itself, and to the ready machinery with which it is supplied.

"It thus appears that there are two kinds of musical instruction always going on together, and mutually assisting each other. The art of reading music, with the requisite knowledge of musical notation, is conveyed through the medium of Mr. Hullah's 'Grammar of Vocal Music,' under the very able superintendence of Mr. May; one division of the students being under his own tuition, while a junior class is carried through the earlier portion of the course by one of the pupils. A third section, more advanced than either of the preceding, has the further advantage of lectures on harmony and counterpoint from Mr. Hullah himself. These three divisions correspond generally to the three years of residence—an arrangement by which every branch of study in the college is more or less regulated. An exact correspondence is obviously impracticable—some youths bringing with them a larger amount of musical knowledge and proficiency than others can be expected to attain at any period of their lives. Much, it is true, has been done to produce a respectable mediocrity; but excellence will depend, after all, on individual qualifications."

The reasons for embracing the study of Latin in the scheme of instruction are thus set forth:—

As it is considered a leading object of national education, as viewed in connection with the church to raise the speech, and by implication the understanding of the people to the level of the liturgy, the uses of language, that priceless talent of reading the thoughts of others and of communicating our own in writing, has been kept prominently in view as one of those first principles by which the studies of the college should be regulated; and in conformity with these notions Latin is taught (so far as may be necessary to lay the foundations of a sound acquaintance with the accidence, syntax,

and etymology of that language), as an essential part of the course. This knowledge has been considered, if not necessary for the teacher of English, to be, at least, in the highest degree useful. The majority of the pupils are not carried beyond the accidence of the Eton Latin Grammar and Arnold's third Latin exercise book; a few who, previously to their admission, had acquired the rudiments, have been carried further, and some five or six who have attained a knowledge of Greek, apart from the teaching of the institution, are encouraged by the principal in its cultivation, so far as may conduce to the understanding of the original text of the New Testament, on the express provision, however, that these and the like studies do not in the slightest degree interfere with the more immediate objects of the institution, or with the due performance of its humblest duties.

Industrial Occupations.—The industrial occupations of the students consist in the labors of the farm, the garden, the house, lithography, and bookbinding.

"The advantages, I had almost said the necessity, of balancing the intellectual pursuits of the students by manual labor, scarcely need to be further insisted on. It is, in the first place, the only way in which such an institution could be supported, except at an enormous expense; but this is the least consideration. It is almost the only mode in which the hours not occupied in study could be profitably and innocently passed by a promiscuous assemblage of youths, almost all of whom have so much both to learn and to unlearn. Above all, that which is learned in this way is itself a most valuable acquirement, more especially to the schoolmaster of the poor. Not merely will it enable him to increase his own comforts without cost, but it will make him practically acquainted with the occupations of those whom he has to instruct, and thus procure him an additional title to their confidence when he comes to act among them, not merely as their teacher, but as their adviser and friend."

"Hitherto the difficulty has been to perform the necessary work of the establishment in a satisfactory manner without encroaching on the hours of study—nothing being so much to be avoided as a hasty, imperfect, or slovenly performance. The method pursued is as follows:—The several duties—whether of the house, the farm, or the garden—are assigned to different parties, varying in number according to the need, which are changed at stated periods, generally weekly. Over each of these parties a monitor is appointed, care being taken so to sort the parties that the influence of the older and steadier youths may be continually exerted over their younger or less experienced associates. One youth, the eldest of those first admitted, is over the whole. It is his duty to arrange the labors of the day, under the superintendence of the industrial master, and to inspect the different working-parties when needful. He is also expected to hear complaints, and to settle any trifling difference which may have arisen. The monitor of each party is expected to maintain order among those whose labors he directs; and, to speak generally, the discipline of the place is, as far as possible, carried on by the moral influence of the youths over each other, a most watchful supervision being maintained by the masters. The direct interference of the principal is not resorted to except in cases of necessity. Faults are corrected by admonition, and, if need be, by rebuke, either private or public, as the case may seem to require. It is sometimes advisable to make the admonition general, without naming those for whom it is specially intended. A journal of conduct is also kept, which will, it is hoped, have a beneficial effect; and every youth is occasionally reminded that his prospects when he shall have left the institution, depend upon his conduct while in it. No prominence, however, is given to this or to any other secondary motive. Good conduct can only be produced, in the long run, by a sense of duty, or by the habit which it produces when it becomes a matter of course; and this habitual sense of duty is best encouraged by a mode of treatment from which every appeal to motive, strictly so called, is excluded. I believe this to be not merely the highest, but the most practical view of the question; and although in such a matter the utmost that can without presumption be expected, is a partial, and, under the Divine blessing, a growing success, yet it may with some degree of confidence be affirmed,

that it has been already borne out by facts. The particular methods by which cheerful obedience, regularity, diligence, and general good conduct are to be preserved in a training establishment, more especially in the industrial department, cannot be detailed within the limits of this report. They vary with the exigency, and are suggested in each case by the judgment, experience, good-feeling, and educational tact of those by whom the establishment is conducted. It will be understood that the whole rests upon a religious basis, and is referred constantly, and expressly, yet not obtrusively, to a religious standard; care being taken to prevent phrases and professions from anticipating the growth of real feelings.

"The business of the house is partly performed by the students, and partly by female servants. The former clean all the shoes, and knives, &c., lay the cloth, &c., and wait at meals, sweep and dust the school-rooms, keep the courts clean, light and attend to all the fires except those in the kitchen department, regulate the gas-lights, keep up a constant supply of water throughout the college by means of a forcing-pump, and attend to the drainage, which is also effected by means of a pump. It has not been thought advisable that they should make their beds or wash the floors. It is not likely that they will ever be called upon to perform these offices when they leave the college, while the loss of time, and the injury done to their clothes, more than counterbalance any pecuniary saving which could in this way be effected.

"The labors of the farm are principally confined to the care of domestic animals—cows and pigs, and poultry of various kinds. The cows are milked by the youths, and an accurate account kept of the produce of the farm and dairy, which is consumed almost entirely in the establishment. The utility of this part of the establishment is too evident to require a comment.

"The gardens, lawns, and shrubberies furnish abundant employment for those not otherwise engaged; and though a considerable portion of time and attention is necessarily allotted to ornamental horticulture, yet this will be found by no means the least useful or the least appropriate feature of the scheme. There is perhaps no form in which habits of manual industry can be encouraged more easily or more beneficially, either with a view to the immediate or to the ulterior effect, than by the occupations of the garden. Not to mention their effect upon the health and happiness of the youths, or the lessons which they teach of patience, order, and neatness, they are decidedly favorable to the growth of intelligence, and this of the best kind—more particularly when connected with the study of botany, which may with peculiar propriety be called the poor man's science. When studied on physiological principles, its close connection with the best and holiest truths give it a yet higher claim to our attention.

"Looking forward to the future position of our students, almost every country schoolmaster might be, with much advantage, both to himself and to his neighborhood, a gardener and a florist. The encouragement lately afforded to cottage gardening has been already attended with the most pleasing results. The parochial schoolmaster who shall be able to assist by example and precept in fostering a taste so favorable to the domestic happiness, and, in fact, to the domestic virtues of a rustic population—a taste by which an air of comfort is communicated to the rudest dwelling, and a certain grace thrown over the simplest forms of humble life—will, it is trusted, in this as in so many other ways, be made an instrument of good, and an efficient assistant to the parochial clergyman."

In connection with the moral purposes of the industrial occupations of the students, the office of the industrial master is considered of the highest importance.

"It is his duty to maintain order and enforce discipline—not, however, by mere drill, however skillfully organized or efficiently conducted, but by the influence of his example and the force of his character; to live among them, and to lead them on, as well by precept as by occasionally sharing in their occupations, to simple, industrious, and strictly regular habits; to settle disputes and allay jealousies; to correct personal conceit and every the least approach to a love of show and finery; to recommend (and this not by words only) an humble and dutiful industriousness, setting forth the religious obligation and beneficial tendency, not merely of labor in general, but of bodily labor in particular, as a

blessing growing out of, and, in the case of those by whom it is rightly used, superseding, if I may so speak, the penal character of toil, through Him by whom, after an ineffable manner, it has been rendered holy, honorable, and of good report in the Church;—all this with a reference to the special aim of the institution, as an instrument for elevating and ameliorating the lot of the laboring poor."

Schools of Practice.—Opportunities for practice in teaching and conducting school are afforded in a Practicing or Model School, on the premises, and the Chelsea Parochial School. The Model School is composed of 142 children, of whom a certain number are admitted upon the free list, and the rest pay a fee of 4*d.* per week, or 3*s.* per quarter. The latter are principally children of respectable mechanics, market-gardeners, and working-people. Mr. Coleridge thus characterizes them:—

"There are among them many very promising lads, in whom a toward nature, and perhaps some home-training, must share whatever praise may be thought due to their actual character and attainments. It is from these and such as these, wherever they may be found, that I would select our future teachers. Many of them come from a considerable distance—as much as two or even three miles—bringing their dinners with them, which they eat in the school-room, under the eye of a teacher; the same attention being paid to the propriety of their behavior as if they were boarders. Their little hymn of praise is sung by themselves at the beginning and conclusion of their simple meal, the materials of which in most cases indicate but a scanty competence at home; while the sum paid for their schooling, as well as the punctuality of their attendance, are each of them—the latter, perhaps, not less than the former—a proof that considerable efforts, and even sacrifices, will be made by respectable persons of this class to procure what they consider good instruction for their children."

It having been considered expedient to extend yet further the facilities for practice in the art of teaching supplied to the students, and to make them familiar with it in its application to schools more nearly of the same class with those the charge of which will ultimately devolve upon them, an arrangement has been made by which a certain number of them are employed daily in the Chelsea Parochial School. To facilitate the details of this arrangement, one of the students, whose term of training has expired, has been appointed to the office of master of that school, with permission to reside in the college, from whence the students accompany him daily to the school. Mr. Coleridge thus speaks of the connection of this school with the institution:—

"If the practicing school should be thought not to prepare the young men for the difficulties of their vocation—the children being of a better sort, or taught under greater advantages, than they can expect to find hereafter—no such objection lies against the parochial school. Nothing can be more humble—I might almost say, abject—than the domestic condition, generally speaking, of the poor children, who are here provided, not merely with instruction, but with the motive to seek it—with the clothes without which many would not, and others could not, come to school at all. Some, indeed, of the children pay a penny a week; but the greater number are taught gratuitously, and of these as many are comfortably clothed as the funds at the command of the committee will permit. The benevolence of the directors, and in particular of the rector of the parish, is specially directed toward the children of the very poor—attracted by the misery, undeterred by the vice and self-abandonment with which the lowest estate of poverty is too often attended. Hence they have been unwilling to raise the character of the school by any means inconsistent with this charitable object, and would rather do a little good to those who want it so much, than seem to do more to those who want it less. But, as intimated above, the very difficulties by which the school is embarrassed—whether from the character of the children or any other cause—enhance the value of the experience which may be gained in it by the teachers; and although some time must elapse before the

effects of the present management upon the welfare of the school can appear, yet it is hoped that an improvement has already taken place beneath the surface. This connection—with the results of which, so far as they have gone, I am authorized to state that the rector of the parish is fully satisfied—will relieve the funds of the school to a certain extent, without burdening those of the National Society."

Mr. Moseley, the Inspector, submits the following remarks at the close of his Report, on the condition of this Institution in 1846:—

"No purpose of such an institution is obviously of equal importance with that which proposes to itself the formation of the religious character of the students, in the true and comprehensive sense of that term; and it is with heartfelt pleasure that I bear testimony to the impression left upon my mind by my visits to St. Mark's College, of the success with which religious influences have, under the blessing of God, been made to operate there.

"If the moral aspect of the institution be that in which it is most grateful to contemplate it; if in the cheerful conformity of the students to the rules of its discipline, in their submissive deportment toward their superiors, and their steady pursuit of an arduous path of duty, there be evidence of a dedicated and a chastened spirit; if their intercourse with the children whose education is intrusted to their charge, be characterized not less by that kindly tone and that humanized demeanor, than by that more just recognition of their social position and truer self-respect, which are usually associated with a gentler birth than theirs, and a more careful nurture; all these advantages, so inestimable in themselves, and in their relation to the purposes of the institution, are the legitimate fruits of the formation of a religious character, and are evidences of its existence. To the formation of such a character, the prominence given in the system of the institution to the services of the college chapel, cannot but contribute in an eminent degree; and in assigning to them the first place among those characteristic features of the system which I am desirous to bring under your lordships' notice, I am not only following the order in which they came under my own observation, but assigning to them their due place and their relative importance. The chapel is, in Mr. Coleridge's system, 'the key-stone to the arch.'"

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Passing to the subject of secular instruction, I am desirous to record my entire adhesion, in a general sense, to the views entertained by Mr. Coleridge on the relative importance of literature and science, as proper elements of a course of secular instruction in its adaptation to the purposes of this institution. These views are set forth in the following paragraphs of his last letter:—

"What these lads want is power of thought and language. Their verbal memory is dormant; they are incapable of the simplest abstraction. Till this be remedied, they can neither classify nor analyze; they cannot vary the form without changing the matter; they cannot illustrate—they cannot explain; in a word, they cannot teach. They have learned a certain number of facts—or rather, perhaps, a form of words in which facts are recounted—and might easily be taught a great many more in the same way; but they cannot combine or employ them, or so much as recognize them in an altered dress." * *

"Science, however valuable in itself as a discipline of the mind, and however useful in its application to the mechanic arts, is of no avail for the purposes above mentioned. It will not enable an ignorant boy to express himself with common propriety; it will not furnish him with the machinery of thought, or prepare him for the acquisition of knowledge in general. It will indeed strengthen his faculties, and raise him intellectually in the scale of being, but it will not serve as a foundation. Again, from whatever cause, it is not found to have the same effect as studies of another description in softening and refining the character; and though this may be easily carried to excess, yet to humanize the coarse, rude natures, common in a greater or less degree to all uneducated boys, and in this way to gentle their condition, is among the most important ends of the institution."

Whatever difference of opinion there may be as to some of those considerations by which Mr. Coleridge has thus sought to define the respective provinces of science and literature, there can, in my opinion, be none as to the general

result at which he has arrived. I believe that he has assigned to each its due importance, and that each actually holds, in the system of the institution, its legitimate place, and receives its due share of attention.

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There is, however, a second stage in the education of a schoolmaster. He must not only have acquired the knowledge which he has to communicate, but be acquainted with the best methods of communicating it, and thoroughly practiced in the use of those methods. All the elements of education hitherto spoken of, are common to him and to every other educated man, and are not peculiar to a training college: the functions of such a college are not discharged until a professional education is superadded.

It is in the experience of every teacher, that to embrace a truth one's self, and to be able to present it under the simplest form to the mind of another, are essentially different things: the one is a condition *necessary*, but not *sufficient* to the realization of the other.

I am not urging the claims of any of the particular schemes, or methods of instruction, which may at any time have been propounded, although I believe that the students in such an institution should be conversant with all of them; I am simply insisting on the necessity of making teaching, as *an art*, the subject of study in a training college, in respect to *each subject* taught; of viewing each such subject under a double aspect, as that which is to become an element of the student's own knowledge, and as that which he is to be made capable of presenting under so simple a form, that it may become an element of the knowledge of a child. If it be said that such knowledge will be given by that practice of the art of teaching which will form the occupation of the student's future life, I ask whether it is not in the experience of every person conversant with education, that a master may be possessed of all the knowledge he is called upon to teach; and far more than it—he may, in the ordinary sense of the word, and even in its highest sense, be an educated man; and to these qualifications he may add the experience of a whole life spent in tuition, and yet never have become a skillful teacher.

Appealing to my own experience as an inspector, I can bear testimony to the fact that among the schools of which my opinion is recorded the least favorably, are some, whose demerits are not to be attributed to any want of education or of general intelligence in their masters, or of a character formed upon Christian principles, but simply to *ignorance of the art of teaching.*

If I were asked (supposing the requisite knowledge of the subject taught) what constituted a good teacher? I should say, an habitual study of the best methods, and of the art of teaching. And if it were inquired of me why so few good teachers were to be found? I should say, because so few *study* it—or look upon it, indeed, at all in the light of a proper subject of study.

It is true that, as in all other branches of practical knowledge, some possess greater natural advantages for the acquisition of the art of teaching than others, and, by the prompting of these, being led to the study of it, become self-taught in it. And, in like manner, if any other branch of knowledge, now the subject of ordinary instruction, had never been analyzed and simplified for that purpose, or taught systematically—and if all men were, under these circumstances, left to their own resources in the acquisition of it, and to their own choice whether they would acquire it or not—yet some, incited and encouraged to the pursuit of it by the bent of what is called genius, would find out for themselves the path which leads to it, overleap the intervening difficulties, and attain it.

I believe it to be thus with the art of teaching. Some few, by dint of natural qualifications, acquire that skill which a systematic course of instruction would make in a great degree common to all; and thus the false opinion has grown up that no man can become a good schoolmaster who is not endowed naturally with peculiar qualifications for the office.

It is to be borne in mind that the work of the elementary schoolmaster is one of no ordinary difficulty. A crowd of poor children is brought to him, in whom the moral sense is in abeyance—who have never been taught to think—who have little or no knowledge which may form the subject of thought, and are without the means of acquiring that knowledge. He must teach them to read, to write, to cipher, and impart to them the elements of religious knowledge: but this is

not all: he will fail of the really valuable results of education if he do not further teach them to think and to understand—store their minds with legitimate subjects of thought, and cultivate the habit of self-instruction.

For the accomplishment of these objects, the time allowed to him is short, the means limited, and often inadequate.

If he have beforehand weighed the difficulties and discouragements of his work, carefully and systematically studied the best methods of encountering them, considered the various circumstances of the application of those methods, and the modifications thereby rendered proper to them, and practiced himself in the use of them; and if, actuated by the highest motives—in reliance on the Divine blessing—strong in the requisite preparation, but without extravagant hopes of the result—he then give his heart to the work, and pursue it hopefully, cheerfully, and perseveringly—it will prosper in his hands.

Without such a preparation, his first impulse will be to sit down and weep; his second, in despair of any useful result, to shrink into the mere mechanical discharge of his school duties.

The elementary schoolmaster must be a man of *action:* his functions are *aggressive*, and call for the exercise of decision of character, a prompt judgment, a ready skill, and a facile intelligence. A passive, impressible, abstracted, and exclusively literary character, however pleasing as the subject of speculation, in connection with the office of a village schoolmaster, is foreign to the business of a great school.

I can imagine no concurrence of circumstances better calculated to form an efficient schoolmaster, than a previous course of professional instruction, subdued in every phase and form of its development to that one object; assigning not to a single teacher the realization of that object, but concentrating the labors of all —each in his own department—upon it. To youths who had enjoyed the advantages of a course of instruction like this, the duties of a schoolmaster's life, and its responsibilities, would have become, in some sort, a second nature. That ambition which receives so early its impulse, would, in minds thus preoccupied, obtain its legitimate direction, and the labor of their office would become less irksome to them when looked upon in the light of an exercise of *skill* not less than a duty.

The following remarks on the results of the methods pursued in this Institution, and, incidentally, in other Institutions of the same kind, are taken from the Report of Mr. Moseley, in 1847:—

If, with reference to its professional bearings, there be any defect in the prescribed course, it does not appear to lie in this, that it aims at too high a standard of attainment in every subject to which the attention of the students is directed.

It is not to be supposed that, to become good teachers, they can know too much of the subjects they have to teach. Of the elementary lessons it has been my duty to listen to and to pass a judgment upon, here and elsewhere, the prevailing and characteristic defect has been, not too much knowledge, but too little. Had the teacher known more of the subject of his lesson, it has been my constant observation, that he would have been able to select from it things better adapted for the instruction of children. Had his mind been more highly cultivated, and the resources of his intellect brought by education more fully under his control, he would have been able to place them under simpler forms, and in a better manner to adapt the examination founded upon them to the individual capacities of the children he had to teach. *Accordingly, the simplest lessons I have listened to in training schools, have commonly been those delivered by the ablest and best-instructed students.*

It is not the fact, that the teacher knows too much, which makes him unintelligible to the child, but, that he knows nothing which the child can comprehend, or that he has never studied what he has to teach in the light in which a child can be made to comprehend it.

That fullness of knowledge on the part of the teacher, of which my experience has led me to appreciate the importance, is a fullness of the knowledge of things adapted to the instruction of children, *studied* under the forms in which they are

most readily intelligible to them; of things learned in the light in which they are also to be taught. It includes, notwithstanding, the knowledge of many things which a child can never be expected to know. That the teacher may be able to present the subject under its most elementary form to the mind of the child, he must himself have gone to the root of it. That he may exhaust it of *all* that it is capable of yielding for the child's instruction, he must have compassed the whole of it.

In his preparation for the discharge of functions such as these, even with respect to that limited number of subjects which enter into the business of elementary instruction, there is ample room, and verge enough, for a long course of study, which, whilst on the one hand it is strictly professional in its bearings, yields to no other, as a means of accomplishing the highest objects of a general education.

It is not, however, to be denied, that in that function of a training school which is directed to the simple acquisition of knowledge separated from, or exercised out of the view of, that other which contemplates the imparting of it, there is a tendency to defeat the object for which such institutions have been established.

Every man must be conscious of a separation made by education, between his own mind and that of a less educated man; a separation which enlarges with each step of his intellectual progress, and which is widened to its utmost conceivable limits, when the relation is that of a poor ignorant child to a teacher otherwise highly instructed, but who knows nothing likely to interest the child, or has been accustomed to study nothing in the light in which it may be made intelligible to the child. Their intercourse, under these circumstances, cannot but be mutually distasteful, and the school must be to both equally a place of bondage; the child neither benefiting by it as a learner, nor the master as a teacher.

Every thing which I have observed leads to the conclusion, that the course of the training school, to be successful, must not be limited to the one function of giving the student the learning he may require; the other, that which concerns the art of teaching, being left to self-instruction and to practice.

One of those results of the recent examination of the Battersea Training School, which appeared to me the most important, was the progress the schoolmasters who came up for examination had obviously made, *as teachers*, since they left the Institution, placing them in this respect greatly in advance of the resident students. I have not observed the same result in institutions where the importance of the study of the art of teaching is not to the same extent felt, and where the relation of the elementary school to the training college is not so constantly kept in view.

It struck me as remarkable, in the lessons delivered by the candidates for certificates in the model-school at St. Mark's, that there was no attempt made to transfer the knowledge to be communicated directly from the mind of the teacher to the minds of the children.

Their idea of an oral lesson seemed to be comprised in an *examination*. Nor was it a *questioning* of knowledge from their own minds to those of the children, by that process which is called the interrogative method, but, simply, a *vivâ voce* examination into what the children actually knew, limited for the most part to the subject-matter of some lesson which they had previously read; and as it did not thus enter apparently into the teacher's idea of an oral lesson that the children should know any thing more when it was completed than when it began, so did this seem to be the result.

In the printed form of report on the qualifications of candidates for certificates, one of the questions we are instructed to answer has reference to the character of the "Exposition" of the candidate in teaching, whether it be fluent or not. The answer recorded to this question in almost every case which came under our observation at St. Mark's is, "No exposition." With reference to the same question at Battersea, we have recorded that, in the lessons we listened to there, there was too much exposition, and too little examination. At Chester the two seemed to be more judiciously united in the proportions of a good lesson. There was this feature, moreover, worthy of observation in the lessons delivered in the Chester School, that the teacher broke up his lesson into parts, teaching by the way of exposition, only so long at one time as not to weary the attention of the

children, and overburden their memories, then examining upon that portion, afterward taking up the subject where he had left it off, and thus continuing the process until the lesson was completed, when he examined upon the whole of it.

The following statistics and suggestions respecting pauper children in England and Wales, were originally intended to preface an account of an institution projected by the Government, and partially organized and equipped for the special training of a number of teachers for children of this description. The facts and suggestions throw light on the difficult problems of English education, and for this reason they are introduced in this place.

According to the returns of the Poor Law Board, there were on the 1st of January, 1851, 43,138 children, under sixteen years of age, in the workhouses of England and Wales, and in connection with these workhouses, 838 teachers were employed.

The number of children of the same age, receiving outdoor relief at the same date, was 276,613. These children did not attend the workhouse schools, and in all probability they did not attend any day school, but they indicate an educational want of the most desperate kind.

From the reports of the Prison Inspectors for 1850, it appears that out of 166,941 prisoners confined in the gaols of England and Wales in 1849, 12,955, or nearly eight per cent, were under seventeen years of age. With the exception of the schools at Parkhurst and Redhill, (the latter a private institution,) little has been done for the reformatory influence of education upon this class.

These returns show an aggregate of 332,706 children, toward whom the state stands more or less in *loco parentis*, and for whose moral, physical, intellectual, and industrial training, every dictate of humanity and wise economy demands that the state should make immediate and thorough provision in schools and teachers of the right kind. The general condition of these children as to education, as compared with the system now to be introduced, is set forth in the following remarks by Rev. H. Mosely, one of the inspectors of schools, appointed by the Committee of Council, in a report on the Kneller Hall Training School. The quotations are from official documents on the condition of the poor.

The system of education under the old poor law was that of parish apprenticeship. Pauper children were bound apprentices to such persons as were supposed capable of instructing them in some useful calling. In some cases this was by compulsion, the apprentices being assigned to different rate-payers, who render themselves liable to fines if they refuse to receive them, which fines sometimes went to the rates, and in other cases were paid as premiums to persons who afterward took these apprentices. Another method of apprenticeship was by premiums paid from the rates to masters who, in consideration of such premiums, were contented to take pauper children as apprentices.

The evils of this system were manifold:—

1st. As it regarded the independent laborer, whom, by its competition, it prevented "from getting his children out, except by making them

parish paupers, he having no means of offering the advantages given by the parish," and in whom it discouraged that which in a parent is the strongest motive to self-denial, forethought, and industry—a desire to provide for his children.

2dly. As it regards those to whom the children were apprenticed; who, when they took them on compulsion, took them at an inconvenience and a disadvantage—to whom these parish apprentices "were much worse servants and less under control than others,"—who often found them "hostile both in conduct and disposition, ready listeners, retailers of falsehood and scandal of the family affairs, ready agents of mischief of the parents and other persons ill disposed to their employers,"—who "not unfrequently excited the children to disobedience, in order to get their indentures cancelled,"—they were the unwilling servants of unwilling masters; they could not be trusted, and yet could not be dismissed. The demoralization of the apprentices made them undesirable inmates. They disseminate in the parish the morals of the workhouse.

3dly. As it regards the children themselves:—

1. They were often apprenticed to "needy persons, to whom the premium offered was an irresistible temptation to apply for them," and "after a certain interval had been allowed to elapse, means were not unfrequently taken to disgust them with their occupation, and to render their situations so irksome as to make them abscond."

2. They were looked upon by such persons as "defenseless, and deserted by their natural protectors," and were often cruelly ill-treated. So that to be treated "worse than a parish apprentice" has passed into a proverb.

3. Not only was their moral culture neglected, but their moral well-being was often totally disregarded. The facts related under this head are fearful. There was a mutual contamination. The system appears, says Mr. Austin, to have led directly to cruelty, immorality, and suffering, although, in some cases, exceptions to the rule, apprenticeship was not unproductive of certain beneficial results to both master and apprentice.

4. Their instruction in any useful calling was for the most part neglected, because their masters were often unfit to teach them, and because they were obstinately unwilling to learn. The position which the parish apprentice occupied in the house was therefore commonly that of the household drudge.

It is scarcely to be wondered at, that among a race thus born in pauperism, and educated to it, pauperism became *hereditary*.

"When a family is once on the parish," says Mr. Chadwick, (report of 1833, London and Berkshire,) "it is very difficult to get them off. We have seen three generations of paupers, (the father, the son, and the grandson,) with their respective families at their heels, trooping to the overseer every Saturday for their weekly allowances."

"Pauper parents," says Mr. Carleton Tufnell, (report on the education of pauper children, 1839,) "reared pauper children, and their habit of dependence on the poor's rate seemed to descend as part of their natures from generation to generation. To stop this hereditary taint would be to annihilate the greater part of the pauperism of the country."

"In many unions," says Mr. Jelinger Symons, (report for 1848, on parochial union schools, Wales and the Western district,) "the same family names of paupers continue for a century in the rate-books. Pauperism is an hereditary disease. There is a pauper class, and hence the importance of eradicating the seeds of it in pauper children."

"To say that the old poor law, with its parish apprenticeship by way of education, had failed, is to speak too leniently of it." (I quote this passage from Mr. Temple's notes.) "It was rapidly demoralizing the whole lower order. The mass of evil was such as to unite all real statesmen of all parties in one effort to abolish it."

When the Poor Law Board abolished the system of education by apprenticeship, they took upon themselves the responsibility of providing some better form of education. Every workhouse was accordingly required to provide a schoolmaster who should educate the children. For which purpose they were to be completely separated from the adults, and instructed for at least three hours every day.

Lest the guardians should be tempted to employ inefficient schoolmasters, that they might not have to pay them high salaries, it was afterward provided that the salaries of workhouse schoolmasters should be paid out of a grant voted specially for that purpose by Parliament; and, later still, these salaries were ordered to be determined by your Lordships, upon examination by Her Majesty's Inspectors.

"This system had (says Mr. Temple) the inestimable advantage over the other, of making some one responsible for the education of the children. The pauper child had now some one to care for him, which before he had not. His education was now an object of real interest to some one."

It had, however, conspicuous defects.

Under the old system the children were liable to evil associations and bad examples out of the walls of the workhouse; now they received the evil impression of the workhouse itself, and became liable to contamination within its walls, by unavoidable contact with adult paupers. Abundant evidence is to be found of these facts, and of their consequences, in the reports of your inspectors.

"Great mischief," says Mr. Stuart, in his report on the Blything incorporation, 1833, "is done by familiarizing the minds of the children to the restraints of the workhouse, which destroys all reluctance to being sent back to it in after-life."

"A boy educated in, perhaps, the best shool in my district," says Mr. Bowyer, "being ill-used by his master, ran away, and brought a complaint against him before a magistrate. After hearing his story, the magistrate, knowing him to be a friendless orphan, asked him where he intended to go? 'Home, sir,' said the boy. 'But, my lad, you have no home,' said the magistrate. 'Oh, sir,' was the reply, 'I mean the workhouse.'"

"I have known them," says Mr. Chadwick, "when sent out on liking to respectable people, to have come back to the workhouse, being dissatisfied with the treatment those respectable persons gave them, as compared with the workhouse treatment."

"There are two obstacles to the establishment of satisfactory schools in workhouses," says Mr. Hall, (in his report on Berks and Oxon, 1838,) 'that operate every where under the present system. One is the mixture which seems unavoidable between the children and the adult paupers. This is especially detrimental among the females. The girls are set to work in the kitchens, the sleeping wards, and the wash-houses, with young women of depraved character." Nor does much improvement seem to have taken place since this report was written, for Mr. Browne reports, in 1849, that in more than 70 workhouses in his district the children are not separated from the adult paupers;" and that, "even in the *better description* (*i. e.*, where such separation is supposed to exist) of workhouses, opportunities of contact continually arise. The children and the adult inmates not only meet at meals and dinner service, but the elder girls are often kept from school to nurse infants

or they wash, or cleanse the house, or assist in the kitchen in company with the women."

When it is borne in mind that the inmates of workhouses almost invariably include prostitutes, "who seem to frequent them as lying-in hospitals," the evil of this association may be judged of. "Out of thirteen children whom I found in one workhouse," says Mr. Bowyer, (1848,) "being nursed by the girls, nine were the bastard children of mothers of this class."

It is impossible not to feel that Mr. Tufnell speaks in measured terms of a system like this, when in 1849 he says of it, "The experience of this year has still further convinced me of the hopelessness of expecting any general or permanent benefit to arise from the training of pauper children, as long as they remain within the precincts of the union workhouse."

Another defect inseperable from the education of the workhouse school is the false position of the teacher in a workhouse. "The children form, on the average, a clear moiety of the number of inmates; the spirit of the internal regulations is, however, mainly directed to the government of the adults; nor can it well be otherwise so long as the two are united under the same roof." (Mr. Ruddock's report on the southern district, 1847-48.) This fact at once constitutes an anomalous position for the schoolmaster. He must be in subordination to the governor of the workhouse, and yet their duties are essentially different. Nor can their characters be alike; the one chosen to control an adult community inured to indolence and vice; the other, to form the minds of children, to bestow upon them the care and the love of a parent, and to bring them up to industry and to the fear of God. The views of two such officers and their functions can not but be continually clashing, and we need not be surprised that it is often found impossible to maintain a good understanding between them," (Mr. Tufnell in 1847-48.) "The children, too," (says Mr. Templer,) "are in a false position. The arrangements are all made with a view to the adults. But the children are totally unlike the adults in their faults, their needs, their chance of being reclaimed." "Whilst (in a workhouse) the industral and moral training is entirely sacrificed, the intellectual is cramped and thwarted."

But the most striking point of view in which the present arrangement appears defective is, *the impossibility of uniting with it the suitable industrial training of the children.* The laborer's cottage, however bad a school in other respects, has this advantage, that it is a good place for the industrial training of his children; he knows the importance to them of being brought up to labor. I have myself known parents—capable of making sacrifices that their children may go to school, and willing to do so if they thought it for their welfare—yet object to do so after the children were of an age to work, lest, as they said, "they should not take kindly to labor."

The example of industry which a laborer's cottage affords; his watchful eye lest habits of idleness should grow upon his children; and the exigencies of the household, which claim that all its members should contribute to the common fund which feeds and clothes all, make of it a school of industry; and, perhaps, the best school in which industry can be learned.

The old poor law system of education by apprenticeship, with all its vices, had, moreover, its system of industrial training; a bad system, no doubt, tending to make labor repugnant to the children, but still calculated to accustom and to inure them to it. The very pastimes of another child, and that part of its life which is passed in the fields or in the streets, is industrial training, compared with the gloomy existence of a workhouse child.

In the great majority of workhouses the children are stated to have no industrial training at all. Where they have, it is commonly of a sedentary kind. "They are sometimes taught a little shoe-making or tailoring; the best of their occupations are carpentering or bookbinding; but in many cases they make hooks and eyes, or sort bristles, and pick oakum." "A boy thus brought up" (says Mr. Bowyer) "is unfitted for an agricultural laborer; he can neither dig, hoe, nor plough; is puzzled with harness, and afraid of a horse. Any hard or continuous labor exhausts his body and wearies his mind. He has formed a completely false conception of the life that awaited him."

"One lad," (says the chaplain of a union in Wales, writing to Mr. Ruddock,) "strong and active to all appearance, was engaged as a farm laborer, but being unable to handle any tool, except in the most clumsy manner, was jeered at by the men, consequently he became discouraged, and feeling alone and friendless, he returned to the workhouse, where he will probably be an incumbrance for life, as he has declared that he never wishes to leave it again."

"Children thus shut up," says Mr. Henderson, (report on Lancashire, 1833,) "in ignorance and idleness, and exposed to the moral contamination of a workhouse, are almost necessarily unfit for the duties required of them as apprentices. All labor is an intolerable hardship, their masters, objects of aversion, and they rarely acquire habits of industry in after-life."

"An orphan or deserted child educated from infancy to the age of twelve or fourteen in a workhouse," (says Sir J. P. Kay Shuttleworth,) "if taught reading, writing, and arithmetic only, is generally unfitted for earning his livelihood by labor."

It is not only with reference to the forming of the habits of labor in pauper children that the present system is defective, but with reference to the full development of the power to labor—of the thews and sinews of the laborer.

"Pauper children" (says Mr. Temple) "are decidedly, as a class, below the children of the independent laborer in physical development.

"Their physical conformation and physiognomy," (says Sir J. P. Kay Shuttleworth, in his report on the training of pauper children,) "betray that they have inherited from their parents physical and moral constitutions, requiring the most vigorous and careful training to render them useful members of society. They arrive at the school in various stages of squalor and disease; some are the incurable victims of scrofula; others are constantly liable to a recurrence of its symptoms; almost all exhibit the consequences of the vicious habits, neglect, and misery of their parents." "The stunted growth of many of these children" (says Mr. Tremenheere,) "was apparent; whether from early privations elsewhere, or the depressing influence of long confinement within the walls of a workhouse, with not enough of healthful exercise, or stimulus of change of scene and new objects, or whether, also, it may have resulted from a long continued uniformity of diet."

If to other children, then especially to these, other than sedentary occupations, freedom, exercise, and the open air are necessary to healthy physical development and growth.

"Hence," (says Mr. Tufnell, in 1847-48,) "with a view to securing the health of the boys, garden or field labor is, I am satisfied, superior to most others." "I find a great unanimity," says Mr. Symons, (1849,) "as to the kind of industrial labor deemed the fittest for boys by guardians who reflect on the subject. Spade husbandry is almost invariably chosen, not only on account of the return derivable from it, but

from its aptness for developing moral character as well as bodily strength and health."

"The introduction of industrial training," (says Mr. Bowyer, 1849,) "has been every where attended by a marked improvement in the appearance and bodily vigor of the boys; and their progress in their studies, so far from being retarded by it, has generally been promoted, notwithstanding the reduction in the number of hours devoted to instruction." "And," (Mr. Browne, 1849,) "industrial training for boys ought, I am convinced, to consist in the cultivation of land. It is remarkable that boys employed in field-work make greater progress than those who are not so employed, although the latter may give to study nearly twice as much time as the former."

The ages of the pauper children (nearly 25 per cent. are above the age of 12 years) are such as to render industrial training in field labor practicable in their case to an extent that it is not, in other elementary schools.

To break, then, the link which in the mind of the pauper child binds him to the workhouse as a home, which associates it in his mind with the state of life allotted to him and his destiny—to take from him the stamp and impression of it—and to emancipate him from the regime of its course of thought and standard of opinion,—to free him from its pestilent associations and evil example—and, above all, to prepare him to take his place in the ranks of independent industry, by a judicious course of industrial training, for all these objects a substitute is needed for the workhouse school.

This fact has received a practical recognition from the Legislature in the Act of 7 and 8 Vict. c. 101., which provided for the formation of school districts and district pauper schools, where the children should be collected from the workhouses of the district, instructed in such useful knowledge as is suitable to their condition, and trained to industry.

This Act gave to the Poor Law Commissioners power to form school districts. But it affixed certain limits of area and population, and it provided that the expense of starting, to be borne by the unions of the district, should not exceed one-fifth of the entire annual expenses of those unions; provisions which rendered the Act inoperative; the limitations were impracticable, and no school could be built for the money. In 1847, an Act was passed removing the limitation as to cost, but depriving the commissioners of their power to erect the school without the consent of the guardians or a majority of them.

This new condition has rendered the new Act nearly as inoperative as the old one. Six district schools only have been formed in the entire country. In other respects, the declared intentions of the Legislature remain without effect. "It is obvious" (says Mr. Temple) "that the reasons for the establishment of district schools are not of a nature to be readily appreciated by boards of guardians." The object of such schools is national; their operation, to be successful, must cover a large surface, and extend over a long period; and their results, however certain, are remote, belonging rather to posterity than ourselves. Considerations of this class are not likely to have weight with boards of guardians. The operation of such boards is local, isolated, and independent, and their function is temporary, having in view the present necessities of the poor, and the protection of the present rate-payers. It has nothing to do with posterity.

XI. TRAINING COLLEGE

FOR

THE DIOCESE OF CHESTER, ENGLAND.

The following account of the Chester Diocesan Training College, England, is abridged from Reports by Rev. Henry Mosely, one of her Majesty's Inspectors of Schools, to the Committee of Council on Education for 1845 and 1846. The Reports will be found in the "*Minutes of the Committee of Council on Education*" for 1844 and 1845.

The Chester Diocesan Training College was commenced by the Chester Diocesan Board of Education, in 1840. The College is situated on elevated ground, adjacent to the high road which leads from Chester to Park Gate, and is distant about one quarter of a mile from the north gate of the city, and a little less east, from the River Dee. It commands towards the west, an uninterrupted prospect of 12 or 14 miles, terminated by the hills of Denbighshire and Flintshire, and, from its upper windows, an equally extensive view eastward, over Cheshire. With its garden and grounds, it occupies five acres of land, one of which is freehold, held by deed of gift from the Dean and Chapter of Chester, and four acres (being pasture land) on lease, renewable every 21 years, and held under the same corporation. The property is conveyed in trust, for the purposes of the Institution, to the Chester Diocesan Board of Education, the Bishops of Chester, and the Deans of Chester and Manchester.

The material of the building is brickwork, with red sandstone facings. It has two principal fronts—the one towards the east extending on the line of the Park Gate-road; and the other towards the west, being that of the Principal's residence, and commanding a view of the Denbighshire hills. It is a structure of a grave and massive yet picturesque character, and of the Tudor style of architecture, to which its irregular outline is well adapted. In the adjustment of its proportions, in its decorations suitable to the material, and in the selection of its architectural forms, it presents a combination of great merit and of a very appropriate character. The building was erected in the years 1841 and 1842, and prepared for the reception of the students at an expense of about £10,752, raised by donations in the diocese, aided by a grant of £2500 from your Lordships. A model school-room has since been added to it,—additional accommodation provided for 20 students,—and your Lordships have contributed a further sum of £1200 towards those objects. The design of the Institution unites, with the training of schoolmasters, the instruction of a commercial school,—the pupils of which are received as boarders—and the instruction of an elementary school. Provision is made within the walls for these several departments.

The general management is vested in a Committee of the Chester Diocesan Board of Education, composed of 21 members.

The following is an official statement of the objects of the Institution, and of the conditions upon which students are received into it:

The object intended to be promoted by this Institution is to prepare, as far as a correctly religious, moral, and scientific training can do it, a supply of Masters, for the parochial-church schools in the diocese of Chester.

The Institution is under the presidency of the Lord Bishop of the Diocese, and has the sanction of the very Reverend the Deans, and the Reverend the Chapters

of Chester and Manchester. The office of Principal is vested in the Reverend Arthur Rigg, M.A. of Christ's College, Cambridge. The Vice-Principal is also a graduate of that university.

The times for the admission of students are two in the course of each year—viz., in January and in July.

Attention is directed to the following extracts from the Resolutions of the Training College Committee.

Objects of the Institution.—The Chester Diocesan Training College consists of an elementary school for the children of the poor, to be regarded as a model school.

A school for the education of Masters of elementary schools for the children of the poor, to be regarded as a normal school.

As subsidiary to these objects, a middle school for the education of the children from the middle classes.

Scheme of Instruction.—"That subject to such alterations as the Training School Committee may from time to time sanction, the following be the *general* Scheme of Instruction in the Training School:

RELIGION.	GENERAL.
Holy Scriptures.	English Grammar and Reading.
Evidences of Christianity.	Geography and History.
Church Catechism.	Writing and Arithmetic.
Daily and Occasional Services of Liturgy	Book-keeping.
XXXIX. Articles.	Theory and Practice of Teaching
Church History.	Psalmody.
History of the Reformation.	

Instruction may also be given, at the discretion of the Principal, with reference to the capacity of the pupil and the situation for which he is designed, in

The Latin and Greek Languages,	Linear Drawing,
Natural Philosophy,	Mapping,
Trigonometry,	The French Language,
Navigation,	Elements of Geometry and Algebra,

subject to the approval of the Training School Committee."

Number of Pupils. Exhibitioners—"That the number of pupils training as masters, until the Board shall otherwise determine, be limited to fifty—who shall pay £25 per annum for their board and instruction (all payments being made quarterly in advance). That of these a number not exceeding half shall receive exhibitions of £12 10s per annum each, to be appointed according to merit, and that the exhibition be held for a period not longer than three years, subject nevertheless to forfeiture, if the individual appointed do not, in the opinion of the Committee, by assiduity and good conduct continue to merit it."

Caution Money.—"That each person, before his name be entered as a candidate for admission, pay one pound; this sum to be returned if he come into residence;—to be forfeited for the use of the Library Fund if he do not."

Students to enter into a Bond.—"That every pupil training for a master, or other person on his behalf, be required to enter into a legal engagement, binding him to the following effect, viz.:—

"That in case he shall decline, when so required by the Principal, to undertake the duties of a schoolmaster or assistant, within one year after he has left the establishment, and also in case at any period not exceeding four years from his undertaking such duties, he shall decline to continue the same, the Diocesan Board, Training College, Committee, or any one acting by their authority, shall with due regard to his health, services and other circumstances, have power to require of him the payment of any sum not exceeding twice the amount which shall have been paid to him or applied to his benefit as such student."

Times of Admission.—"That pupils for training be admitted into the Establishment half-yearly, on certain days to be fixed by the Committee, of which due notice shall be given by the Principal."

Age of Candidates.—"That, except in special cases, when the examiners shall otherwise determine, no pupil be admitted before the age of fifteen, nor be recommended as a schoolmaster before the age of eighteen, having studied at least one year in the Institution; and that no pupil remain for a longer period than five years. And that no person be eligible as a pupil to the Training School, who,

from any bodily infirmity, is disqualified from efficiently discharging the duties of a schoolmaster."

Certificate of Baptism.—"That every pupil, on becoming a candidate for admission into the Training School, be required to produce a certificate or sufficient testimonial of baptism, and a certificate from the minister of the parish in which he has resided, according to the following form:

> "I, A. B., Incumbent or Curate of , do hereby certify that C. D. has resided in this Parish for the space of , and that I believe him to be qualified in character and attainments to become a Candidate for admission into the Training College at Chester."

Examinations of Candidates.—"That candidates for admission be subjected to an examination to be conducted by the Principal, the Chancellor of the Diocese, the Canon in residence at Chester, and one of the elected masters of higher schools. That each candidate be required to read and spell correctly—to write a good plain hand—to be well versed in the first four rules of arithmetic—to possess a general knowledge of the Old and New Testament—and to be able to repeat accurately the Church Catechism."

Every candidate for admission is required to answer the following questions in writing, space being left for his answers on a printed copy of them which is placed before him:—

What is your age?
Have you been vaccinated?
Are you *now* and *usually* in a good state of health?
Are you without any bodily defect?
Where did you receive your education?
What is your present situation in life—why leaving it—and what is the average of your weekly earnings?
Have you been accustomed to teach either in a day or Sunday school—if so, where and for what period of time?
Have you any knowledge of *music*, *singing*, or *drawing*?

Who becomes responsible for your quarter's payment in advance?

Date, Sign with your own name and address.

Name, _____
Trade or calling, _____
Address, _____

Every candidate for admission is moreover required to sign the following declaration:

"I hereby declare that my object in entering the Chester Diocesan Training College is to qualify myself for a schoolmaster, and that I will not take any situation, either as a schoolmaster or otherwise, without the consent of the Board, and repayment of the money expended on my preparatory Education, and that, when required, I will accept the office of schoolmaster under and in connexion with the Diocesan Board of Education."

Fifteen exhibitions, each of £12 10s annually, have been founded by the Diocesan Board, and one of the same amount by W. E. Gladstone, Esq., M.P. The whole charge upon the funds of the Institution, in respect to exhibitions, amounts therefore to £187 10s.

The National Society has founded a number of exhibitions to meet in part, the expenses of the residence of twenty masters, over twenty-one years of age, for a period not less than three and not more than eight months. The number of students at the period of my first inspection was 56, of whom 14 were schoolmasters resident, temporarily, upon the exhibitions of the National Society. There average age was 27 years. The ages of the students of the class permanently resident in the Institution varied at the period of my first inspection from 17 to 37 years, their mean age being 25 years.

The previous occupations of 21 of the regular students, being one-half

of the whole number, had been of a mechanical character, connected for the most part with the manufacturers of the district; they had, in point of fact, been, under one form or another, workmen. Of the remainder, 8 had been employed in schools, and the rest had for the most part been warehousemen or clerks.

I have been thus particular in recording the previous occupations of these young men, from an impression that, in estimating the probable resources of such an institution, and the results attainable from it, it is desirable to know who are likely to frequent it.

I find that 8 are supported in the Institution at their own charge, 18 at the cost of their parents or other relations, and 9 by private patrons—chiefly benevolent clergymen. Of these, 14 are aided by exhibitions of the Diocesan Board. The previous instruction of the greater number was commenced in National Schools. Their school-days, however, had terminated at a very early period of life, and what they knew had chiefly been acquired during the intervals of daily labor. Attainments, however meagre, made under such circumstances, are evidences of a superior character—they are the fruits of self-dedication and self-sacrifice for the attainment of an important and a laudable object, and they bear testimony to a thirst for knowledge already created, and a habit of self-instruction already formed.

These are qualifications of no mean value for the career on which they enter at the Training College. On the other hand, it is to be borne in mind that there is nothing in mechanical occupations, however favorable in some cases to reflection, to exercise a prompt and facile intelligence, or cultivate a verbal memory and an opulent diction. With few exceptions they had been accustomed to teach in Sunday-schools, and the extensive Scriptural knowledge of which my examination supplied me with the evidence, was probably acquired in this occupation. Where their secular knowledge on admission extended beyond reading, writing, and arithmetic, it included in seven or eight cases, a little Latin, and in five, the first principles of algebra and geometry. The dialect and pronounciation of many of them I found to be strongly provincial, and the articulation in reading imperfect.

Their arithmetical knowledge on their admission, often includes all the rules usually taught in books on arithmetic; but it is a knowledge limited to the application of the rule mechanically, with a greater or less amount of accuracy and facility; and does not include any intelligence of the principles of calculation on which it is founded, much less of the best means of bringing the minds of children to the intelligence of them.

The students rise at 5 o'clock in the summer and at a ¼ before 7, in the winter.* They make their own beds; and in summer devote the interval between ½ past 5 and 7, to Scriptural instruction, and to the preparation of lessons for the next succeeding day. Prayers are read at 7 o'clock, and at a ¼ past 7 they breakfast. The interval from a ¼ before 8 to a ¼ past 8 is devoted to industrial occupations, carried on for the most part in the open air, or (the weather being unfavorable) to psalmody. At ½ past 8 their morning studies commence, and are continued to ½ past 11. The interval between ½ past 11 and ¼ after 12 they again devote to industrial pursuits, the weather permitting. They dine at 1 o'clock, and resume their studies at 2. The interval from 5 to ½ past 7 is allowed them for private reading and exercise, and it is in this interval that they take their evening meal. Their evening studies begin at ½ past 7, and are continued until a ¼ past 8.

*Any number, not less than four, who come down to pursue their studies at an earlier hour than this in the winter are allowed to light the gas in the class rooms.

At ½ past 8 evening prayers are read, the service being choral and accompanied by the organ, and at 9 they retire to rest. In the dormitories the gas-lights burn for three-quarters of an hour after they have retired to rest, a period which they have the opportunity of devoting to religious reading and to their devotions.

The following is a list of the officers of the Institution:

Rev. ARTHUR RIGG, M.A., Christ College, Cambridge, *Principal.*
Rev. RICHARD WALL, B.A., St. John's College, Cambridge, *Vice-Principal.*
Mr. HENRY BEAUMONT, *Master in the Commercial School.*
*Mr. RICHARD GRIFFIES, *Master in the Commercial School.*
*Mr. LAWRENCE W. RILEY, *Master of the Model School.*

The teachers of the commercial school occasionally assist in the instruction of the students of the training school. No other masters are employed than those above enumerated, all of whom are resident within the walls of the Institution.

The Principal is assisted in the general supervision of the Institution, by one of the students called the *scholar*, selected from among the exhibitioners, and changed every week according to a cycle fixed at the commencement of each half year. His duties are as follows:—

Duties of the Scholar.

1. To inspect the bed-rooms and be responsible for their order. To open all windows upstairs.
2. To go to the post-office at 9 o'clock A.M. and leave the order-book in the usual place.
3. To ring the bell at all the doors at the appointed hours.
4. To have a general care over all the in-door property of the building.
5. To keep the library in order, and to be responsible for class-books, and to prepare the books for each lesson.
6. To receive all letters for post at ½ to 8 P.M.
7. To receive all articles for the tailor and shoemaker before 5 o'clock P.M. on Thursday.
8. To take the board containing the scheme of work into the study on Thursday evening.
9. To put up the calender for the week on the Saturday previous; also to put up a copy of the psalm-tune for Sunday on the Monday evening previous.
10. For neglect or breach of these rules the scholar may be punished at the discretion of the Principal.

Another student, selected according to a weekly cycle from among those who will leave the Institution at the following vacation, is appointed under the designation of an "orderly," specially to assist the Principal in matters connected with the discipline of the Institution and the industrial occupations of the students. His duties are as follows:

Duties of Orderly.

1. Not to allow any student to talk or make a noise before prayers (morning) and at meals.
2. To see that shoes are on at least 5 minutes before prayers, Thursday and Sunday excepted.
3. To order and arrange for prayers.
4. To bolt the yard-doors when the bell has rung for each meal.
5. To have the control, direction, &c., of the manner in which work is to be done; the employment of any who are idle; and the general care, &c., of tools, &c., and all the out-door property of the building.
6. To see that the students are seated 10 minutes after the bell has rung in the morning and 2 in the afternoon.
7. To attend to order in classes at lessons both as regards persons and places.
8. The orderly to provide a towel every Saturday night for the use of the students in the yard.
9. For neglect or breach of these rules the orderly may be punished at the discretion of the Principal.

The period devoted every week to each subject of instruction will be found specified in the following table:

* These were recently students in the Institution.

Time devoted in the course of the Week to each subject of Instruction.

	H.	M.
Scriptural knowledge	3	0
Evidences of Christianity	1	0
Church History	1	20
English Grammar	3	30
English History	1	0
English literature (including themes and writing from memory, &c.)	2	40
Educational essays, together with lectures, reading, and praxes on National School teaching	12	0
Arithmetic	5	10
Algebra	1	0
Euclid	1	0
Mensuration	1	0
Natural and Experimental Philosophy	0	40
Lecture (subject not prescribed)	1	0
Writing	1	40
Geography	2	0
Vocal Music	3	0
Linear Drawing	2	0
Preparation for lessons	4	30
Leisure	15	0

During the last six months of the residence of each student, he practices the art of teaching in the model-school; a week at a time being set apart for that occupation, according to a cycle prepared by the Principal, which brings back the teaching week of each, with an interval of about three weeks during the first quarter, and oftener if necessary during the last.

The Institution provides all the books used by the students, whose price exceeds 3s, and the students contribute each 2s quarterly towards the purchase of them.

On one of the days of my inspection, in the month of May, I found the students thus employed:—

7	were engaged in carpentry.
5	" cabinet-making.
2	" brass-working and soldering.
*8	" book-binding
2	" painting.
2	" graining.
2	" turning in wood.
2	" " in metal.
1	" stone-cutting.
4	" lithographing.
2	" filing and chipping.
2	" practical chemistry.
2	" varnishing and map-mounting.
2	" lithographical drawing.
15	" gardening, excavating, and transporting earth.

All the rough ground about the building has been levelled and brought into cultivation by them; the principal class-rooms painted in imitation of oak and excellently grained; they have made several articles of furniture and various school apparatus; and many of the books in the school have been bound by them.

It is not, however, with reference to the pecuniary value of the labors of the students that the Principal attaches importance to them, but with a view to their healthful character and their moral influence. They pursue their studies with the more energy, habits of indolence not having been allowed to grow upon them in their hours of relaxation, and their bodies being invigorated by moderate exercise; and, inactivity being banished from the Institution, a thousand evils engendered of it are held in abeyance. When first admitted, they do not understand why bodily labor is required of them, and are desirous to devote all their time to reading; they soon, however, acquiesce, and take a pleasure in it.

By employing each student as far as possible in the pursuit to which he

* All the students learn book-binding.

has been accustomed, his active co-operation is assured, because it is easy to him, and there is a pleasure associated with the exercise of his skill in it; and he becomes, moreover, in respect to this pursuit, an instructor to others—in this way, not less than by the marketable value of the results of his labor, contributing to the welfare of the Institution.

The industrial occupations of the students receive the constant and active supervision of the Principal. He takes a lively interest in the labors of each—points out the scientific bearings of the craft he is exercising, sometimes suggests to him an improved manipulation of it, and combines and directs the whole to proper objects and to useful results. At the time of my second visit he had thus concentrated all the mechanical power of the Institution on the labors of the chapel.

Nothing could be more lively and interesting than the scene presented by the grounds and workshops during the intervals of study. In one place the foundations of the structure were being dug out; in another the stone was quarried. In the workshops I found carpenters, turners, carvers in oak, and blacksmiths, plying their several trades; and, in a shed, a group of stone-cutters carving with great success, the arch-mouldings, mullions, and lights of a decorated window, under the direction of one of their number, to whom they were indebted for their knowledge of the art. A lively co-operation and a cheerful activity were everywhere apparent, and an object was obviously in the view of all, which ennobled their toil.

The expense of medical attendance is provided for, by the students themselves, who have a sick-club, to which each contributes 2s 6d every half-year. This payment is found sufficient, very little sickness having prevailed.

The students wear a collegiate dress, consisting of a cap and gown like those worn in the Universities. It is the object of this regulation to preserve a uniformity of appearance amongst them whilst they are within the bounds of the Institution, and to distinguish them when without.

The administration of the entire household department is intrusted to the steward, who provides the food and washing of the students, the board and wages of domestic servants, the house-linen, knives and forks, earthenware, kitchen utensils, &c., at a fixed charge in respect to each student, dependent for its amount on the number in residence. The Principal does not otherwise interfere with his department than in the exercise of an active and a constant supervision over it.

A dietary has been prescribed, but it has been found wholly unnecessary to enforce it. An entire separation between the rooms occupied by the students and the household department has been carefully provided for in the construction of the building, and is strictly and effectually enforced.

The Principal is charged with the administration of the discipline. It is enforced by impositions consequent on a breach of the rules.* The power of suspension rests with the Principal; of expulsion with the Committee of Management.

A permanent record of all punishments is kept in a book provided for that purpose by the Scholar.

The students who have left the Institution are accustomed to correspond with the Principal, and are invited at Christmas to dine with him. He is desirous, if it were practicable, to pay an annual visit to them. Inquiries are moreover made officially by the honorary secretary, from time to time, as to the way in which their duties are discharged, and the welfare of their schools.

* The following may be taken as an example of these impositions. Five lines are required to be written out for every minute that a student is late in the morning. No imposition had been enforced, except for this offence, between Christmas, 1843, and the period of my inspection in May, 1844.

Commercial and Agricultural School.

The system of education in the commercial and agricultural school comprises the following subjects:—

English Composition.	Geography, Drawing and Music.
Writing and Arithmetic.	The Elements of Natural Philosophy.
Book-keeping.	Chemistry as applied to Agriculture, Horticulture, and the Arts.
Mensuration.	Latin and Greek.
Surveying and Engineering.	French and German.
Ancient and Modern History.	

The terms, including board, lodging, and education, are,—for pupils above 12 years of age, £35 per annum; for pupils under 12 years of age, £30 per annum. There are no extra charges. An entrance fee of £1 is required, and appropriated to the library and museum.

Pupils are admitted to the commercial school between the ages of 8 and 15 years.

The utmost attention is paid to their health and comfort, the domestic arrangements being under the superintendence of an experienced matron. Each has a separate room and bed. There are two vacations in the year; that in the summer for five weeks, that in the winter for four weeks.

Model School.

The appointment of Master of the model-school, is filled up from among the best qualified of the students of the College. He resides within the walls of the Institution, but is not charged with any other duties than those connected with his school. He is assisted in the instruction of the children by the students who are in the last six months of their residence (according to a scheme adverted to in a preceding part of this Report), and by monitors.

The children come, for the most part, from the neighboring city, their parents being commonly laborers of a superior class, or small shopkeepers. Having been present on one of the days of admission, which come round monthly, I can bear testimony to the earnest desire shown by the parents to secure for their children the superior instruction offered by the school. There were, at that time, between 20 and 30 applicants more than could be admitted, and the names of many of these had already been for some months on the list of candidates.

The following are the rules of the school. The scale of payment will be remarked as a novel feature in them. It has been framed in the hope of keeping the children longer at school, by offering the premium of a reduction of the fee dependent upon the child's standing, and has been found to work well.

Rules of Model National School in the Training College, Chester.

If these Rules are not obeyed, the Master cannot allow Children to remain at the School.

1. Boys who are above seven years of age and of good health may be brought to the school.

2. Each boy must be *in* the school at *nine* o'clock in the morning, and at *two* o'clock in the afternoon, unless otherwise ordered by the Master.

3. The children themselves, and their clothes, must be *quite clean*, their *hair cut short*, and in every way they must be as neat as the parents or friends can make them.

4. The 20 boys who have been longest in the school are free.
 The next 20 boys who have been longest in the school must each pay - - - 1d per week.
 The third 20 boys who have been longest in the school must each pay - - - 2d "
 And the rest of the children - - - 3d "

5. On each Monday morning the pence for that week are to be brought, whether the child be at school or not.

6. Books, slates, paper, pens, ink, and pencils, &c., are found for the children without cost to the parents.

7. Any injury which may be done to books, &c., by a child, must be made good by his parents or friends.

8. If a boy be wanted at home, the master's leave must be asked *beforehand* by a parent or grown-up friend.

9. When children are late, or absent without the master's leave, a note will be sent requiring a parent or grown-up friend to come to the school to tell why the child was late or absent; and if it should ever be the case that, at different times during one half-year, *three* such notes have been sent about the same boy, he will on the next like offence be subject to degradation on the payment list, or dismissal from the school.

10. Care will be taken that children are not ill-treated while in school. Should there be any just ground of complaint, the parent must speak to the Principal of the College, without going to the school-room.

11. Since more is required than the labors of a schoolmaster in school, in order "that children may be virtuously brought up to lead a godly and a Christian life," the parents or friends are desired, as they love the welfare of their children, to promote their education in every possible manner,—confirming at home, both by precept and example, those lessons of piety and morality, order and industry, the teaching of which are main objects of this Institution.

In bringing under your Lordship's notice the conclusions to which I have been led by my inspection of this Institution, I cannot disguise from myself that, placed as it is in the immediate neighborhood of the vast population of Manchester and Liverpool, and destined to provide for the educational wants of a diocese, including within its limits the greatest manufacturing districts of the kingdom—districts than which no others are more remarkable for a dearth of elementary education,* and for the evils engendered of popular ignorance—it yields to no other similar institution in interest or importance. Neither does it yield to any other in the ad-

* The following is an abstract of the statistical returns made by the deaneries of the diocese of Chester to the Diocesan Board of Education and published in its Report for 1842:—

BOARD.	Population.	Number of Children for whom accommodation is provided.	Number of Children in Attendance.	Proportion per Cent. to the Population of those for whom accommodation is provided.	Proportion per Cent. to the Population of those in Daily Attendance.
Chester - -	90,341	15,178	4,300	16¾	4¾
Nantwich -	34,237	4,559	1,120	13⅓	3¼
Macclesfield -	134,702	15,987	3,350	9½	1½
Middlewich -	44,902	6,844	1,556	15	3½
Frodsham -	73,859	9,597	2,957	12⅞	4
Manchester -	550,178	51,311	10,043	9⅓	1⅞
Bolton - -	149,108	15,847	2,695	10⅔	1⅞
Liverpool -	286,135	21,088	10,228	8⅔	3⅝
Wigan - -	141,858	18,224	4,147	12⅞	2⅞
Preston - -	72,668	15,517	3,813	21⅜	5¼
Lancaster -	34,033	6,657	1,581	19½	4⅝
Blackburn -	156,793	25,125	4,140	18⅛	2⅝
Chorley - -	56,815	8,345	1,759	14⅝	3
Ulverston -	25,760	5,207	1,621	20½	6¼
Whitehaven -	18,808	6,890	1,718	36⅝	9⅛
Kendal - -	33,833	7,149	1,581	21⅛	4⅝
Whole Diocese.	1,884,082	236,475	56,609	12½	3

vantages of its situation, the imposing character and the magnitude of its structure, and the scale of its operations. It is the only building which has yet been erected expressly for the purposes of a training college, and in the adaptation of its plan internally for the uses of such a structure, not less than in the appropriate character of its external architecture, it may serve as a model for every other.

The direct influence of the College on the education of the district, is that which it exercises through the schoolmasters whom it sends out. What this influence is likely to become, may be judged of from the fact that, of the 37 masters who had been so sent out up to February 1844, it has been ascertained in respect to 30, that the number of children in attendance upon their schools had increased in 13 months from 1428 to 2469: so that if every schoolmaster in the diocese could be replaced by one from this college, the number of children under instruction in it, would according to this rate of increase, double itself in little more than a year. The Bishop of Chester, who takes a deep interest in the success of the College, and extends to it a paternal care, thus speaks of it in his charge to the clergy of the diocese, at the triennial visitation of 1844:

"It may be objected, that education is no new thing; that National schools have existed for a whole generation; and that we have no right to look for a result in future which has not been produced already. .

"We have learnt, however, from past experience, that schools may exist, with very little of real education: very little of that culture which brings the mind into a new state, and prepares it for impressions of good which may be strong enough to resist temptation, and maintain a course of righteousness, sobriety, and godliness. That our schools have been useful as far as they have hitherto proceeded, it would be unreasonable to doubt; that they are capable of becoming far more useful, it is impossible to deny. I believe that we have taken the right step, in applying ourselves to the education of masters as preparatory to the education of children. And I look to the Training College, now happily established at Chester, and able to send forth its 30 masters annually, to supply the schools now building, and demanded by our increasing population, as one of the bright stars in our present prospect: one of the premises on which I found my hopeful calculations, for the people themselves readily appreciate the nature of the education offered them. After all, their indifference to education has hitherto been the chief cause of their want of education. Many of our national schools have languished for lack of scholars, in the midst of an illiterate population. When once it is perceived that schools are really telling upon the habits of the scholars—that the children through the effect of moral discipline are becoming orderly, obedient, and intelligent—the school fills as naturally as water rises in the channel when the spring receives a fresh supply. The 30 masters who first left our Training College found in their respective schools an aggregate of 1400 scholars. By the close of the first year the 1400 had swelled to 2400."

It is not only by means of the schoolmasters educated within its walls that the Training College exercises an influence on the surrounding district, but indirectly also, by the interest which it adds to the subject of education among the clergy of the diocese—by the educational topics which come through its means under their discussion—and the new methods of instruction which it brings to their knowledge. The imposing character of its structure, also—the commanding scale of its operations, and the sanction which the Bishop of the diocese lends to it, are not probably without their influence upon the springs of public opinion, or their practical bearing upon the interests of elementary education; tending as they do to raise the character of the educator in the estimation not less of the lower than

of the upper classes of society, and to awaken the public sympathies in his behalf.

Nothing is more remarkable than the order and decorum which pervades the College, not less during the hours of relaxation than those of study. A duty appears to be prescribed for every moment, and every moment to find its active and useful employment.

Entire silence prevails throughout the building during the hours of study; the industrial pursuits of the students are characterized by the most perfect decorum; a routine is prescribed which regulates the order in which they assemble at prayers, and retire noiselessly to rest. All bespeaks a system rigidly enforced, and a high state of discipline.

In a preceding part of this Report, I have spoken of the class of society from which the students are for the most part taken, and the circumstances under which they are supported in the Institution. From the laborious character of an elementary schoolmaster's life and its privations, it is improbable that many persons would seek it, whose friends were in a position to pay for them an annual premium of £25, unless for some reason or other, they be disqualified for pursuing with success other avocations in life.

In so far as the self-supporting character which is sought for this Institution, and for others of the same class, is realized by the contributions of the relatives of the students themselves; its tendency is, therefore, to lower the general standard of ability and qualification for the office of schoolmaster; affording facilities for introducing to that office persons unsuited to the discharge of its duties. For it is to be borne in mind, that precisely those qualities of mental and bodily activity, judgment, enterprise, and perseverance, which lead to advancement in every other pursuit in life, are necessary to the elementary schoolmaster, and that the man is disqualified for that office who is unfit for any other.

In recording my impression of the actual attainments of the students at the period of inspection, I must in the first place bear testimony to a remarkable disparity apparent not less in their acquired knowledge, than in their natural abilities and adaptation of character and manners to the office they seek—a disparity which dates from the period of their admission. I have found amongst them men of powerful understanding and (speaking relatively) of cultivated minds; and others whose limited attainments, made under circumstances of extraordinary difficulty and discouragement, have borne testimony to much natural intelligence, a persevering character, and formed habits of study.* There are, however, others who appear scarcely to possess the ability or the industry requisite to supply—as to the commonest elements of knowledge—the deficiencies of a neglected education. It is too much to expect of the Institution, that, in the short period of their residence, it† should give to the latter class that apt‡ intelligence,

* I find the following recorded among my notes of a private interview with one of the students of the College. I insert it here in illustration of the above remark:—

"———— was a cotton spinner; is an intelligent person; possesses great Scriptural knowledge, much general information in literature, and some acquaintance with algebra and geometry. Taught himself these things while spinning; having a book fixed up and reading in the interval of the return of the jenny. Afterwards he availed himself of the mutual instruction classes established at the place of his residence by the clergymen. He came to the Institution at his own expense for the first three quarters—his maintenance for three other quarters was provided by subscription." Exhibitions covering the whole expenses of residence in the College, and thrown, in some degree, open to competition, would probably secure for the interests of education many men of a similar character.

† The meantime of the residence of a student appears to be about one year and a half.

‡ In no respect are the deficiencies of these young men more apparent on their first entrance to the Institution than in the lack of a ready intelligence of those common elements of knowledge which are placed before them in their simplest forms. They seem to have little or no power of closely applying their thoughts, or of fixed attention; and it is long before they are in a state to profit by study, or by oral instruction. Their first effort is to shake off this sluggish habit of

that power of exposition, and those resources of method and simplification which unite to form the accomplished educator. It is enough that it bring these men up to the standard of the existing masters of National schools—that it should raise them above it is not to be hoped.

Whilst the addition of men of this class to the number of elementary schoolmasters is not the legitimate function of a training institution, and can contribute nothing to the interests of that cause which it is established to promote, it cannot fail to disappoint the hopes of these persons themselves. The standard of elementary education is rising so rapidly, and the number of efficient educators so fast increasing, that already those of inferior skill, find great difficulty in obtaining employment.

Their knowledge of geography includes many of the simpler elements of that science known as physical geography, which treats of the general conformation of the earth's surface in connexion with the climates of different regions, their vegetable and animal productions, and the races of men who inhabit them. Viewed in this light, geography is a science which may, in the hands of a skilful instructor, be made the vehicle of much general knowledge of that kind which is most likely to awaken in the minds of children a curiosity to know more, and cultivate a habit of self-instruction, and he will not fail to avail himself of it, to bring the resources of his lending library to the aid of his lessons, and thus to establish in the child's mind a link between the mechanical ability to read and *a pleasure* derivable from reading.

It is a novel feature of the Institution that it includes natural history in its course of instruction. I look forward with great interest to the progress of this branch of knowledge, than which none is more humanizing in its influence upon the mind, or more healthful in the pursuit. The scene of a village-schoolmaster's life appears well adapted for the study of it, and followed, as it were, in the constant and manifest presence of Divine wisdom and goodness, it is eminently of a devotional tendency. It is to the able and well-directed labors of the Vice-Principal that the Institution owes those two characteristic and distinguished features of its course of instruction to which I have last adverted.

The science of mechanics is taught with much care, and particularly that simple form of it which treats of the WORK of mechanical agents. It has been introduced successfully into their schools by some of the students who have left the College. By a manufacturing population it cannot fail to be appreciated, admitting as it does of a useful application to their daily pursuits, and possessing a marketable value. It is a characteristic of elementary education such as this, that being allied to that which is to form the future occupation of the life of the child, it will not be cast away with his school-books, but when he becomes a man will be suggested again to his mind by things constantly occurring under his observation. Some scattered rays of knowledge being thus made to fall on the scene of his daily toil, his craft will assume something of the character of a science, and he will rise in the scale of intelligent beings by the mechanical exercise of his calling.

Like St. Mark's College, the Chester Diocesan Training College has grown up under the hands of its Principal. It has been framed from its commencement upon his views, and has received in many respects an impression from his character. This Report would be incomplete did it not bear testimony to his many and admirable qualifications for the office in-

mind; and much of the valuable time allotted to them in the Institution is often expended before that effort is successful. Thus their progress during the latter part of their career is far greater than at first, and they sometimes leave when the real education of their minds is but just beginning.

trusted to him; and I cannot but look upon it as an event of no little importance to the interests of education, that his services have been secured in its cause.

The following passages are taken from the Report of Mr. Mosely, for 1845:

According to the census of 1841, the diocese of Chester contained, in that year, in the counties of Chester and Lancaster, a population of 2,062,364, of which number 236,126 were males, and 234,929 females, *between the ages of* 5 *and* 15, *or* 3 *and* 13,—that is of an age to go to school.

Admitting that each adult teacher is capable of instructing 60 children, 7,850 such teachers would be required for the instruction of the children of these two counties. In which number—supposing none of them to be less than 25 years of age, and to become incapacitated for their duties at 65—117 will die annually, and 105 will be superannuated. So that from these two causes 222 vacancies will occur annually.

Assuming that 7 per cent. of this number are private teachers, there will remain 206 vacancies to be provided for among the teachers of public elementary schools, *i. e.*, 103 masters, and the same number of mistresses.

My experience in the inspection of training colleges leads me to the conclusion that the persons who seek them are not generally possessed of such previous instruction as would render a period of less than two years adequate to qualify them for the office of the elementary schoolmaster.

The training schools for masters in this diocese alone should, therefore, with reference to a really efficient state of the elementary education of the country, give instruction constantly to 206 students.

The present number of students in the Chester Diocesan College, is 40. It affords accommodation for 100. The part of it otherwise unoccupied, giving space to a commercial school, which at present consists of 30 boys.

The task of instructing the senior students devolves entirely upon the Principal and the Vice-principal; they are, however, assisted in their labors in the commercial and model schools by two of the students, whose course of instruction has been completed. This constitutes the entire staff of officers.

The fee for admission is 25*l.* annually; 16 exhibitions of 12*l.* 10*s.* each, however, reduce the fee, in respect to the like number of students, by one-half.

Seven hours a day are devoted to study in the class-rooms, 1½ hours to industrial pursuits, 2½ hours in winter, and 4 in summer, to private study and exercise.

The subjects of instruction, include Religious knowledge, English literature, Science, and the Art of teaching. Ten hours and one-third in each week, are devoted to the first, 21 hours to the second, 9 hours to the third, and 12 hours to the fourth. The students occupy 4½ hours in the preparation of lessons, and they have, every week, 15 hours' leisure.

The rest of their time is given to industrial occupations. These constitute an integral part of the course of instruction, received as systematically as any other, and under a greater variety of forms, and with more success than in any similar institution with which I am acquainted.

Nothing can be more animated and interesting than the scene which presents itself to the stranger who visits the institution during the hours when these occupations are going on.

Every student is seen plying some useful handicraft—either that which was the means of his previous livelihood, or one taken up since he has been in the institution—and wherever the eye rests, some new form of useful instruction in the mechanical arts suggests itself to the mind.*

* On the day of my inspection I found the students thus distributed:—There were 5 carpenters, 2 turners in wood, 4 in iron, 2 painters, 2 blacksmiths, 3 glass-stainers, 4 lithographers, 3 carvers, 6 bookbinders, 2 students were varnishing maps, 1 was working a circular saw, 6 were occupied in excavating and transport of earth, and there was 1 gardener.

There can be no doubt of the admirable adaptation of a system like this to the education of masters for Industrial Schools; and the question how far it may be practicable and expedient to maintain such schools is pressed more and more, every day, upon the attention of the friends of the laboring classes, by the encroachments which labor is making upon that part of a poor child's life, which has hitherto been left for its education. Any plan would be likely to receive the confidence of the poor, combining instruction in useful learning, with some employment, which, whilst it served, by a trifling remuneration, to diminish the sacrifice they make in not sending their children to work, would be an obvious preparation for the life of labor in reserve for them.

It is not, perhaps, without a show of reason, that they are accustomed to fear, lest by too long a continuance at school, and by the influence of too much book learning, their children should be led to shrink from that self-denial of bodily toil, and should fail of those habits of steady industry, which are proper to their state of life. To talk to them of the moral advantages of instruction, of the elevating and ennobling tendencies of knowledge, of the social virtues which follow in its train, and of its influence in the formation of religious character, and, through that character, upon the future and eternal welfare of a responsible being, is to seek to impress their minds with truths of which, alas, they have no experience. Engaged themselves in a perpetual struggle with the physical difficulties of existence—too often increased by their own improvidence—when they look to the future welfare of their children, they have no other thought present to their minds than the remuneration of their labor. And, after all, if we would serve them effectually, and with that view, if we would secure their active concurrence in our efforts, we must, in some degree, meet their own views as to what is best for their children, and take them as they are, with all their ignorance, and their prejudices about them. Our success will be the greatest when we do the least violence to these prejudices; and they do not debar us from a wide field of labor for their advantage.

In giving to its students a practical knowledge of the pursuits of the laboring classes, this institution places them on vantage ground. It helps to fill up that chasm which separates the educated from the uneducated mind, and too often interdicts all sympathy between the school-master and the parents of the children intrusted to his charge.

So long as the domestic and inner life of the classes below us in the social scale—the whole world of those thoughts and feelings in which their children are interested—remain hidden from us, our efforts for their welfare, devised in ignorance, will, in a great measure, fail of their object. He who would explore this region close at our doors, and bring back to us tidings of it, would have a tale to tell as strange as of an undiscovered country, and far more important.

According to that theory of a school-master which these considerations would seem to suggest, his education, far from separating the link which unites him to the classes out of which he is taken, should strengthen it. His sympathies are to be with his own people. He is to take a lively interest in their pursuits. The scene of their daily toil is to be familiar to him. Those ideas associated with their craft, which include, within such narrow limits, the whole of their acquired knowledge—and the terms of their art, however technical—he is to be conversant with. Their intelligence is limited to the narrow circle which contains their daily bread. He is to enter that circle. The love of intellectual pursuits, perhaps never extinguished in the mind of man, loses its vivacity side by side with the pressing wants of animal life. He is to reawaken it. Out of

the friendly relations and generous sympathies which result from an intercourse such as this, he is to build up a superstructure of mutual confidence and good will, and to dedicate the ascendency he thus acquires over the parent, to the welfare of the child. He is to reawaken in the bosom of the laboring man those natural sympathies which seem—under the influence of the manufacturing system—to be fast dying away, and to impel him to sacrifices in behalf of his child; to impress him with a deep sense of the responsibility under which he lies in the matter of its spiritual and eternal welfare, and to direct him as to the best means of promotiong it. It is not in any unreal character that he is thus to appear on his hearth, or with any jesuitical project of circumventing him for the advantage of his child; but simply that, taken from his own order, he is not to separate the link which unites him to that order; that, by both parentage and education, associated with the laboring classes, he is not to divest himself of those important advantages for fulfilling the duties of his mission, which that association supplies. With this view, neither in his dress, nor in his manners, nor in his forms of speech, is he to assume a distinctive or separated character, otherwise than as it regards that greater moral restraint, that gravity of speech, and sobriety of demeanor, which it would become the laboring man himself to cultivate.

This theory of a school-master is diametrically opposed to that on which the system of every other training college with which I am acquainted, is founded. The tendency of every other is elevating. This would repress those aspirations which are natural to the new condition of his intellectual being on which the student has entered, and which are usually associated with the office he seeks, and it would tether him fast to that state of life from which he started.

Nothing can be more just than that estimate of the moral necessities of the laboring man, which is its basis. Above all other things, that man wants a friend set free from the influences under which he is himself fast sinking—a friend, if it were possible, not divided from him by that wide interval which a few conventional distinctions are sufficient to interpose—to advise him, if not in the matter of his own welfare, in that of his children.

It is, however, a theory which in practice would not be without its perils. So close an approximation to the class below him, would have a tendency to separate the school-master from the class which is above him,—that class in which all his better and higher impulses will find their chief stay and support, and where alone he can, as yet, look for a cordial sympathy. That ascendency which education gives him over the minds of his ordinary associates, will tend to foster an independence of spirit inconsistent, perhaps, with the relation in which he must of necessity stand to the patrons and promoters of his school; and above all he will be the less likely to preserve those intimate and friendly relations with the clergyman, which are not less important to the spiritual welfare of the parish school and the parish, than to the personal comfort, and the self-respect of the school-master.

I have every where found a disposition on the part of the clergy to extend a friendly sympathy to the labors of the school-master, and I believe that they very generally rejoice in the opportunity which the superior education of the training colleges affords to them, of stretching out to him the right hand of Christian fellowship. Asperity of manners, an independent bearing, and a rude deportment, would repel these kindly feelings.

On the other hand, it may be questioned whether the opinion that the co-operation of the laboring classes in the work of the schoolmaster is to be gained by a closer approximation to themselves in his modes of thought and his way of life, is founded on correct estimate of the springs of public

opinion amongst them, and whether some separation and the interposition of a few conventional distinctions do not serve to give weight to his counsels, and enhance the estimate formed of the value of his labors.

My own opinion is that a sincere and earnest interest in the welfare of their children, shown by a labor of industry and love, will overpower every other consideration in the minds of the poor, and that however great may be the advantage which a close association with them, and an intimate knowledge of their condition, give to the school-master, it will, in general, be dearly purchased by a conformity with their habits of life and modes of thought and action. It is an intercourse in which, whatever *they* may gain he will probably *lose*.

That state of things in which a breach between the class of elementary school-masters and the clergy shall have become wide and general, cannot be contemplated otherwise than with unmingled apprehension. The ascendency which education gives to them amongst the uneducated masses —ministering to their characteristic independence of spirit, their professional pride and their ambition—might, in such a case, prove a temptation and a snare too great for them to withstand, and by a slow but irresistible process, convert them into active emissaries of misrule.

With reference to the industrial pursuits which have suggested these remarks, it appears to me worthy of consideration whether in this institution they may not have acquired an ascendency which is not without its unfavorable influence on the literary pursuits of the place, and whether too large a sacrifice of healthful recreation is not made when, in fine weather, the students pass from their class-rooms into the workshops, instead of into the open air.

Of the whole number of students, I find that 18 spell incorrectly, 12 read and 8 write imperfectly; 10, upon the evidence of the exercises they have sent in, may be characterized as illiterate; 10 others have afforded in their exercises the evidence of a considerable amount of general literary attainment and mental culture; 20 write beautifully; 9 have acquitted themselves well in Scriptural knowledge, and the same number in Church History and the Liturgy; 4 in their answers to the questions on the Art of Teaching; 20 in Arithmetic, and some of these *admirably;* 5 in Natural Philosophy; 18 in Mechanics and Astronomy; 12 in Geography; 9 in English History; 45 in Algebra.

At my previous examinations I have been struck by the remarkable *disparity* which presents itself in this institution as to the general ability and acquired knowledge of the students. I have found among them some of vigorous intellect and of considerable attainments, and others whose defects of previous education and want of the natural endowments proper to an elementary teacher will not, I fear, be remedied by a residence however long continued.

If a sufficient number of candidates presented themselves for admission, to allow a selection from amongst them of those who are really qualified, this source of embarrassment might be removed. Such a number of candidates would, I doubt not, be found, if the obstacle which the fee presents to their admission could be overcome. At Battersea Training College the expedient has been adopted of lending to an eligible student that portion of his fee which is not covered by an exhibition; and the number of such exhibitions has been augmented by subscriptions to a fund specially devoted to that object.

It is, however, in my opinion, worthy of grave consideration whether the expenditure of the public money for educational purposes would not be greatly economised by the foundation of Government exhibitions in the training colleges.

The office of the school-master does not offer to a man desirous to provide for his children, and in a position to pay an annual fee of 25*l.*, adequate advantages, either in respect to the remuneration attached to it or its social position. If, indeed, a shopkeeper, a warehouseman, a small manufacturer, or a farmer well to do in the world, have one child, who, by reason of a feebleness of character, or of bodily health, or perhaps of intellect, may be considered unequal to a more active and enterprising career in life, the training college will perhaps be sought as an asylum for him. Straitened as are these institutions (especially the Diocesan Colleges) in their resources, it is not easy to refuse a candidate who is thus prepared to pay the whole fee for admission. At the expiration of his course of instruction the qualifications of a student received under these circumstances, notwithstanding all the labor which may have been bestowed upon his instruction, will scarcely be found such as would obtain for him the public confidence, were it not for the guarantee which his residence in the training college has supplied. And so, after all, the public money will have been expended, and the public sympathies exhausted, not in raising the standard of intelligence in the existing body of school-masters, but at *best* in bringing up to the existing standard, men who would not otherwise have reached it.

I have brought out this evil, perhaps, beyond its just proportions; but it has been in the hope of fixing your Lordships' attention upon it, and with a view to its remedy. I have reason to know that it is operating in the training institutions as a great evil, and, I believe, that, if they fail of their results and disappoint the public expectation, this will lie at the root of the matter. It would be quite possible, if this fee were dispensed with, through the agency of the Inspectors, to fill the training colleges with men —in their qualifications for admission—very far indeed above the general standard of those who are now found in them. Were the question, whether from such a class of persons a body of efficient educators could be formed, wholly problematical as to its results, having such an object in view, it would surely be worthy a large expenditure of the public money to bring it to the test of an experiment. But it is not difficult to show that a really eligible candidate becomes, when admitted a student in our best training colleges, by a process in which there are very few instances of failure, a school-master capable of realizing all that we hope from him. Considering that the faith of the public in education hangs upon the fruit of these colleges, not less than the success of each individual school-master in the sphere of action particularly assigned to him, it would be folly to measure the services of such a man for the public welfare by the 40*l.* or 50*l.* of the public money which may have been expended in educating him.

My Report to your Lordships on this institution would not convey to you a just impression of it, did it not bear testimony to the very arduous character of the labors of the two gentlemen—the Principal and the Vice-Principal—on whom the entire management of it devolves. Besides that general supervision which the Principal exercises over it in all its departments, its whole correspondence is intrusted to him, and he takes an active part in the teaching of the students, not only during the hours devoted to study, but whilst they are engaged in their industrial occupations. If to these, his ordinary labors, be added those with which for the last two years he has been charged in superintending the building operations which have been going on at the model school-room and the chapel, it will, I think, be felt that claims are made upon his services which are incompatible with his own health and with the best interests of the institution.

The Model School.—The second week of my inspection I devoted to an examination of the model school.

One hundred and sixty-three boys were present on the day of my examination. These children, like those of every other model school which I have visited, appear to belong to a grade in society removed a little above that from which the children who usually attend National Schools are drawn. They attend with remarkable regularity, the average number of absentees during a period of six months, except by reason of sickness or with leave, being only *one* daily.

The school is held in high and well deserved estimation by the parents, and it is obvious that under the influence of that estimation, they are prepared to make those sacrifices of the occasional services of their children, lest they should lose their learning, which in other schools they will not make. The irregularity of the attendance of the children of National Schools, I find to be every where alleged as an obstacle fatal to all the hopes of education. Here that obstacle is removed.

I have appended to this Report a copy of the note which is addressed to the parents of a child absent without leave. This note forms one part of the page of a book, resembling a cheque book, from which it is torn; a record of the notice being preserved on the other part. The arrangement is exceedingly convenient in practice, and might be introduced generally in National Schools with advantage.†

The discipline is admirable, it is maintained apparently with great ease, and affords the evidence of a subordination, influenced by moral causes, and cheerfully yielded. So far as this is apparent in the order and regularity of the school, it is greatly promoted by the school songs which accompany all the changes of the classes, and which the children sing as they assemble and when they leave.

The singing is the more remarkable, as its character is maintained apparently with very little effort, and the sacrifice of very little time.

Accustomed to oral instruction on the gallery, the children exhibit great power of attention, much quickness of apprehension, and greater resources of language than I am accustomed to find in schools of this class. They appear to be interested in what they are taught, to appreciate the value of learning, and to take a pleasure in it. That listlessness of manner and dreaminess so intimately associated in the mind of an inspector with the aspect of an elementary school, had certainly no place here on the days of my inspection. The children not less than their teachers, seemed to be in earnest in the business of the school, and the fervor and vivacity apparent on the one part, is at least commensurate with the zeal and ability exhibited on the other.

So far as this school, taught exclusively by the students of the college, may be taken as affording direct evidence of the skill they attain in the art of teaching, no other than a favorable estimate can be formed of it. The notes in which I have recorded the impressions which I derived from the opportunity afforded me of being present at a lesson delivered by each student, do not however bear an unqualified testimony to this fact.

Amongst them were some excellent teachers, earnest, vigorous, well instructed, and efficient, but there were others, wanting not only in the peculiar and professional qualifications of a teacher, but themselves very imperfectly educated. If I might be allowed a *general* criticism, it would be that the students whom I saw teach were not acquainted to the extent that might have been expected with the best methods of simplifying the primary elements of instruction. I doubt whether these had ever been made the subject of study with them. There was no evidence of any independent power to present the knowledge they themselves possessed under that form in which it is best adapted to the intelligence of children, or of any systematic instruction directed to that object, or indeed of any due appreciation of its importance to the success of elementary instruction.

XII. NORMAL SCHOOLS

FOR THE

TRAINING OF FEMALE TEACHERS IN ENGLAND.

Besides the Normal School of the Home and Colonial Infant and Juvenile School Society already described, which is mainly devoted to the training of female teachers for a class of schools for which females are pre-eminently fitted by nature, there was established, in 1842, at Whiteland, Chelsea, by the National Society, an "Institution for the Training of Schoolmistresses." Since its establishment 93 pupils have been sent out as teachers, of which number 82 were in charge of schools in 1848. It has already been instrumental, in the opinion of Her Majesty's Inspector of Schools, Rev. F. Watkins, in rearing the standard of attainments of the schoolmistresses, and elevating their social position. The course of instruction, as presented in his Report to the Committee of Council on Education for 1848, extends through two years, but does not embrace any peculiar features as to subjects or methods, except as to the industrial employment of the pupils. In the printed Regulations for the admission of pupils, it is said:

"Their attention will not be confined to the studies of the school-room. Whatever skill or knowledge may be of use in a poor man's family, either to increase the comforts of his fireside, to assist in bringing up his children, or to prepare his daughters to gain, in whatever capacity, a respectable livelihood, this will be diligently imparted. For this purpose they are carefully instructed in the art of plain needlework, knitting, marking, darning, &c. To give them practice and experience in this department, they are expected to cut out and make up the various articles of clothing secured to the poor children of the schools by their clothing clubs. The pupils are also required to cut out and make up their own clothes, as well as to undertake all other plain needlework which may be sent to the Institution. The teachers are practiced in the art of setting needlework for children, by preparing the work for the different classes in the school. The pupils have also been in the habit of making themselves useful in the laundry."

The Inspector makes the following remarks on the previous education of some of the pupil teachers of the institution.

"It must be said, that some of them are exceedingly ignorant, being unable to work the four simple rules of arithmetic correctly, possessing little knowledge either of the Old or New Testament, altogether unskilled in geography, grammar, or English history, and utterly unable to spell words of the most common occurrence. It is hardly necessary to say, that this state of ignorance is not owing to any want of sufficient instruction in the training school, but to the deplorable neglect of sound elementary education in the families of those who are raised a little above the poorest class. It is from these families that the majority, I am told, of the young women in training are drawn. They have been educated, (if it be not misusing the term,) at 'private boarding-schools.' A little external dressing has been given to them, but rarely any internal culture. They have been taught some fancy needlework, and to write in a running hand; they can read fluently, but not with expression; they have learned by heart passages of Holy Scripture, a few hymns, and other pieces of poetry, but have seldom been directed to their meaning. On such material it is diffi-

cult for the most skillful teacher of a training school to work with any effect She must carefully pull down before she begin to build up any structure on such an unsteady foundation; she must, indeed, lay a new foundation on dif ferent principles, and with a careful hand. It is, therefore, hardly fair to expect great results from the examination of pupils in the training colleges for mistresses, until they shall have received a more sound elementary education, and a longer period of training than two years shall have been allotted to them."

There exists also at Salisbury a similar seminary, styled the "Salisbury Diocesan Institute for the Training of Schoolmistresses." The institution was opened in 1841, and has been since maintained by donations and subscriptions to the amount of about £500 a year, for the purpose of providing a sufficient supply of "well-educated, right-minded, and thoroughly-trained young women for the schools of the diocese." Up to 1848, only 58 had left the institution to take schools. The following extract touches a most important point of inquiry before admitting pupils to a Normal School—and especially female pupils. In the Eighth Report of the Diocesan Board of Education, it is stated:

"Since the beginning of 1846 two of the pupils died, and five have shown such symptoms of weak constitutions as to give no reasonable hope that they can ever undertake the anxious and trying duties of schoolmistresses. The Committee are very earnest in pressing this point upon the consciences of those who give or sign certificates with too much facility; and they say most truly, that, though it is not an uncommon opinion that the work of a schoolmistress may be undertaken by those whose constitution unfits them for other more active employments, the truth is, that the drain upon the constitution and spirits of a schoolmistress is very great, and none but those whose lungs are quite healthy, and whose constitution is in all respects good, can discharge its duties with any comfort, or for any length of time."

The Inspector, in the Report of his visit to the school in 1848, observes:

"It appears to me, that at present the domestic employments of the pupils, if not too much of a servile, are too little of an instructive, economical character. It is said, and doubtless with great truth, that occasional employment in even such works as scrubbing, cleaning shoes, &c., has a beneficial tendency in correcting faults of vanity, indolence, &c., and in giving a practical lesson of humility; and I should be far from wishing to abolish it. Indeed, I hold it to be of great importance to employ the pupils in works that tend to increase their sympathy with the poor. But surely it is of not less importance that young women intended for a really liberal profession should have ample opportunities of learning the cost of materials, the best and cheapest modes of preparing them, and the comparative expense of various modes of housekeeping; and so of acquiring experience which will be available to them, both in the management of their own affairs, and in conversing with the parents of their pupils, who will be glad to consult them if they find them practical guides. With well-arranged offices, under the superintendence of the mistress or a good assistant, the elder girls might profitably devote some portion of their time to these matters, and might connect them with their studies, both by composing essays on subjects of domestic economy, and by keeping the accounts of the establishment upon the most approved system."

In 1858 there were twelve training colleges in connection with the Church of England, viz., Bishop's Stratford, Brighton, Bristol and Gloucester, Cheltenham, Derby, Home and Colonial, Norwich, Salisbury, Truro, Warrington, Whitelands, and York and Ripen, in which 792 females were under instruction and training for school mistresses. These colleges had educated up to the close of that year nearly 5,000 teachers, and were graduating, on an average, 363 yearly. Special instruction in Domestic Economy is part of the course, with a view to its introduction into all national schools for girls.

Syllabus of a Course of Lectures on Education; its Principles and Practice, by William Knighton, Professor of the Art of Teaching in the Whiteland Training School for Mistresses.

I.—*The Principles or Theory of Education.*

Education a *science* and an *art*—a science, inasmuch as it investigates the principles upon which tuition is, or ought to be, conducted; an art in affording rules for its conduct and putting them into practice; object of education in its highest and widest signification; the etymology of the word referred to; the human being a religious and moral, an intellectual, and a physical animal; education therefore threefold, of the body, the mind, and the soul or spirit; their relative importance; the end of man's existence on earth, not his happiness or gratification, but performance of duty; this brings with it the truest happiness; our duty threefold also. (1.) All attempts to form a moral being without the aid and influence of religion hitherto unsuccessful—history convinces us of this fact; warranted in concluding religion and morality inseparable; how the religious and moral powers are to be cultivated; the Bible the rule of faith; how the Bible, and its auxiliary to the ignorant mind, the Catechism, are to be taught, a question for practical education. (2.) The intellectual nature of man; necessity of its cultivation if man is to fill properly the sphere allotted to him on earth; constant necessity for the exercise of the intellect in the daily affairs of life; advantages of its cultivation—disadvantages of its neglect; different powers of the mind all useful in different ways; attention, association of ideas, conception, abstraction, imagination, and reason or judgment, all to be cultivated harmoniously; evils of allowing one faculty undivided sway; qualities which constitute a well-regulated mind, a habit of attention, a power of regulating the succession of thoughts, mental activity, habits of reflection and association, proper relation of objects of pursuit, government of the imagination, culture, and regulation of the judgment, proper moral feeling. (3.) The physical nature of man; necessity of knowing something of it; evils of neglecting its development; benefits of health, vigor, and bodily activity to all; caution not to make to much of it.

II.—*The Practice of Education.*

1. *The school-room*—its adaptation to the purposes of education the primary consideration; the infant school-room—its gallery, dimensions, construction, and convenient disposition in the room; uses of infant gallery; the blackboard or large slate, pictures, card-stands; should books be used in the infant school? Yes, but for the highest class only; smaller boards or slates for classes. Juvenile school-room—importance of a gallery; utility of parallel desks for classes—those of the National Society excellent; each row of seats should differ in height; general arrangement of classes to suit the room; for both schools a play-ground necessary; its importance in moral training; "the uncovered school-room;" how it should be used; neatness and cleanliness of the covered and uncovered school-room to be attended to; influence of this upon the children's character; ventilation; temperature. The class-room—necessity of it in a large school; its arrangement and most convenient position.

2. *The Pupils.*—Evils of grown-up children in infant schools; sympathy of numbers; influence of this principle in the school and in the world; examples—Bacon's "Idols of the Forum;" the result of want of attention to this principle, and neglect of its cultivation in education; advantages likely to be derived by both sexes from their mingling in schools; evils to be guarded against in schools for girls alone; power of the gallery vastly increased in the mixed school; its power of condemnation, and its utility in inflicting severe punishment on an individual offender; different method of treatment to be adopted with town and country children; object in the town to turn the mental activity, the "sharpness," to proper account, and direct it to proper objects of pursuit; in the country to develop the open unsuspecting character and increase the mental acuteness by judicious training; difference between training and teaching.

3. *The Teacher.*—Mental qualities and habits of thought most valuable for the teacher; piety, patience, perseverance, and a sympathy with children to be cultivated assiduously; impartiality or freedom from injustice indispensable to form a really good teacher; activity of mind and body essential; immense influence exercised by the teacher on the pupil-teachers and scholars; good example better than good precepts; importance of attention in minute matters to the rules of the school; discipline thus inculcated and enforced—"Let all things be done decently and in order;" attention to trifles necessary; time often wasted; danger of being puffed up with pride; necessity of humility; impossibility of those succeeding who take no interest in the work; happiness of managing a well-kept improving school; impression respecting the misery of school-keeping quite erroneous; dress should be cleanly, neat, and simple.

4. *Organization of the School.*—Superiority of pupil-teachers to monitors; pupil-teachers may be taught much with the highest class in simultaneous lessons; evils produced by neglect of the school in order to devote too much time and labor to pupil-teachers; advantages of a good classification; evils of maintaining the same classification in all subjects; those quick in acquiring a knowledge of reading often dull in arithmetic; necessity therefore of all working arithmetic at the same time, in order to admit of a

new classification for that subject; time-tables not to be lightly or hastily constructed or altered; advantages of the classes passing successively under the teacher's own eye; difficulties likely to be encountered in opening a school; practical suggestions for overcoming them; rules for avoiding waste of time.

5. *Discipline.*—Necessity of enforcing discipline; which is the stronger motive to obedience, love or fear? conclusions to be drawn from the answer; evil influence of constant change of rules; necessity of adhering to those once established; good effect of early attention to rules on the subsequent character of the pupils; nature of punishment, parental, legal, and vindictive; necessity of some punishment (not corporal) to enforce discipline; its nature and object to be explained to the children in Bible lessons; when correction had recourse to, utility of referring to these lessons; vindictive punishment disclaimed; the gallery the great instrument for severe punishment; may be inflicted without meaning the offender, by reference to the fault in a Bible lesson; detention in school, except for late attendance, not to be resorted to; nothing but the most imperative necessity can justify expulsion; solemnity which should accompany it; necessity for a thorough command of temper in the teacher; difficulties connected with the use of emulation as a mental stimulus; doubts with respect to its being a healthy one; minor matters of discipline too frequently neglected.

6. *Method of Teaching.*—Simultaneous gallery lessons most advantageously given in the way inculcated in the "Training System" by Mr. Stow; Bible lessons or lessons on the Catechism or Liturgy in the morning very advantageously given according to this method; advantages of the mingling of questions and ellipses judiciously; of "picturing out" as a mental exercise; secular lessons in the afternoon similarly; rule not to tell the children what can be drawn from them by exercising their judgment or association of ideas or imagination; their mental powers thus cultivated; guessing to be avoided; the lessons to be made as interesting as possible; care to be taken not to sacrifice utility in the attempt to render the lesson interesting or attractive; importance of a proper division of simultaneous lessons; of systematic lessons on Holy Scripture; of courses of lessons on scientific or other secular subjects: evils of want of system; in division of lessons care to be taken that the narrative comes first and the application subsequently; reason of this; general rules for dividing Bible lessons; for secular; method of giving such lessons; voice, manner, enunciation; importance of the blackboard, or large slate; necessity of some slight facility in sketching in order to be able to illustrate the lesson.

7. *On Teaching Reading.*—Synthetic method best in teaching to read; a simple word presented, and its sound and appearance taught; analysis of it subsequently; advantages and disadvantages of the phonic method of teaching the alphabet; no necessity to begin with the alphabet; simultaneous reading of 10 or 15 at a time useful, if the teacher reads well; danger of carrying this too far; importance of the teacher reading clearly, distinctly, and calmly; simultaneous method excellent in eradicating the propensity to sing, often found in schools.

8. *On Teaching Arithmetic.*—Importance of attention to first principles; explanations of rules too frequently neglected; necessity of proper classification for arithmetic; the ground-work of an arithmetical education its most important part; necessity of attention to elementary classes; different methods of teaching numeration, and the simple rules; immense practical importance of simplicity in explanation, and clearness of definition; mental arithmetic should be taught for its utility, not for show; the kind of questions likely to be practically useful; examples.

9. *On Teaching Geography.*—The nature of maps to be first explained and illustrated by a ground plan of a school; great outlines of the country or continent delineated on the blackboard useful; importance of giving facts with names, and thus calling in the association of ideas to the aid of the memory; manners and conditions of the inhabitants of different countries too often neglected; the outlines of general history may be advantageously combined with geography; a box of sand of great use in teaching geography in infant schools.

10. *On Teaching Grammar.*—Interesting lessons may be given by a judicious teacher on the distinctions between the parts of speech; examples of such; general rules on the illustration of each particular part; in elementary lessons on grammar the slates should be constantly in the children's hands; necessity of a very gradual progress in the lessons on this subject; absurdity of supposing that it can be properly taught in a very short time; utility of grammatical analysis; composition to be taught with grammar; varieties in methods of parsing adopted by different authors; Latham's Grammar a very philosophical work; should be studied by teachers; Broomley's abridgment of it, useful as a manual.

11. *On Teaching Writing.*—Writing on slates may be taught from the very commencement of a child's school life; useful exercise to make them attempt the forms of letters as infants; strokes and such like thus rendered useless; habits of order, neatness, cleanliness, and obedience, may be cultivated in teaching writing; in advanced classes all should commence to write each individual line at the same time; a second line should not be commenced till the first has been inspected; reason of this rule; writing from dictation the best method of teaching spelling; composition, as combined with grammar lessons, also teaches writing and spelling.

XIII. SPECIMEN NOTES OF LESSONS

FOR COLLECTIVE OR GALLERY TEACHING.

NOTES OF LESSONS, or the orderly preparation and arrangement of the material for a Collective or Gallery Lesson, is now one of the most important elements of school-keeping in the best schools of Great Britain. Its introduction first into Infant Schools, and subsequently into Elementary Schools of every grade, is gradually revolutionizing both the subject matter of lessons and the manner of giving them. It has given a practical importance to the discussion of method, which, till recently, was scarcely recognized in the pedagogical literature of England. The following hints and sketches are selected as specimens of the manner in which the teacher may prepare his notes for a Collective Lesson :—

THE PALM TREE.

It *waved* not through an *Eastern* sky,
Beside a fount of *Araby;*
It was not *fanned* by *Southern* breeze
In some *green Isle* of *Indian* seas;
Nor did its graceful *shadow* sleep,
O'er stream of *Afric lone* and deep.—MRS. HEMANS.

Analysis.

1. Show that *palm* is named from the likeness of its leaves to a man's hand. The word *date* is connected with *dactyle*, a finger, from the shape of that *fruit.*

2. *Eastern*, same as *Oriental*—*Western*, *Occidental.*

3. *Araby*, *Indian* isles, and *Afric* are the native lands or *habitats* of the palm. It is here *exotic*—there, *indigenous.*

4. *Waved* and *fanned* imply gentle winds; while sleeping of the shadow implies a calm.

5. *Green*, Saxon word for *verdant*—"the green" shows it a noun; here it is an adjective.

6. *Isle* is the same as Gælic *Inch* or *Innis* in Inchkeith, Innismore; also same as *island*, from Latin *insula.* Islet a diminutive, meaning a little isle.

7. *Lone* tells that some parts are but thinly peopled.

8. Connect shadow with shade; southern, south—ful, full—stream, streamlet—fount, fountain—fan, fanners—Afric and African—showing the force of the terminations.

PENS.

I. Ancient Pens.

Pens, in olden times, were of two kinds, *iron styles* and the *reed*,—the former was chiefly used for writing on waxed tables, the latter for writing on papyrus with a fluid ink. The reed in size resembled a small round cane or swan's quill. They were obtained from Egypt, Cairo in Asia Minor, and Armenia. Reeds

may be obtained around the Persian Gulf, from whence numbers are sent to the east, where they are cut and buried under dung-hills, till they become of a black and yellow color. When ready for use they are *hard*, the *pith* in the inside having been dried up by the heat of the earth, so as to be easily extracted, and so permit the ink to ascend the barrel. The Arabs use reed pens, as they are better than either quill or steel pens, for the formation of their letters.

1. Quill pens, as their name implies, are made from quills got from the goose, swan, crow, and sometimes from the ostrich and turkey; these pens are not in so much demand as they were formerly. The countries from which we get quills, are Russia, Poland, Germany, and the Netherlands. When quills were in good demand, England obtained 27,000,000 of quills in one year from St. Petersburgh. Each wing produces *five* quills, each goose in one year produces *twenty* quills, (because pulled twice.) The second and third quills are the best.

2. Quills, when pulled, are covered with a membrane (soft substance,) are also soft from the oil which they contain, have likewise a soft membrane inside the barrel. By putting the quills into hot sand the outer membrane cracks and is scraped off with a sharp scraper, the inner membrane dries up, and can be easily drawn out, and the oily part is also dried up, and the quills are hard and transparent. By being put into boiling water they are rendered still harder, and are ready for sending off. They are tied up in small bundles and sent to stationers, who sell them to those who wish to use them. The end of the barrel is then cut off, and the barrel is split up by a knife, making each side which forms the pen of an equal length.

Some quill pens are made in the same shape as steel pens, viz., the barrel of the quill is split into two parts, which are fixed in a groove, the edges are then smoothed with a plane, each part is then cut up into three or four smaller parts, which are put into a small cutting press. The knife then makes them ready for use. The ends of some of these pens are tipped with gold, silver, horn, &c., to make them more durable.

II. Modern Pens.

1. The pens chiefly in use in this country since 1803 (when Mr. Wise made steel pens which were fixed in bone cases, so as to be carried in the pocket,) are steel pens. The first kind of steel pens were very costly and did not become very general. Mr. Gillott of Birmingham improved them by using better steel, thinner and more elastic, the slit was made shorter, and the finish and quality of the pen was altogether superior. A gross of this last kind cost little more than *one single pen* of the former. Messrs. Gillott and Perry brought the first kind of steel pen to its present form and make. Other kinds of pens were made, as the *oblique* and *three nibbed slit pens;* but these are not now in use.

2. The steel for making pens is rolled at Sheffield into thin plates; these are cut into slips *four* inches broad, and *three* feet long, and heated; the scales are removed by being placed in oil of vitrol; the strips are rolled again to their proper thickness. Girls are employed to cut the strips into small pieces called *blanks* or *flats*, in the direction of the grain of the steel. The *hole* at the end of the slit is then pierced and the pen smoothed, after which the blanks are again heated and the maker's name stamped on them, (the blanks still being flat.) They are passed to men who make them concave for *nib pens*, and form the barrel for *barrel pens*, by means of a small press; they are then put into a muffle, and heated red hot, and then cooled in oil, which is removed by being moved

about in a tin-plate barrel. They are next tempered and then placed in a revolving cylinder with sand, in order to *brighten* them. The *nib* is next ground with great rapidity by a little girl who picks up each pen by small plyers, and finishes them by a touch on a wheel of emery. The *slit* is next made by a small chisel upon the bed of a press which has a chisel corresponding with the other. The pens are then *colored* brown or blue by placing them in a revolving metal cylinder, over a charcoal stove. The pens are made *brilliant* by being placed in a solution of *lac* in *naptha*. Pens are made at Birmingham.

ROADS.

This Lesson is intended for the upper classes in an Elementary School, containing boys from 12 *to* 14 *years old.*

INTRODUCTION.

"Picture out" a desert scene.—An *Eastern Caravan roaming* over the thirsty plain (aided by the patient camel.) Notice difficulty and danger of such a journey (from shifting of sand,) TRACKS SOON INVISIBLE (guided as on sea only by sun and stars.) Supposing the nature of the country admitted, how could these dangers be avoided? (*By road making.*)

I. HISTORY.

At first, forefathers in Asia Minor *content to ramble over plains on camels* (no beaten path.) In *more fertile climes* obliged to *cut narrow paths* (through *woods*, over *mountains*,) &c. *As traffic increased* (these *made wider* and more *durable*.) About this time the *Babylonians*, *Egyptians*, and *Carthaginians* had much improved. These latter *instructed* the *Romans*, whose roads in time became *superior* to *any*. They built,

a. MILITARY ROADS, devoted exclusively to State purposes (principally for the soldiery.)

b. COMMERCIAL ROADS; distinct from the former (devoted to trade and commerce.)

c. BYE-ROADS, or branches from the main or principal roads.

After the conquest of Britain by the Romans it was intersected by roads, or streets, as they termed them, (such as Watling street, Akerma street, &c.)

Some of our roads are founded on the old Roman Works (especially in Kent, Middlesex, Bucks, Lincoln, and Northumberland.)

Recapitulation.—Here all the words in italics should be entered on the blackboard, a map referred to, and great attention given to spelling the words in capitals. Etymology of *street*, *invisible*, *durable*.

II. CONSTRUCTION.

Roman roads, *straight*, leading direct from station to station (taking *nearest route*—used in their construction *Roman cement* and pieces of *granite*—(this very durable) one now at Lyons, 600 years old, in excellent condition.

In *England circuitous* (thus joining towns that would otherwise be remote from the COMMERCIAL WORLD.) *Improved* by *McAdam* and *Telford*, who cut stones to weight of 6 oz. each, used no CEMENT, but formed solid mass of itself.

London streets excellently paved in some parts with *Aberdeen granite*. Commercial road from Whitechapel to West India Docks, one of the finest in England. Most durable from King William street to London Bridge. Cost of, £2,000.

Wood has been given a trial (but in wet weather, and especially during frost is *too slippery* to come into general use.) Reason why wood adopted (to *diminish* the *noise*.)

In most countries roads are formed by the Government (in England by the people,) a consequence, (more numerous and regularly attended to.)

Recapitulation.—See last note on Recapitulation. The words "circuitous," "station," "diminish," should be *particularly* noticed, as to their *meaning, orthography*, and *etymology*.

III. USES.

Endeavor to draw from the class that *blood is carried over the body* by the VEINS and ARTERIES. Compare these with the *roads* of a *country;* and trade, learning, and CIVILIZATION with the blood. (They render the inhabitants of a country far more *accessible* than they would otherwise be, just as the Romans in Britain.

This may be illustrated by the *Allied Armies* in the *Crimea*—transport of material from *Balaklava* to "the *Hights*" since the improvements in the roads.

Recapitulation.—Etymologies—arteries, civilization, accessible, transport.

N. B.—(1.) The words enclosed in parenthesis () are those to be drawn from the class—others to be taught.

(2.) Words in italics are those to be written on the blackboard, so as to present to the class an outline of the whole.

(3.) Words in capitals are principally characteristic, and should be spelt individually and simultaneously.

BLACKBOARD OUTLINE.—ROADS.

Introduction.—Eastern Caravan roaming on plain—tracks invisible—danger—avoided by roads (if possible to make them.)

I. *History.*—At first content to ramble on plains—camels—no path. Fertile climes—narrow path; traffic increases, wider and more durable. Babylonians, Carthaginians, Romans. Military, Commercial, and Bye roads.

II. *Construction.*—Roman roads—cement and granite—straight: English roads—circuitous—McAdam and Telford—London streets—Aberdeen granite—wood—too slippery—diminish noise.

III. *Uses.*—Roads of countries similar to veins and arteries of human body—conveying learning and civilization—inhabitants accessible—armies in Crimea—Balaklava and Hights.

WEEKLY EXPENDITURE OF A LABORING MAN—FOOD.

[The following Notes of a Lesson gained one of the prizes offered to the students at Whitelands, by Miss Burdett Coutts.]

I. General Introduction of the Subject.

The children will be told to picture to themselves a cottage in the country (Lancashire) surrounded by a garden, and inhabited by a poor laborer, whose family consists of himself, his wife, and four children. The eldest girl assists her mother and nurses the baby. The two boys attend school. The father's weekly wages are 12*s.* The mother earns 2*s.* 6*d.* a week by going to wash and clean at the neigboring squire's. The eldest boy earns 2*d.* a week by fetching the squire's letters from the post. The children will then mention the probable produce of the garden, which ought to afford sufficient vegetables for home consumption. The rent is paid from the extra wages obtained in harvest and hay seasons. The laborer keeps a pig, the original cost of which was 18s. During the summer the pig feeds upon the refuse of the garden, the wash from the squire's, and acorns from the wood. In the winter on barley meal, &c.

When killed, the prime parts are sold, and bring in weekly 4*d.* gain, besides discharging the previous cost, 18*s.*, and the £2 for fattening. The remainder of the pork is kept for food. The laborer's weekly income is therefore 15*s.* in all.

II. The Weekly Expenditure in Food, &c.

2½ pecks of flour,	5*s.*	8*d.*
2 lbs. of fresh meat,	1	0
Yeast,	0	1½
2 oz. of tea,	0	6
1 lb. of sugar,	0	4
1 pint of milk a day,	0	7
1 " oatmeal,	0	1
1 lb. of butter,	1	0
1 " cheese,	0	6
1 " rice,	0	2
1 pint of peas,	0	2
Pepper, salt, &c.,	0	1
½ lb. of soap,	0	3
¼ " candles,	0	3
1 cwt. of coals (Lancashire,)	0	8
Sick club,	0	1
Schooling for the two boys,	0	3
	11	8½

Here we see the weekly expenditure in food, &c., would be less 11*s.* 8½*d*; this taken from 15s. leaves 3*s.* 3½*d.* for clothing.

III. Useful Hints on Expenditure.

The children will here be told to suppose themselves shopping with the laborer's wife. She would consider well, before laying out the money, which would be the most profitable way of spending it; remembering that what many call a "cheap bargain," often turns out to be a dear one. She would bear in mind the proverb which warns us not to be "penny wise and pound foolish." The different ways of testing the quality of the various articles will then be drawn from the children, as tasting the butter, cheese, &c. It is better to purchase plain wholesome food than a few dainties, which only pamper the appetite, and do not nourish the body. It is also important that poor people should pay their way; for even supposing that when they contract a small debt they fully intend to pay it, many unforeseen circumstances may occur to frustrate their designs.

COOKING OF FOOD.

I. Preparations for Cooking.

The utensils which are used should be perfectly clean. A cook should be clean and tidy in her person, and her hands quite clean. Before putting her hands into the dough, &c., she should see that she has all the requisite articles ready; she should also be careful not to throw the flour about the paste-board or table, but should always bear in mind the little maxim, "waste not, want not." Before cooking vegetables they should be cleansed in cold water. Greens should be freed from all tough leaves, and boiled in soft water; the fire must be made large or small in proportion to the amount of cooking. The Sunday's dinner should be cooked on the Saturday.

II. Receipts for Cooking.

1. *Making of Bread.*—Ingredients for 3½ lbs. of bread, 2½ lbs. of flour, 2 tablespoonfuls of yeast, a little salt, and 1 pint of luke-warm water.

Take the flour and put in a pan, mix the yeast with half a pint of luke-warm water and pour it into the pan, and allow it to ferment for one hour; then with another half pint of water and a little salt knead the whole into dough, and put it in a warm place for two hours, in order that it may rise a second time; take up the dough and work it lightly into a loaf; bake for 1 hour or 1½ hours.

2. *To boil Potatoes.*—Take as many potatoes as are required and of nearly the same size; wash, but do not peel or cut them; put them into a saucepan with sufficient cold water to cover them, and a spoonful of salt; let them boil gently till soft; then pour off the water, and allow them to dry for a short time.

3. *To make Milk Porridge.*—To 1 pint of boiling water add 2 spoonfuls of oatmeal, which has been previously mixed with a little cold water; stir them up well and let them boil slowly for 5 or 10 minutes; then add 1 pint of milk, and let the whole boil for a few minutes longer.

4. *To make Pea Soup.*—Take 1 pint of peas and put them into a little cold water over night. In the morning drain off the water and put the peas in a saucepan with three quarts of soft water; or gravy in which meat has been boiled would be still better; let the peas boil for 2 hours; then add 1 or 2 sliced onions, a carrot, turnips, &c., with half a pound of bacon, or any other meat; season with pepper and salt, and let the whole boil for another hour.

5. *The most economical Method of Cooking Meat* is boiling; nothing is lost by this process. It is very extravagant to fry bacon. Time allowed for boiling meat 20 minutes per pound; bacon 25 minutes to each pound.

Lesson II.—(*Esther Taylor.*)

This lesson contains much practical information. The remarks are very well chosen as to the care and neatness required in preparing food, as are also those against the waste of materials; and the directions respecting the time different dishes of food required in cooking are very useful. The Lesson contains more than could be compressed into one Lesson; but the directions given were complete in themselves, and the class quietly broken up by the teacher, whose manner was excellent as an example to her class, very mild and modest, and well suited to encourage children to ask questions when they did not fully understand all the teacher said.

This Lesson could be made extremely amusing and instructive, when divided into several.

Bread alone would form the subject for an excellent lesson; so would also the Potato: and all the lessons upon Vegetables might be rendered very entertaining, by the anecdotes connected with their introduction into England; such as the story of the Fuchsia, brought by a sailor to his wife, on his return from a voyage; who, during his absence, could scarcely be prevailed on to part with it, though offered a considerable sum by a lover of flowers, who had been struck with the novelty and beauty of the plant. Many of the vegetables now in common use were cultivated in this accidental manner, especially in Cornwall and Devonshire, where the people are fond of gardening, and the climate is favorable to the growth of vegetables and plants. The different modes of preparing food would also give an opportunity for instructive lessons.

Lesson on Climate.

Paragraphs.	Subdivisions.	Notes.
1. Definitions.	1. Relating to a portion of the earth's surface.	Zones — natural divisions — objection: climates — artificial — principle of — half-hour — month — number of — objection: Labrador and Ulster.
	2. To the prevailing state of the weather.	*a.* Temperature: *b.* temp. and moisture: *c.* temperature, moisture, bar. press., purity of air, winds, electricity, &c. Take first of these meanings.
2. Causes.	1. Earth's int. heat.	Constant below surface — isogeothermal lines — no sensible effect — except vol. districts.
	2. Sun's heat.	Total amt. const. — where most effective — when mean. temp. would be reg. distributed — varies as cosr. latitude — an. amt. strat. in 46 ft. thick.
3. Modifying causes.	1. Latitude.	Direction of rays — diagram: length of day — absorption — radiation: trop. heat through strata to poles.
	2. Elevation above sea level.	Heat decreases as we ascend — rarity of air — effect on man — latent — reflection; snow-line — where highest — why — 80°=0 — Etna.
	3. Relative position of land and water.	Water bad conductor — "fish" — uniformity of action — evaporation — insular — continental — Edinburgh and Moscow: comp. extent of: N. and S. hemispheres — Baltic — Arctic and Antarctic oceans: former climates — how shown — Lyell. State of Africa arises from?
	4. Surface.	Nature of soil — sandy — clayey — marshes — forests — cultivation — snow-capped mountains — *la bise* in Switzerland.
	5. Aspect.	Towards eq. incr. temp. — N. side of Himalaya the snow-line 4000 ft. higher than on Southern — why — the reverse in very cold climates: direction of mountains — Poland and Hungary: longde.
	6. Winds.	Prevailing winds — our east cold in spring and warm in autumn — why — west and south warm — why: currents to and from poles: land and sea breezes.
	7. Oceanic currents.	Gulf stream — Columbus — affects climate of America and Europe — British Isles particularly.
4. Gen. Distrn. of Heat.	1. Difficulty of ascertaining.	Arises from the numerous modifying causes already enumerated, &c.
	2. Humboldt's plan.	Growth of plants: isothermal, isochimenal, isotheral lines — eq. mean. temp., 81°: hottest part of Globe in Cent. Africa on 11th par. north; two poles of max. cold in N. hem., in America 80° north and 100° west, in Asia 80° north and 95° east. Veg. zones are 1, spices; 2, sugar-cane; 3, olive and fig; 4, wine-grape; 5, oak and wheat; 6, fir, pine, and birch; 7, lichens.

First Lesson on Pens.

1. First Pen.	Pointed iron or other metal: used on stone, bone, sheet lead, wood, bark, palm leaves: hence rude at first: Cadmus knew no other: Solon's laws written with it about 600 B. C.: Mahomet's secretaries: Koran written with it: Bible, parts of, probably (commandments, &c.): Greek stylus (gold sometimes): Roman de. (description): murder with it (by followers of younger Gracchus).
2. Second Pen.	Calamus: used with Egyptian papyrus (latter invnd. abt. 4th cent. B. C.): calam.: not yet used in Rome (refer to sedits. of Gracchi abt. 130 B. C.): used in Agusn. age there: use further extndd. by invention of parchment (Pergamena charta) mid. of 2nd cent. B. C.
3. Third Pen.	Goose quill: easy transn. to from Calamus: Lincolnshire fens: Somerset best: Irish worst: Russia: Hudson's Bay: crow: swan: eagle: clarification: pen-maks. machine.
4. Fourth Pen.	Return to ancient materials: Birmingham, &c. (manufacture): merits as compared to quill: mode of preserving.
5. Conclusion.	Moral weapon: "mighty instrums. of *little* men:" "in hands of men entirely *great* mightier than sword" (Bulwer): influence on mind: preserver of ancient learning: diffuser of thought and knowledge: destinies of mankind: Napoleon the great (saying of).

Second Lesson on Pens.

Paragraphs.	Notes.
1. History.	Most anc. writing on hard subs. as stone, metal, &c. — thus 2 tables of Law: Chinese wrote with iron style on bamboo: Romans with same on waxed tables (easily effaced): reeds first used for ink writing — cut like pen: quills 6th century: steel pens 1803 (Mr. Wyse): in perfection in 1824.
2. Materials.	*a.* Quills: *b.* Steel: *c.* Other materials of diff. kinds.
a. Quills.	(1.) Adaptation of quills. Quills of diff. birds used: goose quill best: geese fed in great quantities in Russia and Poland for quills and feathers: we get 20,000,000 annually from them: fed also in fens of Lincolns.: quill hollow, hard, and firm for lightness and strength in bird: same qual. useful for pens: split lengthwise: highly flex. and elast.: resist action of ink: in all superior to other materials, and in all approved by — (2.) Preparation of quill, called touching, or clarifying. First moistened by dip. ends in water (cap. attract.): heated them and flattened: scraped: exposed to heat again and regain original form: now fit for use. (3.) Making a pen. Sometimes with little machine at one cut (pens coarse and bad): best made with sharp hard knife, not flat in edge like a razor: quill scraped slightl on back for a clean slit: slit to be fair and straight must be in middle: slit stopped where you like by thumb of left hand to prevent waste: chief defect of beginners, nib short, stunted, and too fine: two sides of nib =, or the right one a little stronger: last cut *straight* across: after use pen must be cleaned and not left in ink: every boy shd. learn to make his own pen.
b. Steel.	(1.) Adapt. for pens. Best material next to quills: superior in durability — no mending: ink acts too on steel, but a good deal prevented by cleaning pen *dry* after use. (2.) Mode of manufacture. Steel must be very thin to be elastic: first pens very coarse and thick: steel well tempered and pressed into sheets $\frac{1}{100}$ or $\frac{1}{200}$ inch: these cut into strips 2½ inch. long: from these pieces are cut off for pens: stripe annealed for 14 hours to remove hardness occas. by rolling: then cleaned: maker's name stamped: slit by a very fine edged instrument which cuts $\frac{1}{3}$ thro': shaped by a punch: heated red hot and dipped in oil: polished by being shaken togeth. in a cylinder (called a *devil*) for 8 hours: heated *blue* and slit completed with pincers: cooled and fit for use, but sometimes bronzed: London and Birmingham manuf.: in England 120 tons of steel = 200,000,000 pens manuf. annually.
c. Other materials.	Silver, as in *fountain* pen, which took a large quantity of ink at once: sometimes brass: occasionally metallic nibs on quills (expensive): sometimes precious stones on nibs, thus a ruby set in *fine* gold: such as these still sold and it is said will last 5 or 6 yrs., but expens. — £1: gold nibs on steel now common: — why gold?
3. Uses.	Before printing quite necessary to preserve writings: all books *written* then and ∴ very scarce: penmanship then carried to greater perfect. than now — witness illuminated manuscripts in Trin. College and many other places: still as necessary since every thing must be written before being printed: correspondence: "pen" has come to signify power in writing, as "A powerful pen" — "The grey goose pen, that mighty instrument," &c.
4. Lesson.	Thankfulness to Providence for diffusing so plentifully, quills and steel, the two most necessary materials: especially quills, tho' for use of birds, as perfectly suited for pens as if made for that special purpose: without quills writings of many ages probably lost: small things are often the most important in giving extended employment to people, and in developing ingenuities of clever men.

Third Lesson on Pens.

1. Necessity.	Some means of recording events, &c., required. Ancients used for this purpose to plant trees, erect stones, pillars, altars, &c.: pictures, statues: all highly inconvenient.
2. Nature.	This depends on material emp. for writ. on. The first materials were stone, brick (Babylon), tiles, oyster-shells (ostracism), wooden blocks, ivory, blade-bones of sheep (Mahom.), lead (Job), bronze (Claudius), brass (Rom. laws), copper (Bengal), walls and chairs (Icelanders), boards covered with beeswax. All these required a hard sharp instrument, as the *style*. Shepherds wrote their songs on leather with *thorns*, and wound or rolled (volumes) this round their crooks. Bark (library), leaves (folio), papyrus (paper), parchment, required a different sort of writ. instrument, and ink.
3. Diff. kinds.	Calamus: quills (pen), bone pens: metallic pens.
4 Quill pens.	Goose, crow, &c. Lincolnshire, &c.
5. Metal. pens.	Materials used — process of manufacture — localities — statistics.

XIV. NORMAL SCHOOLS

AT

EDINBURGH AND GLASCOW

The Normal School at Edinburgh originated in 1826, when the Education Committee of the General Assembly of the Church of Scotland placed a few teachers appointed to their schools in the Highlands, at one of their best conducted schools in Edinburgh, for a short course of preparatory training. In 1838, the Sessional School of Tron Parish, was transferred to that Committee, to enable them to pursue this plan with more convenience and effect. It was the best model elementary school in Scotland, and it was used, as much as possible, to all the intents of a normal seminary for teachers, under the care of the Assembly Committee, down to the year 1845, when the new building in Castle Place, built expressly for a Normal School, was occupied for the same purpose, with a model school constituted of children from the immediate neighborhood.

In the mean time, an Institution had been established in Glasgow, mainly through the efforts of Mr. Stow, and an association, called the Glasgow Education Society, for the purpose of "training" a class of teachers who should be qualified to afford to the neglected children of the poor in that city, much of that moral education which was wanting to them at home. The attempt to erect a suitable building for the accommodation of the Normal and Model schools, embarrassed the Society, and about the year 1840, the institution was transferred to the General Assembly's Committee; and in that year the Committee of Council on Education made a grant of 10,000*l.* to the same Committee, to enable them to complete the building at Glasgow, and erect a new edifice at Edinburgh, on condition that 5,000*l.* should be raised for the latter purpose by the General Assembly.

The circumstances out of which these institutions arose, are thus noticed by Mr. Gordon, her Majesty's Inspector of Schools for Scotland, from whose Report for 1847, the following account is compiled:

1. It was seen that a considerable part of the lower population, whether because schools were wanting, or ill conducted, or ill attended, had received little or no education; and it was judged that, if more attention were bestowed upon the preparation of teachers, an improvement in this respect would take place, not merely from the abler tuition so provided, but from that better inclination to be instructed, which follows in general the appearance of intelligent and zealous masters. It was supposed, also, that such a preparation of the teachers, at once more liberal and more specially directed to their profession, would help to the attainment of their proper place in the community, and so benefit the education of the country; for if the increased resort to schools should do little for their advantage in respect of income, some advantage of the kind would be the more apt, with every addition to their merits, to arise from other quarters; if not, the benefit would remain, of their possessing as much intelligence as would itself prove a source of enjoyment and respectability.

2. In the next place, the population had so far outgrown the means of education provided by law, that the unendowed schools were more than three times the number of the endowed, while their masters were generally inferior to those of the latter class, and often so unequal to the duty they had undertaken, as to suggest forcibly the need of their being somehow enabled to come to it with more of the requisite qualification. And this appeared the more needful, as the non-parochial teachers were not subject to the same legal test of qualification as those of the established schools, while the want of such a test in their case might be, in some measure, supplied by a system of preliminary training.

3. The opportunities of employment opened up by the extension of commerce, manufactures, mining, and other kinds of industry, had indirectly tended to lower still more the qualification of those who were left to pursue the business of teaching.

4. Another effect of the extension of the national industry in these departments was to withdraw from school a great proportion of the children of the laboring classes at a very early age; and it was plain that the shorter the period of education, so much the more need that the masters should be competent to employ it to good account.

5. It was observed that there is a tendency in the occupations connected with some of the branches of industry now mentioned, to impair the character of domestic education among the laboring classes; and the remedy was looked for in the school. The school came, on this account, to be considered, rather more than it had been, as a place not merely of instruction, but of general education—as appropriating, in fact, somewhat more of the office of the parent. It followed that the general character and manners of the masters became to the promoters of schools a matter of still greater interest than before; and the same could be, at once, discovered and formed, or in some degree influenced, in the Normal School.

6. There was another and more special reason for the establishment of schools of this sort, in the improvements which had been recently introduced upon the methods of elementary instruction, and this chiefly in the Sessional School, Market Place, Edinburgh. To establish a normal seminary might well be considered as the readiest mode of diffusing a knowledge of such improvements; and accordingly the Sessional School now mentioned was among the first, if not the first in Scotland, which came to be employed for normal purposes.

7. It became more commonly known than before, that institutions of the kind had been tried in Prussia, Germany, and France, and with results that might well tempt the experiment elsewhere.

These circumstances suggested the formation of a seminary for the preparation of teachers, in the hope of thereby amending much of what was seen to be amiss in the state of education throughout the country; and accordingly the education sought aid of the Committee of Council, which was granted to the extent of 10,000*l.* for building purposes, and 1,000*l.* annually, towards the current expenses of the two institutions,—the sums to be divided equally between them, and the General Assembly obligating itself to appropriate a like sum to the same objects.

Each seminary is superintended by a Sub-committee of the General Assembly's Education Committee, who appoint the masters, regulate the expenditures, the rate of school-fees, the terms of admission, and other matters.

Each seminary has a fund applicable to its uses of 1,000*l.* besides a revenue from school fees, amounting to about 250*l.* more. Both are open to candidates of all religious denominations, and to students who do not reside, as to those who do reside in the institution. About one-half of the students are admitted free, (their expenses of board and tuition are paid out of the permanent resources of the Committee)—one quarter reside in the institution at their own expense, and one quarter reside out of the institution and pay their own board, and an admission fee of one guinea. The average number in attendance is fifty.

The board of instruction consists of a Rector, a first, second and third master, who give their time wholly to their respective seminaries, and three other masters who teach only for certain hours in each day.

The opportunities of instruction in the arts of teaching and of school management, which form the distinguishing object of these schools, have been provided in three different ways—by practice, by example, and by lecture. The students are appointed to teach, and to observe the teaching of the masters in the model or practising schools, which are constituent parts of the seminaries, and which, though intended at the same time for the "instruction of the children of the poor," must be regarded mainly as subservient to the normal office of the institutions with which they are connected.

The attendance at each school amounts to about 550.

The methods employed in the practising schools are not distinguished from those which are common in other schools of the better class. Normal schools may be expected to teach something of the nature of all methods of any recognised value; but their practising departments must be conducted on some single, congruous system. The simultaneous method, accordingly, is practised in both schools, but with that care to ascertain the impression made upon the minds of individuals, without which that mode is incomplete. The monitorial plan is not employed in either school, simply because the aid it furnishes is not there needed; but a semblance of it is presented in the teaching of the students. The Glasgow school has still some features of the system on which it was originally conducted—the gallery exercises, among which is the admirably conducted Bible lesson, frequent singing, much precision in the movements of the classes, regulated gymnastics, a style of interrogation that supplies great part of the answer, and that negation of all distinctions by means of places or reward, which has been noticed as marking, with less questionable propriety, the order of the students when classed together for their separate instruction.

In the Edinburgh school, each student is occupied in instructing a section of the pupils two hours daily. One section of the children is placed under charge of two students, who teach that section alternately for the space of fourteen days. Another section in a different stage of progress then succeeds, and remains under the same charge for the same length of time; and so on, till, in the course of two months, an occasion of teaching has been given to each, in all the branches and in every stage of progress. Meantime, their manner of conducting their respective sections is observed either by the rector, who is present in the practising school for this purpose one hour and a half daily on an average, or by one or other of the masters, who employ two hours daily in like manner,—each master, however, confining himself to a distinct section of the school. The students are thus under direct observation, during the greater part of the time they are employed in teaching; and afterwards, in their private class they receive the remarks which the rector and the masters may have made upon the manner in which they severally appeared to have performed their tasks.

They are, next, allowed to see the masters teach daily, for a certain length of time, amounting on an average to one hour and a half. On these occasions, all the students are present at the same time, and all the branches are taught in rotation, upon the days specified in the Time-table appended. They are required to mark closely everything in the masters' mode of conducting the different lessons, and to note down their remarks for their own benefit afterwards. The notes are subsequently examined: and it is soon perceived, in the character of their own succeeding practice, how far they had profited from the example of the masters.

Lastly, they have all, both male and female, an opportunity of attending a weekly lecture delivered by the rector upon the theory and art of

teaching, the design of which is described as being "to counteract the tendency of the practical engagements of the elementary school to degenerate into mere routine and a copy of the superintending master." The course consists of twenty lectures, occupied with the various topics set forth in the appended Syllabus.

If the object of the *common* school be not merely to instruct, but to educate; not merely to inform the understanding, but to cultivate the entire character, the object of the *normal* school is assuredly no less comprehensive. The schoolmaster, it is always to be remembered, is a moral teacher, and must be prepared expressly for that delicate and difficult office. The normal schools accordingly provide for communicating this qualification.

Each hour in the day, from 6 A. M. to half-past 10 P. M., has its allotted occupation, fixed by rules which are unvarying, and, so far as could be perceived, invariably observed. Half an hour is set apart in the morning for devotional exercises, and half an hour for the same in the evening. On Sabbath one hour and a half is employed, under the rector, in exercises upon Bible history and Christian doctrine: public worship is attended in one or other of the churches of the city; and in the evening, written abstracts of the discourses heard during the day are prepared and submitted to the rector's inspection. These arrangements mark a due solicitude for the moral well-being of the students, and a sense of its essential connection with the professional qualification of a school-master.

At the same time, the general culture of the students at the Normal school almost necessarily receives a bent to their future calling—and this from the proper influences of the place, in particular from the fellowship of so many engaged in the same studies, brought together after a common trial, looking forward to the same pursuit, and entertaining the same hopes, anxieties, and ambitions. A society so formed begets a bias to the professed object so decided, that there is less hazard than might have been expected of the superior instruction of a normal school tempting to aspire beyond the schoolmaster's calling.

The following is the plan on which both schools are now conducted:

The Directors have considered, in the first place, that schools for the children of the poor, if they do not need to afford more than a limited elementary education, behove to afford the same by masters as competent within their range as any masters intrusted with a more extended charge; nay, that there are difficulties in the management of such schools, from the short and broken attendance of the pupils, that require in the teachers somewhat more than the usual ability and devotion to their duty. They have considered, further, that a more advanced education is sought at many schools, the teachers of which are not qualified, and have had no means of being qualified, to supply it. For these reasons they have proposed—

1. That two distinct classes of teachers shall be educated at the normal seminaries—one for elementary schools, the other for those of a higher or mixed kind, such as the parochial schools.

The examinations for admission are now conducted by those who, from their office, may be fairly presumed competent; and, at the same time, disinterested in the absence of all relation to the candidates. But the case is somewhat altered when the student appears for a final examination; for then, though the competency may be still the same, he has been the pupil of those who are now to judge of his proficiency—in other words, of the success with which his studies have been conducted, and, by inference, of the skill with which these studies have been directed. The following rule has, therefore, been laid down:—

2. That the first examination shall be conducted by the General Assembly's Committee and the rectors and masters; the final examination by the same parties assisted by a professor in the University and by a master in the High School of Edinburgh or Glasgow.

It is further proposed to extend the range of study at the institution for the

teachers of both classes, and, above all, to impart to them a fuller and more exact knowledge of the subject with which, from the beginning, they had been partially acquainted. In this, the Directors have proceeded upon these views—that if a teacher's knowledge should considerably exceed what he is called on to impart, there is no prejudice, but the reverse, to his ability for teaching,—those who have been educated in higher things being commonly found to excel in the lower paths of instruction; that the estimation and authority of a teacher always rise with his attainments: that a general intelligence beyond the limit referred to bears directly upon that part of the work of education which is distinguished from mere instruction; that the more promising youth have the better chance of being brought forward under such a master: and, moreover, that to the master himself the possession of a fund of liberal knowledge is likely to prove a source at once of comfort and of energy. For these reasons,—

3. The students, before leaving the institution, are to prove a qualification of defined extent in the branches under noted:

First Class.—1, *English reading;* 2, *writing;* 3, *English grammar*,—elementary manual, and an enlarged course (*e. g.* Latham's), with etymology; 4, *English composition*—abstracts and original essays; 5, *arithmetic*—theory and practice, a full course, with mental arithmetic, book-keeping; 6, *elementary geography*, followed by a course of physical geography and use of globes; 7, *general history*, with at least one portion of particular history (*e. g.* that of Great Britain or the period of the Reformation): 8, *natural history;* 9, *singing;* 10, *linear drawing;* 11, *pedagogy;* 12, *religious knowledge*—(*a*) Bible doctrine (Confession of Faith and Shorter Catechism); (*b*) Bible analysis (examination of a given portion of the text;) (*c*) history of the Old and New Testaments, followed by (*d*) outlines of ecclesiastical history and the evidences of revealed religion.

Second Class.—All the branches of the preceding class, with 13, *Latin*—Livy, Virgil, Terence, themes, English rendered into Latin, Roman antiquities, synonymes, &c.; 14, *Greek*—Analecta Minora, Greek Testament, two books of the Anabasis, two books of Homer; 15, *mathematics*—a full course of Euclid, practical trigonometry, mensuration of surfaces and solids, land-surveying, algebra to cubic equations, elements of mechanics.

The Directors are well aware that this course of study is not to be completed in a short time; and moreover, that the number of the teachers sent forth must diminish, as the term of their attendance is extended. Nevertheless, they prefer a distinction for the seminaries rather in the accomplishment of a few to that extent, than in the slightest preparation of many; and consider that they thus afford to the normal system a better chance of attaining its due estimation and success. They do not, in the mean time, fix the utmost length of the attendance, but they prescribe—

4. That the least period of attendance for students of both classes shall be eighteen months.

At the same time, precautions will be taken to insure that the individuals favored with this prolonged, invaluable opportunity of study are not such as shall disappoint expectation afterwards.

5. At the end of three months from the periodical admission of students, the rectors shall report to the directing Committees on the general conduct of the students, the progress they have made and the capacity they have shown during that time. The report to be engrossed in the minutes of the institution.

These regulations apply to all students admitted on the footing of free maintenance; and to those, also, who are not so favored, but who are willing to comply with the rule fixing the least period of attendance. There is, however, another class of persons who seek admission, consisting of those who could not venture to compete for the benefit of free maintenance, and have not the means of maintaining themselves for even the least appointed term; of those, also, who can afford but little time from other charges with which they are already occupied; and of those who, having completed a curriculum of literature and philosophy at some university, require no more of the normal institutions than what they afford of instruction upon the arts of teaching and school management. It is therefore proposed—

6. To admit students at their own expense at any time without examination, except by the rector, upon evidence of respectable character, and for such period as they may find convenient to remain; and to afford them an examination at any time upon their professing the qualification required of the regular students at the termination of their course.

It has been further arranged that, to give a fair opportunity to the students of mastering the required qualification, not only the term of the attendance shall be prolonged, but that more time than heretofore shall be allowed for their own study and instruction. This time is to be taken from their occupation in the practicing schools: where it is not thought necessary they should be employed so much as heretofore, nor quite so much at one period of the course as at another. Accordingly—

7. One hour daily is alloted to the students for teaching in the practicing schools during the first half of the term, and two hours during the second.

At the same time, to maintain the due importance of this practice, and to give the advantage of carrying it on with mutual aid and under mutual observation, it is appointed—

8. That one hour daily shall be devoted to the teaching of a class by one student in presence of all the rest, each having the same office in rotation on successive days; and to hearing the remarks of all upon the manner in which the task has been performed—the rector presiding.

The practicing schools having now less aid than formerly from the services of the students, the want will be supplied by the employment of assistant teachers and apprentice-pupils. At the same time, the attendance will be reduced to an amount more suited to the extent of the accommodation, to 350 in the one institution, and 500 in the other. In short, the Directors have proposed to remodel this department, and have resolved—

9. That the practicing school is to be considered as mainly subservient to the normal school; and to be so formed as to afford to the students opportunities of teaching all parts of an elementary course, and if possible the elements of some branches more advanced.

These arrangements have led to others of less moment, which it is unnecessary here to describe. For one thing, they have occasioned another distribution of time for the occupation of the rectors and the masters; in the settling of which, the general principle has been held in view, that the instruction of the students should be intrusted as much as possible to the rector and the mathematical tutors; while the masters will have charge of the practising schools, and the superintendence of the students when teaching. The regulation on this head is—

10. That the students shall be under the rector four hours daily for instruction in the branches they are required to study, except the mathematical, which will be conducted by the tutor for one hour and a half in the evening; that they shall also, while teaching in the practicing school, be under the occasional supervision of the rector, as well as that of the masters.

After all, it is not by any organization, however carefully or well contrived, that the excellence of a school is to be secured; everything still depending on the genius of the master. And if this be true in regard to common schools, it is still more so in regard to those, which have the exemplification of good methods for their distinguishing object. The Directors have therefore signified that their main reliance is upon the devotedness and skill of the rectors and the masters; whom they have appointed to find for these institutions their proper position in the educational system of the country.

It is not forgotten that a normal school, though perfect in all respects, would not present a model for exact imitation in all cases, and that the application of its methods to the management of common schools must be left, in great part, to the judgment of the masters of the latter. No school, indeed, can be the very pattern for others that exist under different circumstances; and the normal schools are, from their very nature, singular in some of their conditions. It is enough that in them, so far as they are normal, the general principles of method are taught, exemplified, and practiced. To the masters it may be reserved, in mere deference to their self respect to form the plan of their own schools, according to their own knowledge of what the locality requires or permits, and according to the general notions of method which they have received. In short, it is as little desirable as it is practicable, that the normal schools should be altogether such as to afford an absolute rule and exact model for the guidance of the pupil, in the construction and management of his own.

Department for Female Teachers.

Female Schools of Industry.—There is a description of schools which is now rapidly increasing in Scotland, and extending to a lower class of the population than had been wont to have or to consider them as at all needful—the Female Schools of Industry. This is mainly the consequence of elementary education, in general, having taken more of a practical character than formerly; for the male children, somewhat modifying the course of literary instruction, and occasionally attempting a specific preparation for some particular calling or handicraft. The same tendency would have led, of itself, to an instruction of the other sex in the usual arts of domestic industry; but it was aided by this, that, while the period of school attendance was the same for both sexes, it was not requisite for the female to proceed so far in the different literary branches as the other, and so the opportunity arose of attending to those things that form the proper objects of a female school. The promoters of such schools are commonly benevolent ladies, who are no strangers to the cottages of the poor, and who would endeavor by instruction of this sort to improve their domestic condition. It is not unusual, too, for the proprietors of public works, manufacturing or mining, to favor the people in their service with institutions of the kind. The Directors have, in these circumstances, attached to each of their normal seminaries a department for instruction in needlework and knitting, and have opened it freely to female students desirous of undertaking the charge of schools of this description.

This division of the seminary is conducted by the matron of the establishment at Edinburgh, and at Glasgow by a mistress engaged for that single purpose. All the female children above seven years of age at the practising schools are, in both cases, permitted to attend in this department, without additional fee; and nearly all avail themselves of the privilege, each class attending for one hour daily. Their attention is wholly confined to the different sorts of work mentioned, and from the mistresses they receive neither literary nor religious instruction. The female students attend in this division during the whole time it is assembled—that is, for two hours and a half daily—and they are employed mainly in directing the classes, or attending to the directions of the mistress; and are themselves instructed, during a portion of the time, by the mistress at the Glasgow school, in the more difficult kinds of work. In the general model school for the children of both sexes, they are employed four hours daily—half the time occupied, under the master's eye, in teaching the female classes; the other half, in observing how the masters teach. Two hours daily, they are themselves under instruction in reading, religious knowledge, and the elements of grammar and geography.

Female students are admitted under the same regulation which has been formed in regard to those of the other sex who have not the benefit of free maintenance, and who do not engage to remain for any certain period. They are examined upon their knowledge of the elementary branches, before entering, only by the rector, and few have been at any time rejected. The admission fee is £1 for the first four months, 5s for each of the next four months, and no further payment is required for the remainder of the term, the duration of which is optional. Admission is allowed at any time of the year.

No regular examination is undergone by the female students upon leaving the seminary; and far the greater number have left it to enter on the charge of schools to which they had been recommended by the Directors, —not more than four leaving the Edinburgh School, without any certain engagement.

It is not proposed, in the mean time, to place this department of the

institution under any stricter regulations than the following;—1. To withhold certificates from those who have attended for a shorter period than three months; and, 2. To grant certificates to those who have proved a certain qualification in the elementary branches, after a formal examination by the superintending Committees, assisted by the rectors and masters.

Syllabus of the Rector's Lectures on the Theory and art of Teaching, addressed to the Students of the Normal Institution, Edinburgh.

Introductory.

1. The importance of education—most needful in every view—practicable—hopeful and encouraging.

2. Moral requisites and qualifications of the educator; (*a*) A correct view of his office; (*b*) Proper motives; (*c*) A well regulated temper and disposition; (*d*) A well-stored mind; (*e*) Aptitude to teach; (*f*) An irreproachable life.

I.—*Man, the subject of Education.*

Knowledge of this an essential preliminary; mental philosophy has not afforded the practical aid that might have been expected.

The order, mode, and extent of the development of the human powers considered, with a practical reference. 1. Physical—historically first; nature requiring the main share of time for sleep and recreation; mental exertion, short and diversified; instincts to be regulated.

2. Moral powers awake nearly at the dawn of existence; should be early addressed and practically exercised; impressed with the idea of God and accountability to Him; charity, purity, and uprightness inculcated.

3. Intellectual—(*a*) Intuitive—developed through the perceptive powers; truths and facts impressed by attention, recalled by memory, combined by conception; importance of educating the senses and training the powers of observation through object-lessons; (*b*) Operative—*understanding* investigates truth; *judgment* traces its relations and tendency; (*c*) Creative—imagination—reason controlling all.

II.—*The End and Object of Education.*

The comprehensive and harmonious development of the powers in due place and proportion; errors arising from the excess, deficiency, or misapplication of any element; definitions of different writers.

III.—*The Means for attaining the End.*

Pedagogy, education (properly so called) extending to every department throughout—(1) childhood; (2) youth; (3) manhood—from the household to the school, from the school to the world and church.

Pedentics, instruction or schooling; that department which is proper to the intermediate period, youth, when the faculties are made conversant with facts, occurrences, objects, and otherwise exercised for their due development.

A. The parties by whom—the field in which—this should be carried out.

Hospital, public school, or private education considered.

B. The subject-matter of instruction:—(*a*) From the existence of man—speech and song; (*b*) From the existence of space and matter—mathematics and form (painting, sculpture, &c.); (*c*) From the relation of man to God—Christianity; (*d*) To the world—political economy; (*e*) To animals—natural history; (*f*) To substances—chemistry, &c.

The due place and comparative importance of the subjects of elementary and superior instruction. Reading, the key to all—

Organs of speech—origin and import of speech—invention of writing—alphabet, printing—on teaching the alphabet—Lancaster—Jacotot—Pillans.

Elementary reading—1st. The dogmatic system overburdens the memory; 2nd. The scientific, difficult to accomplish in English; 3rd. Intellectual, the sense helping the sound.

Theory of explanation and interrogation, elliptical and suggestive methods considered—treatment of answers received—moral enforcing—application of lesson read.

Examination of manuals for reading, and instructions in the proper way of teaching them.

Class method—individual, monitorial, simultaneous; class conducted by single examination.

Method not much apart from the man—consideration of the different subjects of school instruction—method of treating and art of imparting them, viz. spelling, grammar, religious instruction, geography, writing, drawing, arithmetic.

School organization:

Arrangement of classes—tripartie division—school furnishing.

Discipline:

Theory of rewards and punishments.

(*Note.*)—The design of these lectures is to counteract the tendency of the practical engagements of the elementary school to degenerate into mere routine, or a copy of the superintending master. The subject discussed in the connected series is proposed as a theme for a weekly exercise, and is found highly beneficial, not only as regards the proficiency of the students in English composition, but likewise as it engages their best thoughts in giving their own views of the different topics, and imparts an elevated tone to their professional pursuits.

NORMAL TRAINING SCHOOL

AT

EDINBURGH, IN CONNECTION WITH THE CHURCH.

THE Normal Training School at Edinburgh, in connection with the Free Church of Scotland, was established in 1843, soon after the secession of that Church from the Established Church, and as a part of its educational scheme. In 1848, the Education Committee, appointed by the General Assembly of the Free Church, purchased the premises known as the "Moray House," in the neighborhood of the Holyrood, and erected a new hall, and fitted up the whole at an expense of about £9,000, ($45,000) for the accommodation of the Normal School, and the Practicing Department.

Pupils are admitted, on passing in a satisfactory manner an entrance examination, to the privileges of the institution, which embrace not only a thorough course of normal training, but also direct pecuniary aid as bursaries, or exhibitions. Those bursaries are to be competed for from year to year, and to be awarded to those only, who, having successfully passed the entrance examination, are willing to devote themselves to teaching, and to declare, at the same time, that but for this assistance, they could not afford the means requisite to prepare them, fully and satisfactorily, for their important work.

Although persons of both sexes, and of all religious denominations, are received to the entrance examination, the subjects of examination, and the course of study afterward entered upon, are determined and regulated mainly with a view to the benefit of those who intend to devote themselves to teaching in connection with the Free Church. It is conducted by means of printed papers, and generally occupies a week. These examination-papers have always been drawn by distinguished practical teachers, intimately acquainted with the subjects intrusted to them; and the written answers of the candidates for admission, after being carefully reviewed by the same gentlemen, are handed for revision to the rector and tutors of the institution, who again make known the results to the education committee, with whom rests the final decision as to those who are qualified to enter, with advantage, upon the prescribed course of study and training.

The conditions of the competition for bursaries are stated in the following regulations:—

I. Candidates must not be less than seventeen years of age, and shall be required to declare, before entering on the competition, that it is their wish and intention to devote themselves to the profession of teaching.

II. Each candidate must produce a certificate of his moral and religious character from the minister of the congregation to which he belongs. Such certificate shall also set forth his attainments in scholarship, the degree of aptitude for practical teaching which he may seem to possess, and any circumstances in his history with which the committee ought to be acquainted

III. Each candidate must be in attendance at the seminary on the morning of Saturday, 26th September, for the purpose of being enrolled as a candidate.

IV. The competition will be chiefly conducted by written questions, and the examinators will be guided in awarding the bursaries by the comparative results of the examination, the certificates of the ministers, and the report of the rector of the normal school in regard to aptitude for practical teaching.

V. The committee will not defray the traveling expenses of unsuccessful candidates, but they would strongly urge, that when necessary, these expenses should be defrayed by local parties acquainted with and interested in the young men recommended.

VI. The bursaries shall consist of three classes, for which sums of 10*l*., 15*l*., and 20*l*., shall be set apart respectively.

VII. The bursers shall give regular attendance in the normal school from the beginning of October until the end of July, and shall during that period be in all respects subject to the discipline and arrangements of that institution. The bursaries shall be payable in monthly installments, and the committee reserve to themselves full power at any time to withhold further payments on considering the periodical reports made to them by the rector and tutors regarding the conduct and progress of the bursers.

N. B. There must be throughout the church many under the age of seventeen, whom it is highly desirable to aid and encourage in their preparatory studies. Deacons' courts and presbyteries are earnestly recommended to use every exertion in their power for bringing forward such youths, until they have arrived at the stage which will bring them within the scope of the committee's scheme of encouragement by bursaries.

The following are the subjects of the entrance examination for the three classes of bursaries:—

CLASS I.

English literature and grammar.

Geography, especially that of Europe and Palestine.

History.—British history, with the elements of general history.

Arithmetic.—Proportion with vulgar and decimal fractions.

Latin.—Rudiments; grammatical exercises, large print; and Cornelius Nepos' Life of Miltiades.

Scripture Knowledge.—Bible and shorter catechism.

N. B. A knowledge of Gaelic will be regarded as equivalent to this amount of attainments in Latin.

CLASS II.

All the branches of the preceding class, and Latin.

Latin.—Cæsar, book i.; eclogues of Virgil; and grammatical exercises.

Greek.—Greek grammar; Xenophon's Anabasis, chapters, first, second, and third, of book i.

Algebra.—The elementary rules, fractions and simple equations.

CLASS III.

All the branches of the preceding classes, and

Latin.—Virgil, vi., Book of Æneid; Sallust's Catilinarian Conspiracy, and Mair's Introduction.

Greek.—Xenophon's Anabasis, books i. and ii.; gospel of Matthew.

Algebra.—Involution, evolution, surds, quadratic equation.

Geometry.—Euclid's Elements, first six books.

Text Books.—Chamber's History of English Literature; Reid's English Grammar, Reid's Geography; Chamber's History of the British Empire; White's Elements of Universal History, or Tytler's Elements of General History.

The following works are recommended for perusal and study:—Chamber's Cyclopædia of English Literature; Allan and Cornwall's English Grammar; Malte Brun and Balbi's System of Geography; Professor Thompson's Arithmetic; Vincent's Exposition of the Shorter Catechism; Tract Society's Companion to the Bible; and Abridgment of Horn's Introduction to the Study of the Scriptures.

The course of instruction upon which the students enter, after having passed this examination, embraces Biblical instruction, English literature and grammar, history and geography, arithmetic, algebra and geometry, plane and spherical trigonometry, practical mathematics and mechanics, Latin, Greek, and the elements of Hebrew, drawing and music, chemistry, botany, vegetable physiology, and cottage gardening, with the theory and practice of the art of teaching.

A careful examination of the table, in which are recorded the results of the entrance examination, enables the rector and tutors to determine, with almost perfect precision, the place which each student should occupy, and the studies to which his attention should be chiefly directed. The attainments of the young men in Biblical knowledge, in English literature and grammar, in geography and history, are not so unequal as to render necessary or desirable a separate classification, while prosecuting the study of these branches. Nor has it been found expedient to arrange the students in different sections, when engaged in the study of French, chemistry, drawing, and music; and both in the practice of teaching, and in listening to the exposition, by the rector, of the various methods and systems, or to his criticism of the mode in which particular lessons have been communicated by particular students, no separate classification has been made.

By the Time Table, drawn up for the regulation of the students in 1849, it appears that five hours weekly (one hour a day) are devoted to Biblical instruction; four hours to English literature and grammar; two hours to history and geography; two hours to lectures, in connection with recitations in a text book, in chemistry; two hours to drawing; three to French; and two hours to instruction in music, with practice at intervals every day. In the higher departments of study, Latin, Greek, geometry, algebra, plane and spherical trigonometry, with their practical applications, the students are arranged into divisions, junior and senior. The proficiency in these branches is not very great, although the stimulus of competition for the bursaries is showing itself in drawing to the institution a large number of right-minded, and properly-prepared candidates, and in a more comprehensive and thorough course of instruction during their connection with the institution.

A knowledge of the history, principles, and practice of education, is given as follows:

First, The rector expounds, conversationally, but with a degree of minuteness and care that shows how fully he appreciates the importance of this department of his labors, the methods that are employed in the model schools of the institution, in teaching the various branches. He himself exemplifies the application of every principle that may seem in the least recondite, gives its philosophy, and shows how it may be applied in conducting the work of the school-room. In this way it may be said, that every method deserving examination, as based upon any philosophical principle, is not only elaborately examined and minutely expounded, but skillfully exemplified in the presence of the students.

Second, Essays are prescribed to be written on subjects, embracing the whole theory of teaching, and requiring, for their discussion, a good extent of reading and study. The best of these essays are afterward read in the hearing of the assembled body of students, and their merits and defects carefully pointed out.

Third, A systematic analysis and examination of all the leading educational works in our own language is made during the session. A particular work is assigned to each student, in turn, who is charged with the preparation of a careful analysis and examination of its contents. This paper is read before the rector in the presence of all the students, who express their opinion generally, and specify what they consider to be most valuable in the views presented in it. The rector sums up by an exposition of what appears to him to be its real character and value.

In this way the students have an opportunity, during the session, of acquiring a tolerably satisfactory knowledge of the principles and history of teaching, of the various methods which deserve examination, as well as of all the details of school organization and management.

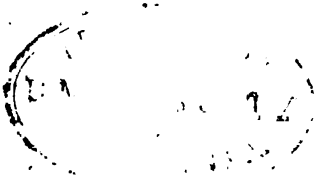
The practical instruction of the normal pupils is obtained through the model schools attached to the institution. These schools contain upward of five hundred children, arranged in six classes, under ten teachers, and nineteen pupil teachers, acting under the personal direction of the rector, who has the immediate charge of the first class.

In these model schools the students have an opportunity of seeing all the branches usually pursued in the Elementary school of Scotland, taught by skillful and experienced masters, and, in their observations of the methods practiced, have the advantage of the personal direction and superintendence of the Rector. The means by which they themselves are trained to skill in the communication of knowledge are twofold.

First, They are employed two hours weekly in teaching, in the model schools, under the superintendence of the rector, together with the master of the department in which they are practicing.

Second, One hour, weekly, is set apart, for the purpose of hearing a certain number of the students give lessons, in the presence of the rector and the other students, on particular and previously prescribed subjects. These subjects are varied in such a manner, that, ere the end of the session, each student has had frequent opportunities, both of himself conducting each educational process, and of seeing it conducted by his fellow students. While these lessons are being given by those appointed to this work, their fellow students are busy observing the manner in which the various processes are conducted, and marking in their note-books any thing that may seem to deserve or call for comment. An opportunity is afterward afforded them of expressing their opinions, in regard to the manner in which the various lessons had been given, and of criticising minutely the whole process gone through by the students, who had been engaged in the business of the class-room. An hour is devoted to this work of public criticism.

The teachers consisted in 1852 of a rector, who has special charge of Biblical instruction, and the theory and practice of teaching, a mathematical tutor, a classical tutor, a teacher of drawing, a lecturer on chemistry, and a music master.





Wm. W. Fowle

XV. WILLIAM BENTLEY FOWLE.

WILLIAM BENTLEY FOWLE, whose labors as a teacher and educator are honorably associated with the introduction of monitorial instruction, and the improvement of public schools generally in New England, was born in Boston, October 17, 1795. His father, Henry Fowle, was a skillful mechanic, and a man of considerable literary attainments. His mother, Elizabeth Bentley, was the sister of the eminent scholar, Rev. William Bentley, D. D.

From his parents young Fowle inherited an excellent constitution, whereby he escaped some of the evil consequences of a too early introduction to school life. Before the age of three years he went to school, and such was his precocity and diligence that from this time till at the age of fifteen, when he left the Latin School prepared for college, he was always at the head of his classes. At this time the pecuniary embarrassments of his father, resulting from the paralysis of commerce, led William against the wish of his parents to abandon the cherished idea of going to college, and to apprentice himself to a bookseller. Fortunately for him, the business was so limited in its range, that he had ample time to carry on his studies, and to acquire a thorough knowledge of French, and some acquaintance with several other modern languages. His master, Caleb Bingham,* a graduate of Dartmouth College, had been distinguished as a teacher, and had borne a leading part in the great reform of the Boston schools, which took place in 1790. His bookstore was the favorite resort of all the Boston teachers of that day, and education was the great theme under continual discussion. Mr. Bingham was no believer in the perfection of the prevalent mode of instruction. His visits to New York and Philadelphia had satisfied him, that a great principle formed the basis of the system of mutual instruction promulgated by Joseph Lancaster, while his acquaintance with persons, who had visited the school of Pestalozzi in Switzerland, had convinced him that something more than book-learning was desirable, and that much of the old routine

* See the article on Caleb Bingham, No. XIV. of this Journal, in which Mr. Fowle has paid a just tribute to his worthy master, and also made a valuable contribution to the history of the Boston schools.

might and should be laid aside. Manuals published by Lancaster and his friends, and by the disciples of Pestalozzi, were procured and studied by the apprentice, and the essays of Milton, Priestly, and other philosophical writers on education, were even at that early date in his library. In those days there was no stereotyping of books, and the printing of every new edition involved much proof reading, which the infirmity of the master threw upon the apprentice, so that he was initiated, by the severest of processes, into the mysteries of orthography, punctuation and grammar. While thus engaged, young Fowle was advised by Professor Joseph McKean of Harvard College, and afterwards by Dr. W. E. Channing, to enter upon a collegiate course, but the offer of help which accompanied the advice was declined from a shrinking aversion to a supposed dependence. Favorable opportunities for study and an attractive vision of his future business made his resolution less difficult. During the war, Mr. Fowle, with about a dozen other shop-boys, formed an association, called the "Belles-Lettres Society." The members met once a week, when one delivered an address, and each of the others read an essay. The meetings were well sustained, and lasted two years. Several of the members became teachers or professional men.

In 1816, his master invited him to become his partner, proposing to furnish all the stock and equally divide the profits, but this very generous arrangement was defeated by the death of Mr. Bingham in less than a year, after which event Mr. F. conducted the business in behalf of the heirs until 1821. In May, 1821, Mr. Fowle was elected a member of what was called the Primary School Committee, a Board to whose supervision practically all the schools, in which English grammar was not taught, were intrusted. The Primary Board observing that there were many children in the city for whom no schools were provided, because they were too old to be admitted into the primary schools, and too ignorant to enter the Grammar schools, proposed to establish a school exclusively for such children, and not without difficulty and much delay, they induced the superior committee, July 2, 1821, to make an application to the town for an appropriation of one thousand dollars to try the experiment.* As the number of children to be taught was about two hundred, and the thousand dollars granted was to fit up and furnish the school-room, as well as to pay the teacher, it was evident that no plan could be used but the monitorial. No teacher on that system could be found in New England, and therefore a Scotch gentleman, named Tweed-Dale, who was teaching a large

* This was the first of the class of schools which was afterwards greatly extended and known as *Intermediate Schools*.

Lancasterian school in Albany, was invited to come and superintend the preparation of the room, and the arrangement of the classes. At the end of a few weeks, he was called home, in consequence of some disorder in his own school. Seven hundred dollars had been expended in preparing the room and paying Mr. Tweed-Dale, and the suspension of the school seemed to be inevitable. Wm. Thurston, a very respectable lawyer, and Mr. Fowle, had been appointed a subcommittee, with full powers to collect the children, employ a teacher, and superintend the school; and in this emergency Mr. Fowle offered to carry on the school for a few weeks, if Mr. Thurston would go to New York and procure a permanent teacher. He went, could find no one sufficiently well educated, was taken sick, came home, sailed for Italy, and never returned. The work of teaching, in which Mr. Fowle had temporarily engaged, he was thus led to continue quite against his intention; but he still regarded the book-trade as his permanent business.

The establishment of the school had never been favored by the public teachers. Lancaster had lectured in Boston, and had unwisely ridiculed and condemned the Boston schools, without even visiting them. At the same time he had shown that large sums might be saved by the use of his system, which was to be done mainly by the dismission of teachers then in the employ of the town. It is not strange that the citizens were offended by the unjust denunciation of schools, which they supposed the best in the world; and it is less surprising that the teachers did not regard with complacency a system which would greatly reduce their number. When, therefore, in accordance with the earnest recommendation of Mayor Quincy, who had seen the success of Mr. Fowle's school, even under the disadvantages of inexperience, a divided attention, and the most unpromising pupils ever collected in a Boston school, the School Committee voted to request the City Council to appropriate a small sum to fit up the Hancock School House, then building, so as to introduce the plan of Mutual Instruction, the teachers were excited to a violent opposition. They had long been associated, and had often controlled the schools and the Committee by the active coöperation of their friends, and they now concluded to commence in the public papers an attack on Mr. Fowle's school, in such a way as to make it seem the general act of the citizens, and not the particular act of the associated instructors. They first attempted to excite the prejudices of the parents in the vicinity of the new school-house, by telling them that the system of mutual instruction was fit only for paupers; that it had nothing to recommend it but its cheapness; and that it was a trick

of the southend aristocracy to impose it upon the northend as good enough for them. The Common Council now denied the request of the School Committee, on the ground that "*the School Committee had no power to alter the established system of the school.*" The School Committee submitted, but entered a severe protest on their records. While the subject was under consideration, Mr. Fowle published a series of newspaper essays in defence of his school, and the plan of Mutual Instruction, and, in the course of the controversy, he undertook to show the waste of time, and general inefficiency of the Boston Grammar Schools. This was done so effectually, that the committee immediately ordered a change which greatly enlarged the course of study. Mr. Fowle continued to divide his time between his bookstore and his school, but at length, finding the sacrifice too great, and not having received any salary, he determined to abandon the school. At this juncture, the Primary requested the other Board to appoint Mr. Fowle a teacher, with the salary of a Grammar master, with permission, contrary to the established rule, to carry on his business, and he was persuaded to continue the experiment.

Great liberty was allowed to Mr. Fowle in this school, and the consequence was that many departures were made from the old routine that had prevailed. The gentlemen who had the supervision of the school had the sagacity not to interfere with a system with which they were unacquainted, and they knew that the true policy was to give the rein to their teacher, and then hold him responsible for the result: an example which other committees may well follow. Among the changes, which we may now venture to call improvements, made by Mr. Fowle, were the following:—

1. He introduced the use of blackboards, of which he procured no fewer than twelve.

2. As a daily exercise he required geography to be illustrated by maps drawn on the blackboards, or on paper or slate. These were maps of the several countries, as they in turn became the subjects of the lessons.

3. English grammar and composition were taught by regular written exercises on the blackboards and on paper.

4. The pupils were all required to *write* the spelling lesson, as well as to spell it orally.

5. Writing, reading, arithmetic, grammar and geography, were taught for the first time in Boston in the same school-room, and by the same master.

6. Girls were allowed to attend this school the whole year round. Previously to 1790, they were not allowed to attend any public school,

and from 1790 till 1821, the date of Mr. Fowle's appointment, they could only attend from April to October.

7. In early times a lecture was preached at the First Church on Thursday, and no schools were held on that day, in order that the teachers and pupils might attend the lecture. At the great reform in 1790, the afternoon only of Thursday was given to the children, and for thirty years, Thursday and Saturday afternoons were half holidays, until Mr. Fowle, without any direction from the School Committee, divided the week equally and rationally, taking Wednesday and Saturday afternoons.

8. All the children were required to cipher or study arithmetic on the blackboard, as well as from books.

9. In this school, the worst in point of materials that had ever been collected in Boston, corporeal punishment was entirely abolished.

At first, the boys were chastised as in the other schools, but when it was found that they were only restrained and made more cunning, without being really made better, corporeal punishment was laid aside, against the advice of the committee, and the experiment was completely successful. Mr. Fowle had no respect for the common practice of bestowing a few medals upon the best scholars, and disappointing others who were often times more worthy. He adopted the plan of allowing a certain sum for each pupil, say ten cents. This in a school of one hundred and eighty pupils, formed a fund of eighteen dollars. Every exercise, whether recitation, or executed with pen, pencil or chalk, whether done as a pupil or a monitor, had its value. Each pupil got as many merits as he could, during the term, and, at the end of the term, all the merits were added together, the bad marks of each pupil being deducted. The value of a merit was ascertained, by dividing the eighteen dollars by the aggregate number of merits, and each pupil drew from the fund just in proportion to his industry. Every one got something, and no complaint was ever heard. To encourage punctuality, every one present at the opening of school received a certain number of merits. To encourage good behavior, there were marks for slight and for serious offences which took off a certain number of merits. Whatever amount in money was obtained was at first credited to the pupil, if he preferred not to take it at the time; but, subsequently, it was credited so long as the pupil remained at the school, and was only paid when he was withdrawn. It was moreover understood that, if the pupil had more marks than merits, the balance could be deducted from the credited amount, and if the pupil left the school in disgrace the whole amount was forfeited. No

visitor would have known that any record was kept, and probably less time was consumed than by any method of punishment known in the schools.

10. All the pens used were made by the pupils.

11. Drawing not only of maps, but linear drawing, in its simplest applications to geometrical figures especially, was made a regular exercise.

12. Printing was taught to all; the alphabet class being taught to print the letters when they first learned them.

13. Every child, however young, was taught to write, and there was always a class in the alphabet, who learned to write on slates before they attempted it on paper.

14. Most important to the discipline of the school, every child was usefully employed every moment of the time.

15. Children of all ages, from six to sixteen years, and in all branches, from A, B, C upward, were instructed in the same room in the presence of each other, an advantage entirely lost in what are called graded schools.

These were all novelties in Boston, though some of them were found in the Lancasterian schools which were chiefly confined to New York City and Philadelphia, and perhaps some had been attempted in the country schools of New England.

In about a year the superior committee assumed the care of Mr. Fowle's school on the ground that it had become a Grammar school. Before the annual exhibition in 1823, Mr. Fowle was directed to prepare for this great event, for which at least a month was always allowed. No preparation, however, was attempted. The school of about one hundred and eighty pupils then read, wrote, spelled, drew maps, answered questions in geography, passed English sentences, and wrote them on the blackboards, and, at the conclusion of the exercises, the Mayor, in behalf of the Committee and the other visitors, expressed much surprise at the advanced state of the school, and pronounced the exhibition second to that of no Grammar school in the city. The end was attained, the children were all fitted to enter the other schools, and Mr. Fowle resigned his office. The committee accepted the resignation, after their chairman, Mr. Quincy, had vainly endeavored to retain Mr. Fowle in the public service. In fact, the committee had unanimously voted to fit up a new school-house for a further experiment on a fairer scale, but as it was necessary for the Common Council to appropriate a few hundred dollars to meet the expense of altering the desks and seats, those interested in continuing the old plan had influence enough in the council to prevent the appropriation.

This interference was unreasonable and unjustifiable, and the committee indignantly said so by an unanimous vote; and there the matter was dropped.

Meanwhile Mr. Fowle had found time to revise and publish Boyer's "*French Dictionary.*" He had employed Mr. Pierpont to compile the "*American First Class-Book,*" the first of that series of reading books, which for years were deservedly unrivalled in popularity. Mr. Fowle had also imported a large assortment of French, Spanish, Italian, German, and other foreign books, the first experiment of the kind, probably, ever made in Boston.

After a brief interval, Mr. Fowle was invited to take a school of a higher class,* and the pecuniary inducement was such that he relinquished his bookselling, and devoted himself exclusively to the work of instruction. A hundred gentlemen of property and influence formed a corporation, raised funds, built a school-house, and furnished it with apparatus for the illustration of Astronomy, Geometry, Botany, Natural History, and every branch of Natural Philosophy. Mr. Fowle directed the whole, and had the honor, probably, of opening the first school in the United States, that was furnished with apparatus adequate to the illustration of the subjects taught. Indeed few colleges surpassed it in extent. As no Air Pump had been made in the United States,† a double-barrelled one was imported from London, and it is an interesting fact, that, from this pump, as a model, two others were cast and finished a few years afterwards, by a Mr. Dwelle, who had been encouraged by Mr. Fowle to turn his attention to the manufacture of philosophical apparatus in Boston. As no electrical machine could be found for sale, Mr. Fowle prevailed on the associated Apothecaries of Boston to sell him a machine that was their joint property, but probably had never been used. Some other apparatus was imported, but, generally, it was made under the direction of Mr. Fowle, at a cost exceeding two thousand dollars. This was in 1823, and as the school was visited by many teachers, and full reports of its progress were printed, a great impulse was given to education, and apparatus began to be manufactured for schools, in Boston and New York.

The New School was called the FEMALE MONITORIAL SCHOOL, and consisted of about a hundred pupils who were instructed in every English branch, and in French, Spanish and Latin. There was no

* The invitation came from John S. Foster, whose eldest daughter had been allowed, as a favor, to attend the previous school of mutual instruction, which children of her standing were not expected to attend.

† Dr. Prince of Salem, Mass. imported all the Air Pumps to which he affixed his improvement.

limit of age or of study; and, as the mutual instruction plan was used, modified to be sure, and adapted by the ingenuity of Mr. Fowle to all the higher branches, the expense of instruction was less than that of any private or select school of respectable pretensions in Boston. Still the income was sufficient to pay the teacher two thousand five hundred dollars, a larger sum, probably, than was then paid to any salaried teacher in the United States. Such a school, if at all successful, could not fail to excite opposition and emulation. The former hardly showed itself in any open attack, but the latter led to the establishment of a High School for girls by the School Committee of Boston, on the monitorial plan. At first about one hundred and twenty pupils, selected half from private and half from the public schools, were admitted, but as three times as many were offered as could be received, much dissatisfaction was created in the minds of parents, whose claim was as good as that of the preferred ones. At the end of the year, pupils enough were presented to fill four such schools, and the School Committee were called on to provide for them all. There was but one High School for boys, and that was conducted on the old plan, and very expensive. The establishment of four such schools for girls involved such an expense, that the committee hesitated, and, at last, concluded to allow the girls, who were in the Grammar schools, to stay till they were sixteen years of age, although boys were dismissed at fourteen.* The branches usually

* It was the custom for boys to be apprenticed at fourteen, and this probably caused the limitation, the boys of the public schools being mostly children of mechanics, the rich sending their boys to the Latin schools, for which ample provision was made.

The report of the Committee, (1828,) proposing the above arrangement, was written by the Mayor, the elder Quincy, who was chairman of a committee of three to take the whole subject of the schools into consideration. The other members of the committee were Dr. Zabdiel B. Adams, and Mr. Fowle. Dr. Adams agreed to the report, but was not present at any meeting of the committee. He had the special supervision of the Boylston school, the teacher of which, Charles Fox, for more than a year, had conducted it on the Monitorial Plan, assisted only by his unpaid pupils. This school contained about two hundred boys and two hundred girls, and its condition was declared to be equal to that of any of the Grammar schools. The boys attended half the day and the girls the other half, so that only two hundred were present at a time. While one sex was with Mr. Fox, the other was in the writing school, which was conducted by a Master and an Usher on the old plan.

As there had been a saving of an usher's salary, at least, a gratuity was voted to the teacher in addition to his salary. The report not only proposed to make each Grammar school a High school for girls, but to send the lowest class back to the Primary schools, and keep the children one year longer there. It also proposed to fit up two Grammar schools for an experiment on the Monitorial Plan, under more favorable auspices. These changes were *unanimously* voted by the committee, but the Common Council again refused an appropriation, on the strange ground that "the School Committee," who are chosen expressly to watch over the schools, "had no power to change the system of instruction pursued in them."

While the experiment of a Girl's High School was in progress, Mr. Fowle and his friends persuaded the Primary Board to try an experiment, where it ought to have begun, in the Primary School. After careful consideration and many discussions, the Board unanimously voted that the plan should be tried in one school in each of the seven districts; and in one district all the schools, eight in number, were made Monitorial. The schools averaged fifty or sixty

taught in High schools were introduced into the Grammar schools, and thus, in fact, six or eight High schools for girls were established, without any additional expense. The Monitorial High School was considered perfectly successful, but, being no longer needed, was discontinued.

The system, as thus changed in 1828, has been in operation thirty years; all parties and interests have been in power, but no separate High School for girls has been established, unless this name be given to the Normal School, established several years ago to prepare female assistant teachers for the city schools. The same year, Mr. Fowle proposed that the girls should be allowed to go to school in winter as well as summer. Some members of the committee strongly objected, on the ground that girls would not attend in winter, but Mr. Fowle showed by the class lists of the public school he first taught, and by those of his present private school, that, in winter, the girls had been at least as punctual as the boys, and then the committee voted to let the girls in the public schools attend the whole year. Mr. Fowle also proposed that corporeal punishment should be abolished in the schools, and pleaded his own successful experiment in 1822–23; but, so unprepared were the committee for such an innovation, only one member of the committee voted with the mover when the question was taken.

The Female Monitorial School continued to prosper, and to occupy the attention of the School Committee, several of whom had placed their children therein, and had narrowly watched its operation. It was not long before another attempt was made by the committee to improve the public schools, and at the same time reduce the expense of instruction by the introduction of the monitorial plan. The change proposed, was more extensive and more successful; it was no less than to place all the schools on this plan, and to abolish the double-headed system entirely. On the old plan, there were two departments in each grammar school, one devoted to writing and arithmetic, and the other to reading, grammar, geography, &c. Each department was under a different teacher, and each teacher was independent of the other. The reading master was now made the principal, and the writing master was made subordinate to the reading,

pupils, and the only monitors employed were taken from the upper class, under seven years of age. This change was made in May, 1827, and in January, 1828, a Special Committee reported to the Board, that although some schools had no suitable monitors, and all the school-rooms were either small or unsuitable, yet, in every school of the fifteen, the experiment was satisfactory, and the improvement in reading and spelling, in order and discipline, in attention and happiness, unquestionable. It would be difficult to express in stronger terms than the committee used, the complete success of the experiment, and yet the experiment was very soon discontinued.

his salary being much reduced. The ushers were dismissed, and six young persons, no longer pupils of the school, were employed as assistants, with a salary of from fifty to a hundred dollars each, and this was called the monitorial system! Mr. Fowle was no longer on the committee, but he was consulted by the chairman, who reported the plan. Mr. Fowle objected that the proposed plan lacked the chief excellence of the monitorial plan, the employment of the best pupils as monitors, and it furthermore contained the elements of failure, since the old teachers, who were opposed to the new plan, and had done all they could to prevent its introduction, were to be the agents for carrying it on, and the sub-master of every school was not only dissatisfied with the system, but writhing under his subordinate rank and diminished salary. This imperfect plan was adopted, however, unanimously, and, in two or three years, it was declared a failure, and the schools were set back upon the old plan, the citizens, of course, supposing the plan of mutual instruction inadequate to meet the wants of the Boston schools. The experiment under Mr. Fowle in 1821–3, that of Mr. Fox in the Boylston Grammar School, that of Mr. Bailey in the Girl's High School, that of the Primary Board in fifteen Primary Schools, which had all been successful, and the two private schools then in full operation, viz., Mr. Fowle's High School for girls, and his brother's High School for boys, were allowed no weight in the decision. Fortunately, there was one favorable circumstance attending this great experiment, which is not generally known to the citizens, but of which there is abundant proof. William Clough, the Principal of the Mayhew School for boys, was a schoolmate, and a long-tried personal friend of Mr. Fowle. He was no advocate of the new plan, but when the committee ordered its introduction, his ideas of duty led him to the conclusion that he must either carry out their plan in good faith, or resign. He determined to try what he could do, but he had not labored many months, before he told his friend, that the paid assistants were good for nothing, and he could do better with pupils from his upper class. Mr. Fowle advised him to try the experiment, and the sub-committee winked at it. As fast, therefore, as the paid assistants retired, (as they all did when they found how strict and thorough was the instruction required by the principal,) the best pupils were substituted, and the improvement was now so great, that the sub-committee of the school allowed the second class to pursue the studies of the first, and additional studies were required of the first or highest class; in other words, the second class was equal to the first in the other schools, and the first were pursuing the studies of the high school, so that, when the new sys-

tem was dropped, these two classes were actually degraded by a vote of the committee, instead of being commended and rewarded. No attempt has since been made formally to introduce the monitorial instruction, still it is employed more or less in all the schools.

One thing that added greatly to the labors of Mr. Fowle in his own school, was that he had to make his system as he advanced. Lancaster had never applied his system to any thing but reading, spelling, writing and arithmetic. Bell had published no manual, and Pestalozzi was only known in his little treatise of arithmetic, as imitated by Colburn, or in obscure and almost impracticable hints reported by Neef and others of his pupils. Dr. Coffin, in his "*Medical Intelligencer*," of October 24, 1826, gave some account of Mr. Fowle's experiment, and a manual of his method had been published by William Russell, then editor of the "*Journal of Education.*"

Looking farther than the instruction of his pupils, and aware of the necessity of constant self-culture to every teacher, Mr. Fowle commenced, in the winter of 1823, a course of lectures, to which, not only his numerous pupils, but all their families, were invited free of expense. The lectures were given once a week, never numbered less than fifteen, and often exceeded twenty in a season. The first course embraced several departments of Natural Philosophy, with numerous experiments, in which his pupils always assisted. The second winter, a course of Astronomy, with very complete apparatus, was attempted. In this course, for the first time in Boston, La Place's Theory of the Solar System, Newton's Theory of Gravitation and Compound Motion, Herschel's Theory of the Fixed Stars, Kepler's Laws, &c., were familiarly explained. The next season all the novelties and theories of Geology were given and illustrated, and so he continued to lecture gratuitously to an audience of perhaps five hundred persons, for at least seventeen years. These labors entitle him to the honor, in connection with Dr. Griscom and Josiah Holbrook, of introducing the lyceum lecture.*

In 1826, an attempt was made by Dr. John C. Coffin, and several eminent gentlemen of Boston, to establish a gymnasium for professional gentlemen. The lamented Dr. Follen was invited to give instruction, and about four hundred gentlemen attended at the opening term. Mr. Fowle was chosen treasurer, and was, in fact, the chief executive officer. When Dr. Follen resigned, Dr. Lieber was invited over from London; but no talent could keep the gymnasium alive after the novelty had ceased, and some of the gymnasts had been caricatured in the printshops. The institution lingered about two

* *See* Memoirs of John Griscom and Josiah Holbrook, in Volume VIII. of this Journal.

years, when, only about four gymnasts remaining, Mr. Fowle closed its accounts.

As early indeed as 1824, Mr. Fowle introduced regular and systematic physical exercise into his school; the first instance of the kind, probably, in the United States. This course was continued several years, but was gradually discontinued because of some misapprehensions of the parents. Another bold measure was then resorted to, in order to remedy, in some degree, the neglect of calisthenics. One afternoon of every week was devoted to dancing. The instruction was given in the school-room, and Mr. Fowle was always present to preserve order. No extra dress was required; no exhibition balls and no association of the sexes were allowed. Indeed, all serious objections to this graceful art were removed, whilst great excellence was attained at comparatively little expense. Mr. Fowle had received a pamphlet from Spain, in which some account was given of the introduction of music as a common branch in the country schools of that kingdom. He immediately determined to try the experiment here, but he was obliged to wait several years for a teacher. Then Lowell Mason was engaged to give instruction first in vocal music, and soon afterwards on the piano. The result was entirely satisfactory. Regarding needle-work as an indispensable part of the education of girls, Mr. Fowle set apart two afternoons of the week for this object; and it is an interesting circumstance that the first teacher engaged was the philanthropist, Miss D. L. Dix. The number of pupils sometimes rose to one hundred and thirty, and seldom fell below eighty, and yet the whole number of pupils, in seventeen years, was only five hundred and thirty. Many began and ended their school lives under Mr. Fowle.

At the expiration of seventeen years, the health of Mr. Fowle began to fail, and he was obliged to resign his situation. Thus ended the attempt to reform the schools of Boston, by introducing the System of Mutual Instruction, usually called the Monitorial System. Their great principle is simply this, that *a person acquainted with a subject may explain it to one who is ignorant, and both may be benefited by the explanation.* We practice on this principle in every concern of life, and nobody doubts the propriety of doing so. A child who knows the way to school, can lead another who does not know it; a boy who can count a hundred, can teach another to count twenty; a child who can read, can teach another the alphabet; a child who can spell hard words, can hear another spell monosyllables; a child who can perform a problem in geometry, can show another how to draw a triangle, and so through the whole circle of studies.

But a child must not be required to teach what he has not learned, and any one who ever taught knows that teaching is learning, of the most effectual kind. The argument is ably stated in one of Mr. Fowle's published lectures. Mr. Fowle's school was in fact a Normal School. Many of his pupils became successful teachers; and all were qualified to direct the education of their own children when that duty devolved upon them.

In 1842, Mr. Fowle resumed the business of bookselling, and in the next year became the publisher of the "*Common School Journal*," of which Mr. Mann was editor and proprietor. He was thus brought into close connection with the operations of the Secretary of the Board of Education, and took an active interest and no small share of labor and odium in the controversies with teachers, and denominational organs and champions which that officer's ardent advocacy of his own views of educational principles and methods, and of entire religious freedom in the management and instruction of common schools, provoked. During this period he was largely employed in holding Teachers' Institutes, under the appointment of Mr. Mann, and subsequently in other parts of New England and other states. Few persons have been more successful in carrying through unaided the varied exercises of an Institute, to the acceptance of teachers, parents, and the public generally. He has held upwards of one hundred of these meetings—each of not less than a week's session, and occupying nine hours a day. Many of the views which he was in the habit of presenting at these meetings are embodied in his volume entitled "*Teachers' Institute.*"

On the election of Mr. Mann to the House of Representatives in the Congress of the United States, and his retiring from the office which he had filled with such eminent ability, Mr. Fowle became proprietor of the "*Common School Journal*," and edited and published volumes XI., XII., XIII., and XIV., until the periodical was discontinued at the close of 1852—the establishment by the Massachusetts teachers of an organ of their own, "*The Massachusetts Teacher*," having diminished the list of subscribers which in its palmiest days was never sufficient to meet the expenses of its publication. In the management of the Journal, Mr. Fowle's mode of handling educational topics was not calculated to secure the coöperation of teachers or school officers—and yet it is impossible now to read his articles on the prevailing methods of school management, teaching and discipline, or on the condition of the public schools in the city and country, without feeling that his strictures were in the main just.

In September, 1852, Mr. Fowle opened a private school on the

same plan as that which had been successful in former years. In announcing his intention, he avows his determination "to go forward, removing obstructions from old paths, and exploring new avenues to the young mind. We believe the art of teaching is still in its infancy. We believe that three-fourths of the time spent in our schools is wasted, as far as education is concerned, and worse than wasted as far as it concerns health, manners and morals." In the good work of making demonstrations of what he holds to be better organization and instruction, he is still toiling on in "a large school composed of children from four to twenty years of age, where all that is taught in the highest as well as in the lowest schools is going on at the same time, in the same room, under one and the same teacher." This is not our ideal of a good school—and particularly of a large school, but with such an organizer, disciplinarian, and teacher as Mr. Fowle, better results will be realized than in schools as ordinarily taught.

Of Mr. Fowle as an author of school books, we have not time to speak. The list embraces over fifty volumes in almost every department of elementary instruction—all of them composed to meet what he felt to be deficiencies in the text-books in use, and some of them for a time deservedly popular. His "*Common School Speller*," and "*Companion to Spelling Books*," and his "*Teachers' Institute*," deserve to hold a high place in the teachers list of instructional helps.

MUTUAL INSTRUCTION.

The advantages of the method of mutual instruction are very strongly set forth by Dr. Spurzheim in his "*View of the Elementary Principles of Education.*"

It is my decided opinion, that this method ought to be used in all branches of knowledge, which may be acquired by the influence of teachers, or which may be taught. Even those who are destined to improve arts and sciences will gain by it. The reason of this is very simple, and founded on the influence of exercise; while at the same time this method has the great additional recommendation of being the least expensive mode of instruction. This advantage is certainly of importance, but I shall examine only the benefits which result from exercise.

If there be many children or students together, the school hours are not sufficient to examine every one. Young persons, however, who are not examined, are less attentive to their studies than those who are; their faults, not being remarked, are not corrected, and only a few are noticed. In large classes all that can be expected at present is, that the teacher should explain every thing distinctly, and repeat it with a few scholars. He addresses himself commonly to those who learn quickly. Should it happen that the master speaks to others of less talents, the better heads, knowing their lesson, cease to pay attention, or at least are soon wearied of doing so. But were the better students obliged to repeat the lesson with the others, they would experience that we learn by teaching; they would feel inclined to go over and over the same thing with those intrusted to them for instruction, while, in the common way, they cease to repeat their lessons when left alone. At the same time the students of less capacities will be more attentive, and, on account of the constant repetition, they will remember what was lost at the mere explanation of the master.

Let us examine any branch of education whatever, and we shall find that the advantages of this method are always the same. We may take a mathematical problem for the sake of example. Suppose the rules to have been taught, and that they are to be applied. Those scholars who possess the mathematical talent in a high degree, will soon finish their problem, and will be obliged to wait in irksome idleness till many others, who can not follow so quickly, have done. If the former only, are called for by the master to resolve the problem, the others hear it, but it is not attended with the same advantage to them, as if they were called to work for themselves. If, on the contrary, the scholars, with little mathematical genius, be chiefly examined, those who excel in that talent will lose their time, and neglect what they know, while their attention would be excited if they were employed in teaching their condisciples. Their natural activity may even lead them to do mischief, whilst they are not otherwise occupied. It is the same with spelling, writing, drawing, dancing, learning history, geography, languages, in short, with every branch of knowledge that is taught.

The practice of the common method can be excused only by the supposition, that all pupils are endowed with the same degree of abilities. As, however, daily experience shows the contrary, it ought no longer to be tolerated, if the object be to take the greatest possible advantage of the period of education. The new method is particularly useful in schools where all classes of children are collected together in the same room, and where, in the common method of teaching, while one class is examined the others are doing nothing. Children are in general required to learn by themselves, but few only are capable of this exertion. According to the new method, all classes go on at the same time, and the same subject is repeated till every child knows it.

In colleges, where each class is separated, the necessity of the new method is less felt; yet, the above-mentioned reasons induce me to think, that it should be employed in all large classes, where the pupils, on account of their different degrees of capacities, naturally form themselves into several subdivisions.

The superiority of a new method, ought to determine the directors of instruction, to make a new classification in colleges, according to the subjects to be taught. There should be one professor for each branch of knowledge; one for history, one for geography, one for the mother tongue, one for Latin, one for Greek, one for poetry, one for mathematics, &c. The pupils who study the same branch might be brought together, but divided into different classes; those

for instance, who study history might be in the same room, but divided into several classes. A similar arrangement should prevail among the students of Latin, Greek, mathematics, geography, &c. The professor of each branch might put all his classes into action at the same time, in the same manner as is done in the schools for children. Monitors might take his place in the inferior classes. In this way, the pupils would make more progress than they commonly do. It is not necessary to state how many professors might be instituted, for there might be as many as branches are found to be requisite. The principal object I here contend for is, that the better students should instruct the inferior ones, when the masters are not sufficient for the purpose. Emulation would induce the monitors to employ their leisure moments in learning new subjects. Moreover, the time which the masters give to explanation is short; that employed by the scholars in learning occupies a greater portion. This portion of time will be filled up to more advantage by the method of mutual instruction, than if every one is left to himself alone; and those who instruct others will, in this way, derive even the greatest advantage. This method, being new, has met with adversaries; but whoever will set an example of using it in the higher branches of knowledge, will find its superiority the same as it is already ascertained to be in teaching the first elements of education. The fundamental principle implied in the method of mutual instruction, is one and the same for whatever is taught to many pupils at once. At colleges, those who are very zealous form private classes for repetition among themselves, and others who have means, pay repeaters. Every improved system of learning admits the advantage of repetition, and all teachers speak in favor of numerous instructors. This is accomplished by the monitorial system. It is objected that boys do not teach soundly. I reply that in that case they are not taught, or do not learn soundly. It is applicable to monitors what we may say of instructors throughout: The most learned is not always the best teacher. The head master ought to understand human nature and to choose the proper monitors. Farther, if the monitorial system has failed to produce the desired result, we may say, "what is best administered is best," and not at once accuse or reject a new doctrine, or system, because it is not understood. I have seen the monitorial system applied with astonishing effect. I will mention only Wood's Sessional School at Edinburgh in Scotland, where the children of the lower classes are instructed, with little expense, in a manner which should do honor to those of the first ranks, and it is done by the monitorial system.

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XVI. EDUCATION OF GIRLS.

(Continued from Number XXIV., page 264.)

VI. HOUSEHOLD OCCUPATIONS, HIGHER CULTURE.

It is a main point in the education of girls, so to cultivate their minds that they may always have an inclination towards what is noble, good and beautiful, and that the many useless thoughts so ready to creep into empty heads, may be kept out by better ones.

Jean Paul says in "*Levana*," after making bitter complaints of the prevalence of the evil just alluded to, "But what help is there for it? I answer, the help actually in existence among the poorer classes. Let girls practice, instead of the common useless and vision-cherishing kinds of ornamental work, the various kinds of household labor; by the help of which, dreams and reveries will be driven off, by the new tasks and requirements which every minute will bring."

In another place the same author says, "Let no woman, however etherial—or rather windy-brained—say that housekeeping is too mechanical for the dignity of her intellect; and that she prefers pursuits as purely intellectual as those of men. Was there ever any intellectual pursuit without a mechanical one with it?"

It is my own opinion also, that every young woman, no matter what her rank or circumstances, should without fail be instructed in the details of practical housekeeping; and even that her education can not be termed complete if this part of it has been neglected; although at the same time, I do not consider a training to such domestic duties exclusively, to be sufficient to occupy the minds of young women. There are many whose daughters are taught, besides the usual elementary studies and those of a religious kind, nothing except housekeeping duties and manual labor; the purpose thus sought being to keep them in simplicity of mind, and occupied, aside from their work, with none except religious thoughts. This is, however, a mistaken course; for in default of an appropriate higher culture, the minds of girls will become interested in a very useless and indeed dangerous way, in things of the idlest and foolishest kind.

Fenelon says, "Ignorance is often a cause of *ennui* to a young girl, and prevents her from finding an innocent employment for her leisure. When a girl has grown up to a certain age without the habit of serious occupations, she can neither after that acquire a taste for them nor learn to estimate them fairly. Every thing serious is disagreea-

ble to her; every thing that requires continued attention, wearies her. The love of pleasure which is so strong in the young, the example of her companions, occupied in their diversions, all serve to give her a distaste for regular and industrious occupation."

And in another place he says, of the occupations of such ignorant and empty-minded girls, "They burn with eagerness to have experimental knowledge of all that they hear of, and that people are doing. They love to hear news, to write letters, to receive them. They want to be talked to about every thing, and to talk about every thing; they are vain, and vanity makes them talkative; light-minded, and their light-mindedness prevents them from having any of those serious thoughts which would predispose them to silence."

I now turn to the consideration of the means of preventing young girls from occupying their thoughts with foolishness, and of turning them toward useful things. I shall first discuss the mode of making them familiar and skillful in the duties of housekeeping.

I have already mentioned how at a very early age a girl may begin to be of some use to her mother in domestic duties; but she should by no means be permitted, until well past her childhood, to have any knowledge of the solicitudes of housekeeping. The mother should be careful not to say before her children that such a thing is expensive; that it had to be bought once, and must now be bought over again, because it is broken or spoiled. The children should be careful not to injure or break any thing, not because it costs money, but because their mother has told them to be careful, and because it makes her feel sorry to have any thing spoiled, and still more so, to have her children careless, awkward, and most of all, disobedient. Little girls should never hear it remarked that a thing costs much or little. Boys are less inclined to trouble themselves about such matters; but girls notice them very early; and nothing sounds more disagreeably than for a little thing to be saying "Mother gave a good deal for that," or, when a thing is broken, "They can buy another."

Girls should not have what is called pocket money. As long as they are children, they should receive whatever they have from their parents, and with gratitude, but without adverting to the large or small expense of it. Thus they will receive any little thing with as much pleasure, and will be as thankful for it, as if it were something far more costly. It is much more affecting and more beautiful to see children on a birthday presenting flowers which they have gathered or cultivated themselves, or to see them, with the innocent notion that what they like best, must be most agreeable to others also, making a

present of one of their playthings, than to see them presenting things that they have bought with money which was given them before.

In like manner, any thing produced by the labor of older girls is more valuable than any purchased gift. This mode of managing will also early teach girls the better way of assisting the poor, by giving them some article of property, or something to eat.

At a subsequent period comes the time when it is the duty of the grown-up daughter to aid her mother in all the cares of the latter; and to exercise independently all the various accomplishments in which she has gradually been trained by her industrious assistance in housekeeping. If she is a good scholar in arithmetic, she will easily keep the housekeeping accounts; and will feel herself honored to be allowed to take part in the household cares of her mother, in return for the untroubled careless happiness in which her childhood was passed. All the assistance in housekeeping and cooking, which children according to their capacity can give their mothers, will be made pleasant to them by the very fact that they are not obliged to exercise the foresight which is necessary.

An older daughter, by helping her mother consult and manage for the necessities and enjoyments of the younger ones, will learn better how to manage money than by having an allowance with which to supply her own clothing, &c. Nor will she need any pocket money. To a grown-up, modest, intelligent and well trained daughter, her mother can safely say, "Whatever is mine is yours also."

My reason for claiming that girls of every rank and condition should learn to be skillful and efficient housekeepers is, that when they become mistresses of a household, no matter how splendid their situation in life, they will need to exercise a keen supervision and a reliable judgment over their household mangement; and will need to know what they may properly require from their servants; from whom we find sometimes that too much is demanded, and sometimes too little. But she can not use such a supervision and judgment, without having before become acquainted with the details of housekeeping by actual practice in managing them herself.

Still less can the mistress of a family afford to be without this previous preparation, where her pecuniary resources are limited. Early training will enable her to manage a household even in difficult and narrow circumstances, and still to preserve enough ease of mind and leisure for intellectual pursuits. It is true that a shrewd woman may even without such previous experience in housekeeping, by means of a resolute will and steady industry, learn to fulfill her housewifely duties; but she can never avoid a preoccupation with them, and a

certain anxiety, the necessary consequences of her want of experience. This will prevent her from feeling that freedom and ease of mind which are indispensable for the further cultivation of some talents very important in the family, which she has probably somewhat developed before. A sense of pressure and solicitude about household matters will also operate to prevent her ear and her mind from being open to the interests of her husband; in whose vocation, and intellectual life, she ought to take a lively interest.

A Christian and educated housewife, whose judicious and patiently efficient industry proclaims itself in but few words, and still less in incessant restless hurry and scolding and unquiet; whose virtues and talents render her home a more pleasant and peaceful spot to her husband than any other; who trains up her children in Christian simplicity and piety, without any of the narrow and mistaken pietism which contemns and neglects any of the talents which God gives us;—such a housewife should be the ideal result sought for by female education. Such a one will unite the highest attainments in housekeeping and in elegant culture.

The Christian ideal of higher mental culture is something which so intimately permeates and inspires to the whole being, that it must be extremely difficult to set it forth; to do thus I shall however endeavor.

Culture is something not confined to any single points; and should begin in the earliest childhood. It is a great mistake to suppose that it can be given by any the greatest number of hours of instruction, although instruction is as indispensable to culture as are strings or keys to a good musical instrument. The instrument will produce no music, unless it has both the vibrating body and the whole structure for acting upon it.

A young girl may be instructed, even thoroughly instructed, to use a favorite mode of expression, on all possible subjects, without possessing a single trace of the higher grade of culture. This consists, not merely in development of understanding or memory, but of the feelings also; in fact, of the whole being; of all the sacred gifts of heart and head. It is evidenced by the whole life; by the atmosphere of the family; by the tone of conversation; by a certain faculty of observing every thing quietly, but of retaining and considering only what is good, what is proper. It moderates the passions, watches over enthusiasm, preserves the power of loving deeply and purely, and keeps alive the power of feeling true and pious enjoyment in nature and art. Culture, in young women, should never develop into learning; for then it ceases to be delicate feminine cul-

ture. A young woman can not and ought not to plunge with the obstinate and persevering strength of a man into scientific pursuits, so as to become forgetful of every thing else. Only an entirely unwomanly young woman could try to become thoroughly learned, in a man's sense of the term; and she would try in vain, for she has not the mental faculties of man.

In opposition to these sentiments I may be directed to learned ladies; a second-rate article, which, thank God, is extremely rare. Of the well-known Madame Dacier, Jöcher remarks, "She had acquired uncommon skill in Latin, Greek, and criticism." She edited many classical authors; translated, amongst others, Plautus, the "*Clouds*" and the "*Plutus*" of Aristophanes; and "then applied herself to Terence with so much zeal that she got up every morning at four o'clock, and labored at the work all the forenoon." According to this account, Madame Dacier was certainly a very "thoroughly instructed" lady. But she was just as deficient in delicate womanly culture as she was thoroughly learned; for otherwise how could she have translated those most indecent works?

Compare with her the princess in Goethe's "*Torquato Tasso*," who says, "I rejoice in being able to understand what intelligent men say. If an opinion is given about a character of antiquity, or his deeds, or if mention is made of any department of learning, which wide experience shows to be useful to mankind, because elevating in tendency, I follow with pleasure such discourses of noble souls, because it is easy for me to follow it."

Only compare such a princess with that other caricature of a female pedant, coarse, amidst all her learning. The princess was called a scholar of Plato; but so far was she from measuring herself with men, that she only rejoiced in being able easily to understand and follow the discourse of intelligent men.

High culture shows itself in the whole demeanor of a young woman, before she utters a single word about any thing which she has learned; while girls too often display the most utter want of culture, by the tactless manner in which they try to lug in their little bits of school knowledge. The studies of girls should be intended not to make them know much, and still less to make them as it were hang about themselves their scraps of knowledge, like lifeless and tasteless ornaments, trying to look splendid in them; but that they should thoroughly assimilate whatever they do learn with their whole being, and make it a well-chosen and valuable ornament of their minds. Such a mode of studying will secure them the permanent possession of what they learn, to their own pleasure and the pleasure of all

around them; and as mothers, they will be able to communicate their knowledge to their daughters in the best way; not merely to instruct them, but to cultivate them.*

VII. READING.

The entire opposite of an elevated Christian culture is that vulgar, frivolous perversion of it too often found in German families. I have already referred to the elements of this perverted culture, and have cited as one of the most pernicious of them, the wretched habit of reading romances of all sorts, just as they may come to hand. This habit produces a sickly voracity; they read and read without being either satisfied or nourished by what they swallow down so greedily. On the contrary, it is a poison to them. If a classical work happens to stray by mistake into their circulating library, they take no notice of it. I have quoted the young lady who replied, when asked if she had read Goethe's "*Iphigenia*," "I believe so."

All readiness and activity of mind are, by such a course of reading, destroyed in girls; and they fall into habits of constant absent-mindedness, which render them totally unfit to fulfill their household duties skillfully and prudently; to live in simplicity and godliness. Serious and holy thoughts find no place in the mind of such a silly ill-read girl; and indeed, how could they abide in the same mind with frivolous love stories and perverted, vulgar, fantastic notions about love?

The miserable results of such wretched habits of reading should admonish us to watch carefully over the reading of our daughters, and to select for them, ourselves, and with conscientious care, books which shall promote our object of giving them a pure and noble culture, and one pleasing to God. On the subject of this selection, however, we find the most various and conflicting opinions. One eminent authority goes so far as to say that it is prudery to prevent girls from reading Boccacio's "*Decameron*;" while others pass to the opposite extreme of rejecting books which are entirely harmless. Among the latter are most conspicuous the fanatical and narrow-minded pietists, who, in order to be certain to avoid all offense, take offense at all and sundry books, scarcely excepting books of religious edification.

It is between these extremes that the proper rule of proceeding will be found.

But I shall hear it suggested that it would be well, if instead of this admonition, I should set forth a list of books which might safely

* On the relations between these views of culture and the Christian ideal of the image of God, see under the head of "Christianity in Education," in "*American Journal of Education*," Vol. VIII., p. 216—223.

be put into children's hands, I answer, that I have endeavored to draw up such a list, both by myself and with the aid of friends interested in the subject, and have failed. I very soon perceived, moreover, the reasons why it must of necessity fail; which I can easily explain by a comparison. Let it be attempted to prepare a list of selected articles of food, which shall be adapted to and healthful for the most various human constitutions. How many faults would be found with the choice made? One can not bear this, another that; one likes this, another that; many will miss their favorite dishes; and the doctor will prohibit many of them to the ill or sickly.

Quite similar would be the result of making out a list of books selected for reading. One and the same volume would be sound and nutritious food for one girl, and quite unsuitable to another; would be very pleasant to one, not at all to another. In short, I became convinced that so great are the differences between girls, in respect to age, character, talent, taste, and cultivation, that it would be totally impossible to make out a list which would be suitable for all. It must instead be a duty of intelligent parents and teachers to select books suitable for each individual child; and for this purpose to become thoroughly acquainted both with the children and the books.

In thus selecting, the following principles must be borne in mind:—

1. To consider, whether in the case of many books, they shall be put into the hand of the girl, to be read through by herself without any omissions, or whether they should first be read over by a competent person, and any unsuitable portions left out. This course would be beneficial, especially with many poetical masterpieces.

2. That in the family library there are frequently books suitable enough for men, but not at all for girls. They should therefore not be permitted to pick and choose for themselves from the whole collection, and still less should they be permitted to take out whatever books they may fancy from a circulating library.

3. That fashions prevail also in the reading world. Romances of chivalry had their day, and so did family romances, bandit romances, ghost romances, the "*Mysteries of Paris*," "*Amaranth*," and so on, *ad infinitum*. While these were the fashion, each was in turn eagerly devoured, and talked of in all circles; but how soon were they forgotten! And it was best that they should be forgotten. It would be well if girls could avoid ever occupying themselves with such mere transient, fashionable stuff, but should rather read over and over again the best standard works.

VIII. INSTRUCTION.

We have seen that a young woman may possess a great store of knowledge and skill, and yet not be "cultivated." The mental acquirement of girls are too often mere memorized stuff. Like Locke, their teachers have taken their minds to be originally nothing but a *tabula rasa*, a piece of blank paper, a canvass, on which the painter may represent many different things, the canvass remaining canvass, however, all the while.

Instruction should be of such a kind as to produce an actual vital assimilation of what is taught; so that all which is learned may be as it were mental food, be turned into flesh and blood, may serve to increase, strengthen and improve the whole being; in short, may promote the process of culture.

The culture of girls commonly requires a process of instruction entirely different from that of boys. The latter, with their tendency to unruliness, must early be subjected to discipline, reproved, accustomed to steady and persevering mental labor, to obedient subjection to a regular order of things. Such a training is required by the destined life and labors of a man.

But such a course of discipline would not be the best preparation for the duties of girls. I have known girls for whom their fathers had prescribed strict plans of study, with time-tables, &c., like those for a school, to which they were holden so closely that I believe they would scarcely have given themselves time during one of the prescribed exercises, to carry a sick brother a glass of water. No one could approve such a scheme as that.

But should there be no regular school-like plan for the studies of girls? Certainly; there must be order; but quite different from that of a school. Real order requires that every thing be done at the moment when that thing especially is needed. For example: if a pastor, profoundly engaged in reflecting upon his sermon, were summoned to a death-bed, he ought to leave his work on the spot and hasten to the sick man. The more sacred duties of his office must take precedence of all study.

This example may be applied to the whole life of a girl. A regular order for the daily occupations should be prescribed for them; but they must also be accustomed from early childhood to leave books or piano at any moment when necessary, to assist a smaller child, or to be of use to their parents. Such cases can not of course be provided for in the order of the day: they are the exceptions to the rule. But girls should also be trained, as soon as the exceptional

service is over, to return at once to books or instrument, and go quietly on with their studies as if nothing had interrupted.

School instruction is inferior, for girls, to home instruction, because it affords no interval for these services of love. And if the studying for several hours, one after another, is the one chief thing sought, then the school is unsuitable for girls.

Any one who disagrees with these views, and so highly estimates the importance of continuous study, uninterrupted by any thing whatever, as to consider such domestic services of comparatively little importance, may perhaps learn a better way of thinking from Goethe:—

"Early let woman learn to serve, for that is her calling:
For by serving alone she attains to ruling;
To the well-deserved power which is hers in the household.
The sister serves her brother while young; and serves her parents;
And all her life is still a continual going and coming,
A carrying ever and bringing, a making and shaping for others.
Well for her if she learns to think no road a foul one,
To make the hours of the night the same as the hours of the day;
To think no labor too trifling, and never too fine the needle;
To forget herself altogether, and live in others alone.
And lastly, as mother, in truth, she will need every one of the virtues."

These golden words describe the most important object in the education of girls. They ought to learn to serve, in order that they may learn to love, not merely with the tongue and with words, but in deed and in truth. And the poet adds, by such serving they become able to rule; at least within the department where the authority belongs to them, if they are capable of exercising it.

Fenelon strongly objects to the plan of insisting upon strictly observed hours of instruction, like a school, and that for other reasons than those already quoted from him. "A too pedantic regularity," he observes, "which insists upon continuous study without any intermission, is very injurious to girls. Teachers often affect to prefer such a regularity, because it is much more easy for them to do so than to exercise that incessant attention which takes advantage of any favorable moment."

And in another place he thus describes the too regular kind of instruction: "There is no freedom nor cheerfulness in it; it is study and nothing but study; silence, stiffness, constant prohibition and threatening."*

* Madame Necker expresses herself strongly opposed to an excessive number of study hours, and to too long lessons (1, 82) She says, "A quarter of an hour is the shortest time which I have allowed for one lesson; but Miss Edgeworth has limited many to five minutes and with good results."

Fenelon requires an attention which shall seize upon every favorable opportunity. But such opportunities will occur far more often to a mother who teaches at home, than to a teacher who works in school; and the teacher, tied fast to his fixed hours, can not make the best use of such favorable opportunities. I shall further state other weighty reasons against educating girls at schools; after having first explained why it is so very desirable that mothers should as far as possible instruct their daughters at home.

It may be supposed that in our day, when girls are more than ever obliged to learn every thing school-wise, they would, on becoming mothers, find themselves able to teach all that they have learned, more especially as the very power, the art of teaching, is made one of the objects of their studies.

But I am grieved to say that I know more than one woman who has been instructed for years at a girl's school, and distinguished herself there, and yet has not been able to do any thing at all for the instruction of her children.

May it not be the fact that the very practice of learning in school is the reason why, when grown up, they find themselves quite incapable of teaching? Thus educated, they know of no mode of instruction except the so-called "methodical" one; and if they have themselves remained natural and simple, they will find that their whole nature revolts at the attempt to teach in the manner in which they were taught. That which in their teachers was so frequently a stiff pedantic manner, must, when imitated by a woman, appear the most ridiculous caricature. And what mother would desire to appear unnatural and ridiculous to her own children?

If a mother who was educated at school is desirous of herself instructing her daughters, she will commonly find it necessary to neglect and forget the methods which were pursued with her, and to seek to adopt for her own purposes a simple and artistic one.

There are but few studies in which a mother can not direct her daughters sufficiently. Some however require the aid of a teacher who possesses both capacity and experience, and whose long practical labors have made him acquainted with many means of lightening and abridging the work of study. This is especially the case in the first beginnings of some studies; such as reading, writing, and playing the piano.

But such considerations are by no means the only ones which mothers urge against undertaking to instruct their daughters. They repeat, "We have not the time; we have not the knowledge; we have no skill in teaching;" there is almost nothing which they have

not, except one thing whose deficiency they do not willingly admit—steady, persevering, conscientious good-will.

Many a mother says she has no time to teach her daughters, who nevertheless has abundance of time for useless and idle society, for the theater, for all manner of similar purposes. If they would only reckon up the hours which they thus waste in one week! But they lack the requisite knowledge. How easily might they acquire it, if they would only make use of a small part of the time they spend so uselessly; if more especially they would learn by the very work of teaching.* Do they lack skill in teaching? A sensible mother, who sincerely loves her children, who makes it a conscientious duty to educate them well, will, by God's help, soon discover the best method, a simple mode of teaching, not encumbered with artistic rules; and for which she can consult to good advantage with her husband, and with intelligent friends.†

If she is fully in earnest in her task, and still finds that her attainments are unequal to it, it will then be time enough to look for help.

The best auxiliary plan will be, where several families are like-minded and in sufficiently close social relations, for one of the mothers, say one who knows French best, to admit the daughters of the rest to the instruction which she gives her daughters in French; for another in like manner to take charge of singing; and so on.

If circumstances do not admit of this arrangement, a number of associated families might employ a private teacher, who might instruct their daughters either in one of their houses, or in turn at each, at fixed hours‡.

In addition to the reasons already adduced against instructing girls of the higher classes in the so-called "Institutes,"§ may be mentioned the following:—

When children from families of the same general character, standing and modes of thinking are taught together, none of them hears from the other any thing inconsistent with what he hears at home, or with his home impressions. But the case is quite different at the Institutes, even at the best of them. At these are found a collection

* "*Docendo discimus.*" "We learn by teaching."

† There is a great difference between modest mothers who distrust their own powers, and those mis-educated, over-educated, conceited women, who think the work of instructing their children far below their dignity; a business proper enough for mediocre, subordinated drudges, but not for etherial and elevated minds. Such mistaken mothers are sounding brass and tinkling cymbals; they are destitute of maternal love. But they have their reward.

‡ I have not mentioned, because it seemed to me too self-evident, that every father ought to instruct his own daughters, so far as his knowledge, faculty for teaching, and leisure will admit; and that he ought to have a general charge of their instruction and education, and is more or less responsible for it.

§ Female boarding-schools.

of girls from families of the most various and even diametrically opposite views on religious and national subjects, and especially on matters connected with social life and amusements. Girls who at home hear little of frivolous worldly matters, such as balls, theaters, &c., here come in contact with others who describe these things to them as most delightful. It is no wonder that this arouses in them the most lively desires to attend theaters and balls, so that from that time forward they plague their parents incessantly with requests to go there, even to such a degree that the latter are often weak enough to let them go, to get rid of the annoyance.

Having thus spoken generally of the instruction of girls, let us proceed to the separate departments of it.

1. *Reading.*

The study of reading should never be commenced before the sixth or seventh year. The more determinate and surer methods which an intelligent and experienced schoolmaster will use will enable him to teach reading very quickly. A mother, however, will proceed very uncertainly in the business; will for that reason make the study very disgusting to the children, and by means of the consciousness that she is to blame for this, will herself become disgusted and impatient.

When this happens, the child will imbibe not only a distaste for learning to read, but against every thing that she may try to teach him.

But I do not deny to all mothers the ability to instruct in reading, for I myself learned to read from a most loving and patient mother.

When the children have learned to read, they no longer need a teacher; an intelligent, educated, pious mother will herself be very competent to conduct their further studies.

The question will now arise, What shall the children read? Shall it be the "*Children's Friends*," of which so many hundreds of thousands of copies have been issued, with their tiresome stories of good children and bad children, of good William and naughty Louis, &c.? Shall they at the same time commit to memory the verses in these books, such for instance as that most remarkable one composed in the name of one of these good Williams, by some foolish pedant well grounded in vanity, but thoroughly ignorant of his catechism, which begins thus:—

"When I do what's right
And with all my might,
Nor ever disobey,
How happily I play!
Praise from my papa,
Love from my mamma—
Every thing I see
Loves and praises me."

But I will devote no more time to these flat and tiresome books; most of which originated in the equally flat and wearisome period of "Nationalism."

At a later period, other writers, especially Wackernagel, compiled books based on the right principle, namely, that children should read only good matter and such as has a permanent value. This principle is the more important, because what children read at an early age impresses itself so much more deeply upon the memory; being almost indelible by the course of subsequent years.* We merely would not desire to fix in their minds any bad materials, or indifferent ones, which will grow there all their lives like ill weeds; which will be ever re-echoing there, like miserable street music which we happen to hear, and which afterwards continues to haunt us in spite of ourselves.

A second point to be borne in mind in selecting books for young girls is, that they should not only be good in themselves, but adapted to the age and character of these particular girls for whom they are chosen. I would not insist that they must understand all of the books. At the present day, as Goethe observes, the word "understand" is not understood. It is most commonly misused by school-teachers; and it can not be applied to most of the books which children particularly like. Ought they not to read Grimm's fairy stories until they understand them? They should not be put to read what they are able to understand, but what they like. And it is the duty of the mother to watch conscientiously that they shall learn only to like what is good and beautiful, and that they shall read only such materials; and that no bad books shall get into their hands.

If a child is interested in a book, the mother will be under no necessity to constrain her to read it. She will not, for instance, be obliged to take pains to confine her little scholar's attention while reading the story of Aschenbrödel; or the Little Brothers and Sisters. And it will be a great delight to the child to be able to read the stories which it has learned to like by hearing them often told; and it will be no more satisfied with reading them over and over, than it was before with hearing them told.

Besides Grimm's stories, much good matter for children has been written by Pocci. Such are also Speckter's fables, and many portions of Hebel, Schubert, Claudius and Uhland. I have already spoken of reading the Bible.

If we desire to make the children thoroughly dislike reading, we

* Fenelon's observation on this point is, "It must be remembered, that at this age nothing should be put into the mind which we do not desire to have remain there during the whole life."

can find no better mode than by overloading the simplest matter for reading with remarks, expositions, applications, &c.; by making them rewrite it in other words; and performing other insufferable pedantic school exercises. Natural good sense will protect a mother against such absurdities.

It may be inexpedient even to cause the children to repeat stories which they have heard or read. Fenelon says, on this point, with great good judgment, "Stories should not be told them as if they were lessons; the children should not be made to repeat them. Such repetitions, unless quite spontaneous, are irksome to the children, and deprive them of all enjoyment of the stories. If the child has a facility in talking, he will of his own accord tell over such stories as he likes best, to persons whom he loves. But such an exception should not be made the rule." The same principle might well be applied to the subsequent exercise of written repetition.

I have already spoken of the insufferable affected style of reading which is so unnaturally taught to girls. Against this style Fenelon appeared, as an advocate of a natural style of reading; and in an age and country where unnatural fashions were culminating, in vast periwigs, and in hoop-petticoats. We Germans ought to be ashamed of ourselves! Fenelon's observations are as follows: "All the advantage of instruction in reading is nullified by the practice of teaching children to use an artificial mode of emphasizing. It should not be attempted to make them read without any faults. The proper object is, to make them read naturally; as they speak. If they read in any other tone, their practice is worthless; it is mere school declamation."

2. *Writing.*

As soon as girls have learned to read, they may be taught writing; which should be done by a skillful teacher. When they have learned to write, they may begin spelling, which the mother can teach.

I agree with Bormann, that writing is really learned by reading; because it is mainly the eye which acts, by furnishing us the knowledge of the form in which the words must be written.

The mother may proceed by dictating to her daughters something which they have already read, in some good book; what is written may then be corrected by comparison with the book, and then written out clean by the pupils. The faults may be entered in a book by themselves. If the matter was at first written without errors, the transcription may be omitted. I know by experience that under this system, girls will make a progress that is daily perceptible; only continued patience is necessary in the mother. If the mother be not

herself entirely perfect in her spelling, she can still correct the writing, by a careful comparison with the print; which will improve her own spelling at the same time.

(*Later additional paragraphs.*) Since writing thus far on the subject of writing and reading, I have, for the first time, become acquainted with that method which begins with teaching writing, and proceeds from that to reading. By this method, the pupils at first learn to write all the single letters, from copies furnished them; then combinations of two letters, say of one consonant and one vowel, such as ba, be, bi, and so on, through the whole alphabet. Then follow combinations of three or more letters; and words. Thus writing and reading of what is written go on hand in hand. After thorough practice in such writing and reading, the written letters may then be compared with the corresponding printed ones, and then syllables, words and sentences; by which they will learn to read print without much trouble. This method seems to possess many advantages.

The first is, that it is adapted to the nature of girls, who like to be employed in something that occupies their hands, and are even too fond of drawing on the slate. Accordingly, they learn to write down and read off letters, words and sentences, by this method with much greater interest than if they were required in a more passive manner merely to recognize and read them from printed pages.

There are also some advantages in respect to spelling; especially in that this method makes it necessary to pay close and particular attention to each single letter. This is a point of great importance for the attainment of a correct habit in orthography; and the method itself brings up the correct spelling of many words.

It is an additional and not insignificant consideration, that this method of teaching reading will supply the place of others frequently used, which are unnatural and disagreeable.

3. *French. English.*

I have already mentioned the common mode of teaching French, and the purpose of it. Although I expressed disapprobation of both of them, still I did not mean that as society is at present constituted, it would be expedient not to learn French at all.

The mother might begin her daughter's instruction in French in an exceedingly quiet way, by saying two or three French words every day to them, while they are knitting or engaged in other employments, and by repeating them until they are well impressed on their minds. In this manner, the children would in the course of a year gather quite a valuable collection of words, which might afterwards be shown to them in print, and then copied by them; a process

which will acquaint them with the great difference between the German and French orthography. They may then learn the declensions and regular conjugations; then, by rote, the irregular verbs, and then they may begin to read French, and to translate it orally and in writing. For this latter purpose some good reading-book should be used, arranged upon the principle of proceeding from easier to harder lessons.

Oral translation should at first be as literal as possible, without reference to the German idiom. For instance, "Il me semble que je pourrais aisément repondre à cela," should be first translated:* "It me seems that I could easily answer to that;" and afterwards into the more idiomatic form, "It seems to me that I can easily answer that." If entire periods are translated together, and freely, without this direct attention to the sense of each word, the pupils will misunderstand many words, and substitute them for each other.†

The mother may read to the girls the beginning of some interesting story from the German translation; and may then give them the whole in the French, without any translation. Curiosity to know the sequel of the story will impel them to master the whole of it.

The question is frequently asked, What is the best method of instructing in German composition? I reply, careful translation from the French, and afterwards from the English, into good German, is the best exercise in composition. If the mother doubts her capacity to correct such translations, let her give lessons from some French book of which a good translation is at hand, which she can consult in correcting. Madame Necker recommends careful written translation as "practice in good style," and also as "practice in patience; a quality very likely to fail women in intellectual labor."

Besides translations from German into French, may be used also translations from French into German; which may serve to correct the translations of the class, by comparison.

When the girls have got so far in French that they can read an easy book without especial effort and constant use of the dictionary, they may begin English, in the same way in which they began French.

But what will be the result of this course in relation to speaking French? In my opinion, girls who have committed to memory French words, phrases, declensions, and conjugations, have secured a store of French words and idioms by reading and translating from French

* In place of the German translation, English is here given, of course, but the point will be sufficiently clear.—*Trans.*

† What I have said in another place respecting the absurd system of Hamilton, will sufficiently show that I am not here recommending it.—"*American Journal of Education*," Vol. VI., p. 557.

books, and whose mothers have made them practice speaking French to a moderate extent, will necessarily speak it better than those who have only been practiced in talking over a narrow selection of phrases which embody no thought, but are merely the current conventionalisms of governesses.

In point of literature, England confessedly offers a much greater choice generally, and specially for girls, of valuable, morally pure and interesting books, than France. Among other advantages, it contains many books for children which are so natural and simple as quite to put to shame many of the childish and affected German books for children. For this reason, and for many others, I think that in case it were necessary to select but one of the two languages, French or English, for a girl to study, it should be English.

4. *Arithmetic.*

I have but little additional* to say on the subject of instruction in arithmetic. It will be easy for the mother to teach her little ones to count with beans, nuts, &c., and to instruct them in the rudiments of adding, subtracting and dividing. It would be my advice that they should avail themselves of the counters already described, in order to give the children correct ideas and readiness in writing numbers; and at the same time a thorough understanding of and readiness in managing the decimal system—a very important point. After this period however, it will be best to employ a teacher; not a pedantically methodical one, but a simply practical one, to give the little girls skill in those parts of arithmetic which they will need to use in after-life; especially in mental arithmetic. The degree to which a mother can be of use in this matter depends upon her attainments in arithmetic. She might in any event now and then give the girls a problem in mental arithmetic while they are sewing and knitting.

5. *Singing.*

There are now-a-days but few mothers who have not learned to sing while young, either at school or of a singing-master; but usually, as I have mentioned, only for the sake of making a good appearance in society. But the gift of song ought to accompany women all through their lives. Thus, Madame Necker says,† "If our love of art were perfectly pure, we should not lay aside music as soon as we find ourselves too old to make a show with it in society. It would continue to delight our children, to adorn our domestic life, to sanctify and cheer us, and to encourage and support us even if left to solitude."

I have often heard young mothers say, "I sung much when I was

* "*American Journal of Education*," Vol. VIII., pp. 170—182. † Part I., p. 160.

a young girl, but not such songs as I can sing with my daughters." And it is very true that opera airs, and the artificial affected songs now taught to young ladies, are quite unadapted to children, and that it would be altogether unfortunate to have them introduced into the nursery. If such music is the only kind that the mother knows, she should first buy a good book of church chorals, arranged rhythmically, because children will learn and retain such more easily than unrhythmic ones. Out of this book she should herself learn such hymns as are best for family worship, and should practice them with her children, so that she and they can sing them at morning and evening along with the whole household. Then let her procure a good collection of songs; say the "*German songs for Young and Old*,"* and make use of that. But she should in any case beware of being betrayed into the use of any of the foolish and feeble songs about youth and virtue, which are got up expressly for the young.

The only singing practice proper for little girls, is simply the natural singing together of easy pious or joyous songs,† without any methodical instruction at any prescribed time. They should not be made to sing any longer than is pleasant to them. If any one of them happens to be destitute of a musical ear, and to take no pleasure in singing with the rest, she should be allowed to be silent, so as not to interrupt the rest. She should, however, commit to memory the words that are sung; which the singers will remember without that by repeating them in singing; and it is probable that after a longer or shorter time, she will join in with the rest. If the children fail in singing the first time, they should by no means be laughed at; for practice will remedy the defects. Nor should even very little children be prevented from joining in with the others; and they will be found surprisingly soon to master the melody. It is "out of the mouths of babes and sucklings," that, we are told, God "hath perfected praise."

If the mother is quite incapable of teaching her children singing, *i. e.*, unable to sing a melody, the father, or some other member of the household, or some female friend, should be induced to sing frequently with the children; for if they are to develop into highly cultivated adults, they must not be allowed to grow up without singing.

Scientific instruction in singing should never be given to girls until they are grown up and well developed physically. If it is done

* "*Deutsche Lieder für Jung und Alt.*" Berlin: Reimer, publisher, 1818.

† "*Old and new songs for children, with cuts and melodies, (Alte und neue, Kinder-Lieder. Mit Bildern und Singweisen).*" Edited by F. Pocci and R. von Raumer. Press of Gustav Mayev, Leipzig. I would recommend this little book, were I not one of its editors.

before, there is danger of important injury to their health, and also of permanently destroying their voices. There may be some exceptions to this rule, but they do not vitiate it. Grown-up girls, if their health is sound and their lungs strong, may now receive instruction in singing, of an artistic character, but it should be according to the rules of the old school. Unless the mother is entirely capable of superintending this part of their instruction, a skillful teacher, male or female, should have charge of it. It is to be hoped that in every town there may be found at least one such teacher who instructs in the old style, without being infected by the vicious modern method. For the really good training of her voice, a girl should first for a long time sing scales, learn to hold notes, to make runs and trills, to take intervals accurately, &c., until thoroughly able to execute them; all before being taught any difficult song or *aria*. It is only by such practice that the singer gains entire control of her own voice, and learns to manage her breath and voice both, so as to avoid any risk to her health through too much singing. Nor can a truly scientific method of vocalizing be attained without such a symmetrical course of training as this; nor that entire certainty and freedom in execution, without which it is impossible to give herself up to the singing so as to fully apprehend and give the expression.

Many directions for vocalizing may be given by the teacher; for instance, on the mode of increasing or diminishing the volume of the voice; and of always beginning with a soft low tone. This was the practice of the old school; while the present practice is, often to begin with a mere scream, and of delivering the upper notes in an actual yell. But the most essential quality of good vocalization is, that the heart shall be really in the music, and that the singer shall herself really feel what she sings, or if her song be descriptive or narrative, shall entirely sympathize with it. This principle also makes it evident how necessary it is that the text and music of songs should be noble and good in character; for no one would wish his daughters to be singing frivolous meaningless songs with all their hearts, or to put themselves into full sympathy with such. The poor girls, whose practice, commonly, only teaches them to produce an entirely false "effect" in a purely mechanical manner, are fortunate that it is so; that they merely utter the sounds, without feeling or intelligence; without being in the least moved by the matter of what they sing. I once heard a young lady, in a large assembly, sing a new song with so much feeling as to produce in me much sympathy for her, that she should so young be able to enter so fully into the feeling of so passionate a poem. But as I had not understood a single word of it, I

afterwards asked her the substance of the text. She replied that it had only been given her to sing in company, and that she had not had time to trouble herself about the meaning of the words. But is it then right to train human beings as one would train a bull-finch, whose nature it is to learn to whistle tunes without inquiring into the words?

A sharp distinction should be made between the scientific instruction in singing, which girls should only receive after they are grown up, and their previous merely natural practice, during which they only sing songs without any methodical training at all, and learn to sing correctly by listening to and following with the correct singing of others.

But however desirable it may be that all whose voices are even moderately good, should pass through the good old-fashioned course of instruction in singing, it is still far better that they should sing by rote all their lives, than that they should be given over to a perverted method. But if confined to such mere natural singing, the pupil should from the beginning take every opportunity to hear good singing, with a view to her own improvement.

A really good method of teaching singing ought no more to destroy, by its study and practice of great masterpieces, the power of enjoying the simplest good music—even popular songs—than the reading of Faust ought to destroy the capacity for enjoying Goethe's minor poems. The greatest singers—Catalani for instance—have produced their most powerful effects by singing "God save the King;" as has Jenny Lind by her national melodies.

6. *Learning the piano-forte.*

Much of what was said of singing, applies to instruction upon the piano-forte; although in one respect they differ essentially. Singing is innate in a well-organized person, as much as in the birds; thousands of people sing merely by instinct; the proportion of really trained singers is very small. But playing the piano is born in nobody. Each person must learn it separately, as if it were a foreign language; while singing is a classified mother tongue.

Playing the piano is therefore an art, in every sense; and should not be studied at too late a period. This instruction the mother should not give unless she is not only a thoroughly trained and skillful player, but also very patient. Otherwise, it will be much better to employ as capable a teacher as can be found.

There quickly appears a difference amongst scholars on the piano. Some are not satisfied with moderate acquirements, but must proceed to studies of a higher grade; while far the most girls, as well as their

parents, contemplate a grade of attainment much lower, though still very desirable. Indeed, the circumstances of the case usually confine them within these limits, as will be perceived on a moment's consideration of the sort of instruction on the piano which can be had in the country, and in small towns. In such places it is exceedingly rare to find an instructor skillful enough to teach his pupils to execute the more difficult class of compositions; and the piano is taught mostly by the school-teachers. It is much to be desired that these should be instructed in a good style of piano-playing, that their taste for good music should be developed, so that they shall afterwards be able to teach to play good music, and no other. The kind of music to which I here refer is only the simplest; especially chorals, popular melodies, accompaniments to songs, &c. Ability to execute such music upon the piano, will enable a young girl to give pleasure to her parents and brothers and sisters, and in after-life to her husband and children; and to cheer, adorn, ennoble and sanctify her home.

Opportunities for a higher musical culture are commonly to be found only in cities. But what is learned even there, no matter with how much application and expenditure of time, is unfortunately too often only that mere heartless skill in execution of which I have already spoken. The most important point therefore is, to find the right sort of a music teacher. The model of such a teacher, among those known to me, was music-director Forkel, of Gottingen, an enthusiastic member of the school of the great Sebastian Bach, and who had enjoyed the personal instructions of his son Emanuel Bach at Hamburg.

Forkel's biography of Sebastian Bach contains a chapter on the proper mode of teaching to play the piano-forte. "Bach's method," says Forkel, "was the most instructive, efficient and certain, that ever existed. First he taught the touch. For this purpose he made beginners during several months play nothing except separate exercises for each finger of each hand, with special reference to a clear and definite touch; and for this kind of practice he wrote six little preludes, and six duetts."* "After this, he gave his pupils more important pieces by himself, such as would best exercise their powers. To help them at difficult points, he used the judicious plan of playing the whole piece over to them; saying, 'It should sound so.' It can scarcely be imagined how many are the advantages of this plan." The pupil, "whose business it is to reproduce the whole piece together, in its true character," thus acquired an ideal which he applied

* Published by Peters' of Leipzig.

all his industry to endeavor to equal. The method was exactly the opposite of that used by so many teachers, who merely show the pupils how they ought to execute some single passage before they comprehend the whole character of the piece, and thus the style and execution appropriate to it; although it is this understanding of the whole which is indispensable before the proper mode of playing each part can be understood.

These remarks, it is true, do not apply to those very common pieces of music which consist of nothing but a patchwork of musical scraps and phrases; but only to those which have a symmetrical character, and distinct musical physiognomy. This is the character of Bach's compositions; which we like better the oftener we play them; just as one whom we love, becomes more and more beloved by longer intercourse. When we like a piece of music in that way, when we come, so to speak, into a personal relation with it, we shall execute it with a sort of pious feeling, which will scrupulously avoid whatever may injure its beauty or turn it into caricature.

It would be fortunate if music teachers could be found, capable of instructing in Bach's manner. Could this happen, the compositions of that great master might again come into vogue; compositions profound and full of feeling, but still pure and holy, and without a trace of ungoverned fleshly passion.* Such music is most appropriate for girls; whereas precisely the reverse is true of that very common mawkishly sentimental kind of music which is either full of an impure fire, or quite burned out.

I need not observe that I do not mean that girls ought to play nothing at all except Sebastian Bach's compositions. The especially important point is, that they should not only be thoroughly instructed from the beginning, but that they should never at any time be allowed to play mere musical nonsense of a low grade. Bach's preludes and "inventions" for beginners have however a permanent artistic value.

The rule that children shall never read any thing of a bad or vulgar character is entirely applicable to music. If they are always brought up to hear, sing, and play only good music, as they grow up and their sphere of knowledge increases, it will become a second nature to them to avoid promptly whatever is disagreeable and bad, and to love what is beautiful and good; no matter in what form. They will find pleasure in the works of the great masters however diverse; in Palestrina and Lasso, as well as in Händel and Gluck; and so they will in

* That able musician, Mendelssohn Bartholdy, had the greatest admiration for Bach; and it was by his means that Bach's Easter music was performed in Berlin in 1828, after remaining in silence for a hundred years since 1728.

the simplest popular songs. The case is far otherwise with those very numerous persons who have been so unfortunate as to hear and practice and get accustomed only to bad music. It is very uncommon and very difficult for such to purify their habits, to acquire new ones, and to turn back to what is pure and beautiful. Such an exception was a student who came to Forkel to take music lessons. Forkel, learning that he had already played a good deal, required him to execute some piece on the spot. The young man did so, evidently thinking that he succeeded excellently. When he concluded, Forkel said, "See here, my dear friend, you will have to begin by forgetting every thing that you have learned so far." Without being discouraged, the young man set to work and studied diligently under Forkel, with good success. This story I have from his own mouth.

Most of what I have said of singing and piano-playing is the result of my own experience. If there are any points which seem objectionable, I refer to the most excellent and never sufficiently to be recommended work of Thibaut, "*On Purity in Music* (*Ueber Reinheit in Tonkunst*);" a book which has had an incredible influence towards a renewal of the recognition and practice of good music, and the disuse of bad.* The editor of the last edition, Ministerial-councillor Bähr, takes special notice of the fact that Thibaut, by the term "Purity in music," meant by no means merely technical purity of touch or expression. "What he meant," says Bähr, "was something quite different, much loftier, I might even say a moral quality." For this reason he was "the irreconcilable enemy of every thing shallow, vulgar, unhealthy or flippant." I can not deny myself the satisfaction of quoting the following paragraphs from Thibaut:—

"Music has one particularly dangerous quality. In a painting, if there is a limb wrongly drawn, or an immoral character, the correct eye finds at once a reason for criticism, or modesty turns aside the gaze, at least in the presence of others. But into music can creep every thing impure, spasmodic, immoral; and thus the whole attention may be unreservedly bestowed upon what, if represented by words or the pencil, would for decency's sake be at once repelled. Therefore it is that the work of our composers and musical virtuosos is easy. Tendencies to nervous weakness, to wildness, extravagance, vulgar pleasure, afford only too many strings which easily respond to

* In 1851, eleven years after the author's death, the third edition of this work was published. When it first appeared, in 1825, its interest and value were much increased to me by the fact that ever since 1804, I had been in the habit of hearing sung, with pure minds and pure voices, in the house of my late father-in-law, Chapel-master Reichardt, the very masterpieces so much praised by Thibaut, of Palestrina, Leo, Durante, Händel, &c.

the touch, and even the connoisseur often has to listen in silence to the exclamation of "Oh how beautiful!" for very shame, because the correct explanation of the reason of the phrase could not decently be fully stated. And if the public is played well into such habits of vulgar and evil preferences, this bad taste, once confirmed, will despotically govern artists."

"Plato has spoken against the corrupting tendency of music. But what would he say, if he should hear the musical torments that we have now-a-days to endure; the compositions botched together in so many unnatural ways, so extravagant in softness, in wildness, in amatery expression, and yet so seldom possessing the real musical fire!"

"In music, as at present usually employed as a department of culture, we find everywhere ornament, a mass of wonderful difficulties, overloaded decoration instead of feeling and clearness; but very little material for encouragement or pleasure, except in the way of gratifying vanity or artistic self-conceit. Thus it happens that our young women, as soon as they are mistresses of a home where they can command their time, joyfully throw all the so-called 'scientific compositions,' which they have learned, to the winds."

"Music only shows itself divine to us, when it carries us out of ourselves into an idealized state of susceptibility. A musician who can not accomplish this object is nothing except a mere mechanic, or hod-carrier."

"The favorite 'effects' are for the most part only evidences of ignorance, or of a cowardly desire to serve and please every body. Nature does not proceed by leaps; and healthy feeling does not stray about at random, nor proceed to extravagance. The favorite symphonies, fantasias, pot-pourris, and so forth, are therefore often the most ridiculous things in the world. There is a mysterious introduction; then a sudden volley of explosions; then an equally sudden silence; then an unexpected waltz movement; then, under the natural excitement of such a passage, an equally appropriate transition to a profound and melancholy movement; then, all at once, a furious storm; out of the very hight of the storm, after a brief pause of expectation, a passage of light and fanciful character; and finally, a sort of hurra, which brings the whole piece to an end, with a great shriek of exulting love. It is true that such stuff pleases, but after what manner?"

"But the worst evil of all is, that under this favorite name of 'effect,' the most destructive poison is inculcated; namely, this very same convulsive, perverted, extravagant, delusive, crazy folly, which

stirs up every thing evil in the mind, and tends to the ultimate utter destruction of all true musical sense."

"If many of our virtuous maidens knew what it is that they so often hear, or sing and play, and for what purpose one of our most favorite performers has directly and most cunningly contrived many of his compositions, they would be sickened with shame and mortification."

"It is not enough to astonish with agility of finger, nor with executing in a wonderful manner what amounts to nothing at all. What should be done is, to make our sense of hearing a medium of enrapturing us, without regard to the existence of mechanical difficulties in the music which gives the delight. It may perhaps be pardoned in traveling exhibitors of musical skill, that in órder, in their rapid transit to choose what shall be most certain to produce an effect on their audience, they execute their most extravagant music, and almost nothing else; for in like manner the public would much rather see a rope-dancer stand on his head, than to see him represent the most ideally beautiful attitudes by easy and graceful movements. But it is a bitterly provoking thing that everywhere time, money, and health, are squandered in learning what is empty and without significance; and that in the struggle to execute capriccios, the art of executing simple music in a spirited, tender, and song-like manner, has almost entirely disappeared. There is but one encouraging circumstance, namely: that at the end of the period of childishness and caprice, these tormenting studies are usually given up; and that those who have been fortunate enough to learn in their youth affecting, pleasing, elevating melodies, continue to take the greatest pleasure in them even to the extremest age."

I sincerely hope that these extracts may induce some who may not have read Thibaut's book, to peruse it.

After Thibaut, one of the most useful authors in this department, is Winterfeld, who devoted fifty years of persevering labor to the attainment of the most distinguished musical culture and of the most comprehensive historical knowledge; and whose valuable historical writings have thrown new light upon ancient masters and masterpieces, some of them entirely forgotten; such for instance, as the talented Eckard. It is to be hoped that the nineteenth century, which with a few exceptions is so poor in productive musical composers, may apply all its powers to the reproduction of those ancient masterpieces, and to their adequate execution.

7. *Pictorial Art. Drawing.*

We have already laid it down, that girls ought, as much as possible,

to be kept from hearing, reading, singing, or playing any thing ugly or bad. To these we add, that they should not see any such thing. It is no doubt impossible to preserve them entirely from it; but we should not fail to do all that is possible to this end.

Thus, we should never have in the house any ill-favored or ambiguous or licentious pictures; but should adorn them, so far as our circumstances will admit, with pure and beautiful ones; such as will by their daily presence exert a quiet, ennobling influence to an incalculable extent. Parents who care for such a purpose, should spend much of the money which they lay out for costly furniture to adorn their rooms, for those much nobler decorations, good engravings and lithographs.

Children are very early given picture-books, in examining and illuminating which, they find an absorbing amusement. In former times, the pictures in these have usually been extremely ugly, even so that it could scarcely be perceived what they represented; although the vivid fancy of the children seemed to find no difficulty in deciphering them. But at the present time, we owe heartfelt thanks to the artists of Munich, who have not disdained to publish beautiful picture-books. These contain correct and vivid representations of beasts, Alpine scenery, hunting, trades, heroic scenes, &c.; and the most laughable illustrations of stories, like Münchhausen's "*Travels*," "*The Father, Son and Ass*," &c. The pictures of Richter and Pocci are exceedingly well adapted to children; their delightful, innocent little boys and girls; Prince Eugene storming Belgrade, drinking Reutlinger wine, &c.

If there are any remarkable works of art at their places of residence, such as churches, palaces, galleries of paintings, &c., girls should be from an early age accustomed to find pleasure in them. I know from my own experience how deep and permanent are the impressions which works of art make upon children's minds. Born in Wörlitz, where the beautiful gardens of the Duke of Dessau are situated, I was, while a boy, there in the habit of seeing in the castle and other buildings, fine pictures, engravings and statues; and now in my age, they all yet remain vividly before my mind. And this habitude of my juvenile years was in the nature of a preparation for my subsequent studies of the more important galleries of pictures and antiques.

When seeing works of art for the first time in the company of girls, it is best to avoid most carefully giving a too hasty opinion upon them. A silent and unaffected examination of the objects,

"Forgetting itself and the world, and living in the works only,"

is the only proper mode of observing them; and this admits of no interruption. All have heard that affected admiration and that most pompous and foolish assumption of criticism, which are so frequent in picture galleries. Ladies look at Raphael's great masterpiece without either love or devotion, and only long enough to think out some opinion upon it, which shall be diametrically opposed to that of all intelligent judges, and thus more piquant; though it is in fact, both stupid and stupidly bold. They observe, for instance, "That foot is quite mis-drawn. Is that meant for St. John? For my part I never could see why they make such a disturbance about Raphael. I think Van der Werf is much superior?" I am not exaggerating; such opinions are really heard.

I do not of course mean that old and young should all be silent about the works of art which they see. It would be well to express without restraint the first impression which they make upon the mind. But to give a critical judgment upon them is quite another thing. The sonnets of A. W. Schlegel, describing works of great masters, are much better adapted to the minds of girls, than critical judgments upon the same paintings. The lives of such painters as they like will also have the greatest interest for them.

In discussing music, I spoke not only of hearing, but of singing and playing. To this active participation in music, drawing corresponds in art. Drawing, as practiced by girls and women, commonly consists in nothing except copying pictures. I knew a young lady to occupy a whole half year in copying one landscape, the original of which, which her own work did not equal in value, she could have bought for a thaler.* An English proverb says, "Time is money." This lady—to hazard a criticism of a somewhat unchivalric nature—had earned, by six months' labor of the most drudging kind, almost one thaler. But this time, wasted in useless mechanical copying, she could certainly have expended to better advantage upon her housekeeping, her children, and their education.

But what is the object of the study of drawing by girls?

First of all, one which will probably be little valued by the over-educated, they should learn to draw for domestic purposes. They should be able to sketch the chair which she wishes the cabinet-maker to make; to draw for the mason a sufficient plan and sketch of a cooking-apparatus of which he knows nothing, but which has been proved successful elsewhere; and so on. She should be able to draws birds, dogs, riders, houses, &c., for the children; who will take the greatest pleasure in observing how it is done, and in trying to

* About seventy-five cents.

draw the same thing, or others. Girls need to know how to draw flowers and embroidery patterns; and, if they have a talent for it, to sketch beautiful landscapes, or buildings, when traveling.

Instruction in drawing ought, according to these views, to aim at securing to the pupil the habit of clearly and correctly seeing, and truly and elegantly representing what she sees; it must train both eye and hand. The teacher should use special pains with drawing after nature; and should treat copying rather as a mere technical practice. Such instruction, and above all the serious and careful study of the works of great masters, will train girls to a love of what is beautiful and good, and to a dislike of what is ugly and bad. This love and dislike will have a great influence even upon their daily domestic life. Their eye, well trained, will instantly detect everything inappropriate or tasteless, and every wrong arrangement about them; and will not permit them to rest until the faults are corrected.

8. *Natural sciences.*

I have already discussed the modes in which these should not be taught, which, however, are unfortunately those most commonly practiced.*

Botany—if the term does not too strongly imply the methods of the schools, and the masculine mode of study—is peculiarly adapted to girls. Science, I have already observed, seeks principally truth; but art, beauty. While the botanist endeavors to establish as correctly and completely as possible the idea of the species Rose, the painter tries to present his ideal of a *Rosa centifolia;* and the poet leads us, through the gardens of poetry, to roses of unimaginable beauty.

It will be evident to every one, that girls should be trained much more in the artist's direction than in that of the botanist. This is indicated by their own tendency to paint and embroider flowers. It seems quite unnatural to every man of plain sense, to see teachers of girls, with a pedantic and wooden stiffness which makes them look as if they thought nobody but themselves had a thorough knowledge of the subject, pulling roses and lilies to pieces, even to their most minute parts, and making their pupils describe them in the technical terms of the botanist. Girls ought not to look at flowers with the destroying eyes of the botanist, armed with his microscope, but with the eyes of a sensitive flower-painter. It is that love of flowers which makes girls cultivate them carefully, and watch their growth from germination to seed-gathering, which is delightful.

Similar to this love of flowers, is a girl's kindly cherishing of domestic animals; lambs, fowls, doves. And here, in like manner,

* "*American Journal of Education*," Vol. VIII., p 123.

they should not be confined to descriptions of genera and species, but should acquire a detailed personal knowledge of all these animals, their peculiarities and family habits. Caged birds in towns, however carefully cherished, are but a poor substitute for the domestic animals of the country, and the free nightingales and finches and larks of the woods and fields.

The sober, strict, and mathematically governed realm of the mineral kingdom may at first seem quite unadapted to girls. But we forget that the wonderful beauty of the precious stones are the delight of their eyes; and that work in metal also pleases them, not only by beauty of form, but by the attractive brilliancy of the substance of the metal itself.

9. *Instruction in history.**

History is taught, as we have seen, even in educational institutions for men, on very different principles; and it will be even more difficult to come to a general agreement upon the mode most proper for teaching it to girls. Care must be taken not to lower the dignity of history, by making it the subject of a mere leisure conversation; and also, to avoid all that pedantic character so repulsive to the feminine character. A course of historical instruction which treats with equal indifference of all people's and all periods, carries the pupil straight on through thick and thin, and then at the end requires that all this waste stuff shall be preserved in the memory, is out of the question for girls, and indeed for boys either. But further: while every man who pursues any of the more elevated callings, must possess just such a thoroughly impressed knowledge of the career of the most important nations, it would be a great error to require the same of a woman. To represent the different characters of the three chief periods of the Peloponnessian war, may be a very proper subject for an examination for a doctor's degree, and might not be too difficult for the graduating examination of a gymnasium, but as a theme for a composition by a girl, it is an absurdity. And this is not a mere imaginary example; it is a case which actually occurred in a German institution for girls, not long ago.

Such preposterous conduct would rather tend to make an intelligent man inclined to exclude the study of history altogether from the education of girls. At least, he would be quite ready to subscribe to the general views of Immanuel Kant, one of the closest German thinkers on female education, who says: "Never a cold and speculative instruction; always cultivation of the susceptibilities; and this

* On instruction in geography I refer to the previous chapter under that title; which applies both to boys and girls, with a few easily distinguished exceptions. Vol. VIII., p. 111.

as far as possible in a mode adapted to the characteristics of the sex. Such a kind of instruction is rare, because it requires talent, experience, and a heart full of feeling; but women may well dispense with every other kind."

Whatever differences of opinion may prevail respecting what education is appropriate for the female sex, it will certainly be admitted that the cultivation of the susceptibilities, of the feelings, of the sense of what is great and noble, should be the end proposed in the education of girls; and not cramming the memory. They receive no advantage from mere forced impressions on the memory. It would be much better to restrict the matters to be learned by rote, to some twelve or twenty names and dates, between which all the remaining historical knowledge acquired might arrange itself as if between boundary stones. An error in chronology would make a much better appearance in a modest and retiring girl, than would the least appearance of an assumption of historical learning.

With regard to the mode of communicating the historical knowledge which, according to the foregoing views, is proper for female education, it would be very easy to decide what it should be, if the talent for judicious, true and vivid narration were actually so general as it would seem to be, by the tenor of many school programmes and similar writings. But as a thorough investigation will show that the case is quite otherwise, it will be well to fix upon a few books to be used as a basis of instruction. What has already been said will sufficiently indicate that universal histories and compends should not be of this number. However excellent they may be—and we have some excellent ones—the method which they follow is not adapted to girls.

Biblical history, and its collateral studies, pertain to religious instruction. Of the other departments of history, the German history should occupy the first rank, and Greek and Roman the second. As for a German history in all respects satisfactory, it is perfectly well known that no such exists either for men or women. The larger work of Kohlrausch gives a lively and vivid general view of it. For Greece and Rome, I would recommend the appropriate portions of K. L. Roth's "*Compendious View.*"* And in connection with both, appropriate portions from our most eminent historians should be read. For the most ancient nations, the Egyptians, Hindoos, Persians, very little time will suffice. And in like manner the subject of Greek and Roman mythology should be restricted to the most indispensable portions. The Greek legends may be learned from Gustav Schwab's

* "*Gedrängter Darstellung.*"

well-known work. After this, they would listen with interest to Homer, so far as he is suitable for them. And they might somewhat in the same way be made acquainted with our own *Nibelungen Lied.*

It is of course of the greatest service to young girls, to be familiar with the lives and characters of the chief models of female excellence. But if they should be so unfortunate as to become influenced by the excessive compliments which many well-meant books on these subjects are accustomed to heap upon the female sex, the benefit derived will be less.

10. *Manual labor.*

A child should never be entirely unemployed, even during the first five or six years of its life. As long as a little girl keeps herself busy in her various plays, with her dolls, in looking at pictures, in running about, &c., so that she is never without occupation, and does not say "I don't know what to do," so long she should be allowed to play just as she pleases, except that she should be prevented from playing such games as may be dangerous either to body or mind. But as soon as the mother observes that continual play is no longer satisfactory to the little girl, that she is sometimes at a loss for occupation, she must contrive all manner of little occupations for her, to prevent any such vacant moments. She might give her a horse-hair and some beads, not too small, and of various colors, and show her how to string them; or she may draw on a card a star or a cross in pencil, then pierce the pattern with holes with an embroidering needle, and show the child how to sew through them with different colored threads. Such easy kinds of work, of which there are many, and which permit the children to see clearly what they are doing, afford them far more pleasure from their industry than mere knitting, which is commonly the first thing taught, and which soon wears out children's patience, and hurts their little fingers. It will be better to let the knitting wait a little longer, until such other occupations as those just mentioned have somewhat developed the habit of industry. These occupations, it is true, do not produce any valuable result; they only keep the little ones employed.

All girls, of whatever condition, should learn knitting and sewing. When a little older, they should be taught to sew all sorts of linen with entire neatness, and to knit their own stockings well. If girls gain skill in these sorts of work, they will by that means become capable of artistic and ornamental kinds of work, which they should however be only permitted to practice in the intervals of their ordinary domestic labor, and as a reward for industry. It will be

found that girls will take much more interest in learning how to do ornamental work, when it is allowed them as a recreation from their regular sewing, than when it is required of them.

No general rule can be laid down for the time of beginning to teach handiwork to little girls; because they develop so differently. But to go without learning to sew and knit should be as much out of the question as to omit learning to read.

If a girl should appear to be destitute of any natural liking for female handiwork, the attempt should be made to teach her to like it by showing her how to make clothes for her dolls, and afterwards by employing her in making them for the poor. Poor children might be brought to her, or she might be told of such who need clothes, and she might be made to understand that by making the necessary effort, she might help them. Then her mother might cut up old shirts and other garments, and let her daughter help make them up into others for the poor children. She might also teach her to knit stockings for the little feet which she sees naked.

As another means of giving a little girl a taste for sewing and knitting, she might be influenced by a wish to prepare something pretty for a birthday present to her father. If the plan succeeds, pains must be taken to keep up her satisfaction in work of the kind, especially by taking advantage of any further occasions. In such management, each child must be influenced as its peculiarities may require.

It would be desirable that girls should acquire enough skill in work of an artistic kind, to be able to do whatever pertains to the tasteful adornment of a room or a dress; but such work should not consume too much time or money; and must not be pushed to too high a degree of artistic accomplishment. It has often grieved me to see a poor child straining its eyes and sitting bent over its embroidering, to work with her needle a little landscape or a picture of the Madonna, of which a much better copperplate could be bought for less money than the silk cost for the embroidering. And my feelings have been the same to see girls working long and hard with a crochet or netting needle, to make a few yards of lace which could be bought much cheaper and prettier at the shop.

It is very useful to have girls learn to make their own clothes, if only that they may afterwards be able to teach others to do so.

I have already stated how a more intellectual employment may very well be combined with such mechanical work.

IX. EDUCATION OF GIRLS IN THE COUNTRY.—EDUCATIONAL INSTITUTIONS FOR GIRLS.

What has been said thus far, has had reference principally to families living in a city. The condition of families in the country is very

different. A teacher competent to instruct little girls in their elementary studies can be found in almost every village; but there is more than one reason against sending girls to a village school.

If a mother is at the head of a very large country household, without servants enough to enable her to find time to instruct her daughters, or if she is actually not competent to the task, I would advise her to take into her house some educated German young woman, as her assistant in the education of her daughters. But even then she is, as a mother, bound to take as large a part in the work as is possible. In a very respectable family known to me, such a German governess was at the same time trained by the mother to the duties of a mistress of a household; and was, indeed, on the footing rather of an oldest daughter than of a governess.

It is always better, unless there is some absolute necessity in the case, to employ such a female assistant at home, than to send daughters to girls' schools; which takes them away from the domestic circle where God meant them to live, and out of the sight of their parents. I may repeat here what I said in regard to infant schools: "The bond of affection which connects the members of a family is at the present time continually slackening. Father, mother, children, each have their own views, and follow their own paths. Every thing which aids in this unfortunate dissolution and scattering of families should be carefully avoided."

I shall be asked, Do you then reject all schools for girls? No; it is unfortunately true in too many cases that a substitute for home education must be had; and that it is therefore absolutely necessary to intrust a daughter to such an institution. And any one having a moderate acquaintance with such a necessity will be ready to thank God for the existence of those noble women who are willing to devote their whole lives to the laborious task of, as far as possible, filling the place of their mothers to orphaned daughters. There is a like necessity where the mother is very ill and suffering, or disordered in mind, and the daughters not grown up. In such cases, Christian institutions for the poor lost children are of infinite advantage. By this I mean, institutions so penetrated and sanctified by Christianity as every household ought to be; without misusing their religion merely as a signboard, or teaching their pupils a gloomy seriousness of demeanor and pietistic habits of speech, as if these were the signs of true faith.*

While therefore I gratefully acknowledge the necessity and the

*Such an institution is the well-known and excellent one of my dear friend, Auguste Teschner, at Waldenburg, in Silesia.

blessing of good schools for girls, as a substitute for home education, I must still repeat—

"Only so far would we adhere strictly to principles and rules, especially the fundamental laws of divine and human order, as to avoid the danger of becoming so estranged from them and accustomed to our substitutes as at last to think these absolutely right. We would rather use all possible means to aid in re-establishing those ancient and obsolete laws, and a pious and honorable family life."

X. RECREATIONS.

When I wished that every mother might devote as much of her time as possible to occupations with her daughters, I could not of course include those ladies who are accustomed to spend their mornings in making and receiving visits, and several times a week to attend tea-parties and other such assemblies; so that regard must be had not only to the time consumed in these employments, but to that expended in the toilette (I designedly use the French term).

Such a mother wastes the hours which would be pleasantest and most valuable for her children; and her evening amusements even prevent the conclusion of the whole day by the whole family together, parents, children and servants, by a short and simple family prayer. While their mother is away at her evening parties, the little children have to be put to bed by strangers' hands; although it is eminently the mother's duty to hear them say their prayers and to give them a last blessing before they go to sleep. And the older children lose their pleasantest evening hours; which their mother could spend more quietly and uninterruptedly among them, than any others of the day.

Accordingly, the plan of bringing up children, which we are suggesting, would require the sacrifice of such amusements as these; but not that of the best kind of social enjoyment, which is certainly to be found in a happy family life. The little children should, at least in the winter, go to bed at six o'clock; and the other girls should, until they have grown up, go to bed at eight, and get up early. Then the parents and their grown-up children will have the whole evening for that relaxation from their day's labors, which is quite necessary; and they may either spend it at home with any friends who come to see them, or in visiting the families of other friends. This is the time for conversation, music and reading. The father may read aloud the greatest masterpieces of Goethe, Schiller, Shakspeare, &c.; and particularly such as the girls ought not to read for themselves, because they contain passages which should be omitted.

For a mother who spends the whole day in her sacred and often fatiguing duty, such an interval of relaxation is not only permissible, but necessary. If she works and cares and labors straight on until she goes to sleep, she can not wake up next morning refreshed and cheerful and ready to return to her work. This can only be possible by means of such an interruption in her hours of labor. A housewife who labors without any interval, who has no free hours for intellectual pleasure or friendly intercourse, becomes a mere drudge, and will soon be incapable of any vivid mental influence upon her daughters.

Every winter's day should also have its evening relaxation; which may in spring and summer include walks, in which the whole family should take part.

Besides these modes of enjoyment and intercourse, the mother may, as soon as she is no longer kept at home by little children, visit with her family pleasant localities and cities rich in works of art. They will return, rich in mental pictures and pleasant experiences, mentally strengthened and stimulated; and will afterwards often and with pleasure look back to these delightful days.

Such a family life as I have depicted, is so beautiful and so rich in true and innocent pleasure—pleasure which so many seek in vain by means of diversions incessant and restless, unsatisfactory and often at variance with pure morality—that it most bountifully rewards the care and pains of a conscientious mother.

XI. CONCLUSION.

The subject thus far discussed has forced me to go into the examination of many details. But it is out of the question to discuss all of them. If twice as many had been mentioned, any experienced mother could suggest many points which still required explanation. But it has been seen that these details had not always been classified by any system, and their single cases brought together under general rules; and indeed, that mothers, for whom the discussion is designed, do not find satisfaction in general rules and universal principles, but want advice for particular cases.

I shall add a few words on a subject with which I began, namely, family life.

In these present sorrowful times, we look about on all sides for help and salvation from our condition of moral and political corruption. Many are seeking such help, especially in reforms and renovations of church and state; and are hoping that the regeneration of these two, may bring new life, blessing, and health, to all the lesser spheres of life which they include. But my own belief, on the con-

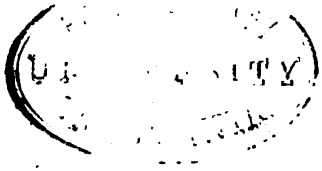
trary, is, that it is from the smallest of all these spheres, the family, that new life, blessing and health, must come, to church and state; that both state and church, no matter how perfect the forms of their organization, must be mere forms, quite empty, or at most imperfectly filled out, as long as the families which constitute them remain corrupt.

Nor can such families themselves, such unhealthy and corrupt members of state and church, reach a condition of real prosperity, until they rid themselves of the same corruption; and least of all, can good results be hoped for, if that corruption still remains, from the education of girls, which is a matter so entirely included in and depending upon the family.

It is therefore incumbent upon me, as upon every one who undertakes to write upon female education, to state openly and truthfully the darker side of our family life; and to give the best advice in my power, for its improvement.

I know well, and feel deeply how great a responsibility rests upon him who dares to give counsel about education. A woe is denounced upon him who offends even one of the little ones. May such offense be far from this book, and may it contribute to the happiness of the young.

And finally; it is my most heartfelt desire that God may grant that Christian purity and piety, the training of children "in the nurture and admonition of the Lord," and with these the peace of God and the hope of eternal life, may return to the homes of both high and low.





Mary Lyon.

XVII. MARY LYON.*

MARY LYON, of whose energy, wisdom, tact, disinterestedness, and consecration to Christ, the Mount Holyoke Female Seminary is the measure, was born in Buckland, Franklin county, Massachusetts, February 28th, 1797. Her parents were marked examples of the assiduous industry, careful frugality, and consistent piety, which have made so many rural homes in New England the abodes of comfort and happiness. Her father died in 1802, but under the superintendence of the mother the rock-bound farm continued to supply the wants of the family, and the seven children were still nestled in their mountain home.

Mary's early training was eminently adapted to develop those qualities which chiefly distinguished her, and she grew up "emphatically in her mother's own image." The forming influences, both moral and natural, of her early life, are charmingly sketched in the "*Missionary Offering*," a small book written by Miss Lyon in 1843. After speaking of a want of correspondence between the dress and contributions of a widow, who supported herself and her daughter with her needle, she says:—

"By contrast I was strongly reminded of another widow, whom I knew and loved forty years ago, and of her mountain home. Her little farm was surely not more to her, in providing for her seven, than was that skillful needle in providing for the one. But want was made to walk so fairly and gracefully within that circle of limited means, that there was always room enough and to spare for a more restricted neighbor. I can now see that loved widow just as I did in the days of my childhood. She is less than forty years of age, and her complexion is as fair and her forehead as noble and as lofty as on her bridal day. Now she is in that sweet garden, which needs only to be seen to be loved. Now she is surveying the work of the hired man and her young son on that wild, romantic farm; made, one

* We are indebted for the materials of this article to the original memoir of Miss Lyon, written in a great part by her associates in teaching, and completed and edited by Edward Hitchcock, D.D., LL.D. Those who desire a fuller narration of Miss Lyon's life and labors, are referred to this Memoir, which is now published by Bridgman & Childs, Northampton, Mass.

would think, more to feast the soul than to feed the body. But almost always she was to be found busy, both early and late, amid her household cares, and in the culture of the olive plants around her table. In that domain, every thing was made to yield to her diligent hand. It was no mistake of that good-hearted neighbor, who came in one day, begging the privilege of setting a plant of rare virtue in her garden, because, as he said, there it could never die. The roses, the pinks, and the peonies, those old-fashioned flowers which keep time with Old Hundred, could nowhere grow so fresh, and so sweet, as in that little garden. Nowhere else have I seen wild strawberries in such profusion and richness as were gathered near by. Never were rareripes so large and so yellow, and never were peaches so delicious and so fair, as grew on the trees of that favored farm. The apples, too, continued to ripen before all others, so as to meet in sweet fellowship with peaches and plums, to entertain the aunts and cousins.

"I can now see that mountain home, with its sweet rivulet, finding its way among rocks, and cliffs, and hillocks, and deep, craggy dells. Then just beyond the precincts of the family domain was the 'top of the hill,' crowned by its high rolling rock, ever inviting the enterprise of each aspiring heart. Every one was amply repaid who would climb that steep hill, and ascend that high rock. There might be seen the far-off mountains in all their grandeur, and the deep valleys and widely extended plains, and, more than all, that village below, containing only a very few white houses, but more than some young eyes had previously seen. But, sweetest of all, the length of a mile or more, to that village church, was that wild, winding way, traversed each Sabbath morning by that orderly group, while the family pony gave the mother her horseback ride. Then, too, in winter, was that sleigh, packed so snugly and gliding so gently over that same winding way to that same small church.

"At that mountain home every want was promptly and abundantly met by the bounties of summer and the provident care for winter. The autumnal stores, so nicely assorted and arranged, always traveled hand in hand through the long winter, like the barrel of meal and the cruse of oil. The apples came out fresh in the spring, and the maple sugar, that most important grocery of the neighborhood, was never known to fail before the warm sun on the sparkling snow gave delightful indication that sugar days were near. When gathered around that simple table, no one desired a richer supply than was furnished by the hand of that dear mother. The simple school-day dress, too, so neat and clean, and amply sufficient in the view of those

young minds, should not be forgotten; while the rare gift of the Sunday suit, kept expressly for the occasion, formed an important era in the life of the possessor, and was remembered with grateful smiles for many days afterwards. The children of that household, thus abundantly supplied, never thought of being dependent or depressed. They felt that their father had laid up for them a rich store in grateful hearts, among the treasures which will never decay; and that their mother, who was considered in all that neighborhood, a presiding angel of good works, was continually adding to those stores. I can now remember just the appearance of that neighbor who had a numerous household to clothe, as she said one day, 'How is it that the widow can do more for me than any one else.'"

In 1810, Mrs. Lyon married again, and taking her two youngest daughters, removed to Ashfield. Mary's three older sisters had previously married, and thus Mary and her brother remained alone at the homestead. When about fifteen years of age, she took the charge of the housekeeping. In this capacity her efficiency was so highly appreciated by her brother, that he gave her a dollar a week, a very liberal compensation for the time and the locality. After a year thus spent, her brother married, but Mary continued to find her cherished home in his family till his removal to the state of New York, in 1819. Circumstances had contributed to make her attachment to her brother peculiarly tender and deep; and the separation was an abiding sorrow.

In early life Mary had only slight advantages of school instruction. As soon as she was able to walk a mile to the district school-house, she attended regularly; but she was not more than six or seven years of age when the school was removed to the distance of two miles. Afterwards she occasionally attended school in Ashfield, on the border of which she lived, or in some other district in Buckland, assisting the families into which she was received, as a compensation for her board. These opportunities to learn she improved to the utmost, and made astonishing progress, due hardly more to her quick perception, and the unusual facility with which she committed to memory, than to laborious and persevering effort. She perceived at a glance the reasons for every operation in arithmetic. The teacher with whom she studied Alexander's "*Grammar*" says, "that in four days she learned all that scholars were accustomed to commit, and that she repeated it correctly at one recitation."

In 1817, Miss Lyon first entered Sanderson Academy, of Ashfield. She soon expended the slender means she had gained by services to her brother, by weaving, spinning, &c., and she was about to return

to her old employments, when the trustees of the academy gave her the free use of all its advantages. She collected her bedding, table linen, &c., and exchanged the whole at a boarding-house for a room and a seat at the table. So eagerly did she follow after knowledge, that she spent in study all of the twenty-four hours, except the four allowed on an average to sleep, and the moments occupied by her hurried meals. Some of her fellow pupils have become distinguished for their talents and scholarship, but all fell behind her in rapidity of acquisition. Partly to avoid the necessity of separate recitations, one additional study after another was given her; but the more her powers were taxed, the more she seemed capable of performing. At last, her teacher gave her Adam's "*Latin Grammar*," directing her to omit her extra lessons while committing it to memory. Within *three days* she recited accurately all those portions which students then commonly learned when first going over the work. Under the same teacher, the late E. H. Burritt, author of the "*Geography of the Heavens*," she learned to calculate eclipses, and conjointly with a fellow-pupil, made an almanac.

Several years before, Miss Lyon began her career as a teacher at Shelburne Falls, receiving as compensation seventy-five cents per week, with board. The exchange of so much of her housekeeping outfit as she had accumulated, doubtless marks very nearly the time when she resolved upon teaching as her life-work. When now her resources failed her, which seems to have been the providential method of withdrawing her from unremitting devotion to study, she would take a class of pupils as opportunity offered. But as soon as she had obtained sufficient means, she would go to some place to secure instruction in the particular branches in which she found herself deficient. At one time she was in the family of Dr. Edward Hitchcock, then pastor of a church in Conway, a town adjoining Buckland, learning from him the principles of natural science, and from his wife the arts of drawing and painting. Then she was for a time in Amherst Academy. Again she was found in a district school solely to improve herself in penmanship under a teacher who was known to excel in that art.

In 1821, Miss Lyon repaired to Byfield to attend the school of Rev. Joseph Emerson, an early and most zealous laborer in advancing the standard of female education. But whilst Mr. Emerson introduced branches of study which females had not been wont to pursue, the special excellence of his schools consisted in a training for the duties of life, and in leading the pupils to a consecration to life's highest ends. Miss Lyon felt this influence, and gradually became released from the

spell which had held her almost entirely absorbed in efforts for mere intellectual acquisitions. An almost barren hope in Christ, which for several years she had entertained, began to give place to a deep sense of personal responsibility to Christ, the source of her later controlling impulse to do her utmost for the renovation of the world. Through the kindness of her room-mate, her attention was also particularly directed to the amelioration of habits of person and manners, which threatened sadly to abridge her future usefulness. At that time she might even put on an article of dress the wrong side out, without becoming of herself aware of the fact; and she never learned to bestow sufficient thought and care upon her personal appearance. With a few months of study at Byfield, where she "gained knowledge by handfuls," Miss Lyon came to the end of her little patrimony and of her school-days. First, however, she had formed that acquaintance with Miss Grant, which gave direction to her subsequent course in life, and contributed in no small degree to the molding of her plans. Miss Grant was then an assistant of Mr. Emerson, but she afterwards eclipsed his fame, as her own was destined to grow dim from the superior splendor of her younger associate.

Hitherto Miss Lyon had resorted to teaching primarily for means to prosecute her studies; now she made it her business. The first twelve years were eminently useful, but as compared with the years of her great achievement, were chiefly memorable as the period of preparation. That portion of these years spent in the vicinity of her early home, whilst it did less to prepare her for her future work, gave her the inspiration, which conceived it and bore her on to its full accomplishment. Here she found a class of pupils, trained like herself to habits of vigorous industry and self-reliance, regardless of the privations and inconveniences submitted to whilst working the mines of knowledge, and capable of being led on to an enthusiastic and persevering devotion to any enterprise which gave promise of good. This was a field in which seed sown would bring forth a hundred fold. Here was her own ardor further excited, until at last she was all ablaze with zeal for the Master's service, and those who were brought into contact with her were inflamed with the same holy fire. Miss Lyon became not merely a christian educator, as the term is sometimes employed: her preëminence was that she made discipline and acquirements but means—and educated others to make them but means—to the true end of life.

For about two years Miss Lyon was an assistant in the Sanderson Academy, where she had been chiefly educated. No lady had been thus employed heretofore, and the principal only reluctantly yielded

to the urgent suit of that friend by whose recommendation the privileges of the academy had been offered to her gratuitously. That friend was not made ashamed by her manifesting any lack of competency. After leaving Sanderson Academy she became associated with Miss Grant; but, for six years, in summers only. In winters she taught a school for young ladies in Buckland or Ashfield. The first winter she had twenty-five pupils; the sixth, nearly one hundred. After the first winter, she employed one, sometimes two, assistants, besides having recourse to the system of mutual instruction, which, from the materials composing the school, was introduced with decided benefit. The school was the resort of many who were making more thorough preparation for the work of teaching, and was truly a normal school, whilst the *word* was not there known in that sense. The elementary branches of knowledge received the chief attention; and so well were the pupils taught how to teach, that attendance at the school for one or more winters became in all that region a letter of recommendation to a candidate.

Education in scriptural knowledge, and, still more, consecration to Christ, a consecration so entire that any self-sacrifice would be accounted all joy, was the end for which Miss Lyon most earnestly labored. To indicate the spirit of the teacher, and that which the pupils caught, some account may be given of one who was under her instruction for those six successive winters. To this young lady retirement was congenial, and this together with every comfort her father's rural home supplied. But the anointing was upon her, and how was she straitened till she was engaged in the work of making the world the better for her presence in it. The settlement of a married sister in a western territory furnished the desired opportunity. In a small room of that sister's house she opened a school for any who wanted instruction. Plain in her person, and simple in her manners, almost as much out of sight as moles or miners, she labored to do good to her youthful pupils. French, Dutch, and Yankees, were taken without distinction, and taught what they most needed to know. Time, energy, and pains, were spent as freely as if they had been princes, and she were to be richly remunerated. At first only fifteen came, but the next year the private dwelling had become too strait for the school, and a house was built for its accommodation. At the end of sixteen years this testimony was given of her.

"The number of her pupils often exceeds one hundred. Her youngest scholars are children unable to speak plain: her oldest in winter are often masters and sailors of the vessels that ply on the lakes in summer, and these are among her most docile, studious, and

agreeable pupils. On the Sabbath, when there is preaching in the school-house, it is her business to keep her little scholars in due order. When they are not favored with preaching as well as when they are, the Sabbath school is held in this same school-house, in which, besides being the superintendent, she has charge of a class of twenty of the younger scholars. Every one in that part of the state, for it is no longer a territory, knows her, loves her, and reverences her. The man who represents the town in which she lives, in the state legislature, was for ten years her pupil. A number of her schoolmates at Buckland and Ashfield have been called to labor among the heathen in lands beyond the seas; and though they may be more conspicuous, they are not more self-denying, more patient, or more Christ-like. Her vacations are short. The one room of her narrow school-house is her dwelling for the most of her waking hours. When she can stand the additional labor, she opens it for an evening school in grammar, spelling, and the like, and among her pupils come parents as well as children. Some from the old countries have learned at this evening school to read, write, and cipher. She has always on hand stockings to knit, or garments to make for the orphans and the destitute among her varied flock. While she is doing much service for her Master, chills and fever, toil and time, are bringing her nearer every week to his glorious face."

During her last school at Buckland, Miss Lyon wrote to Miss Grant:—

"My labors are indeed abundant, my cares almost overwhelming, and they continue to increase. I am doing more than ever before for individuals, and especially for the more dull and less industrious. My pupils come to me with more freedom and more frequency. This I encourage, as I consider it an important way of doing good. It is necessary to make such arrangements that the school is never all together except when I am with them. It is always convenient to find some one whom I want to see, or who wants to see me; so that I have not a single half hour on which I can depend from eight in the morning till nine in the evening."

Miss Lyon found her strength insufficient for the permanent occupation of two fields of labor, and in 1830, she relinquished her Buckland school.

To a sister under date of March 9th, she wrote:—

"It is now a week since I parted with my pupils. I should be glad to give you a description of this school, but it is impossible. Perhaps the thought of its being my last in Franklin county has rendered it doubly dear. I believe that my schools have been more

and more interesting every winter, and we all think this has been the most so of all. I have never witnessed such an improvement in moral character, in ardent desire to possess meekness, humility, patience, perseverance, &c. A spirit of benevolence has reigned to such a degree, that selfishness has appeared to most of our little community somewhat in its own character. We have made it an object to gain enlarged and correct views, especially relating to our own country, its state, wants, prospects, as to what needs to be done, what can be done; and, finally, as to what is our duty. Many intelligent, refined young ladies, who have been brought up in the lap of indulgence, thought they should be willing to go to the remotest corner of the world, and teach a school among the most degraded and ignorant, might it only be said of them by their Master, as it was said of one of old, 'She hath done what she could.' But, more than all, we have been visited by the influence of the Holy Spirit. More than thirty expressed some hope that they found the Saviour precious to their souls. At the commencement of the term, more than forty indulged this hope. Among these, there was evidently a great improvement in Christian character."

Miss Lyon's association with Miss Grant began 1824. This relation continued the four years, which Miss Grant was Principal of the Adams Female Academy, at Derry, N. H., and after her removal to Ipswich, to the close of the summer of 1834. In these ten years Miss Lyon's character as a teacher was chiefly formed, and she gradually attained to method and symmetry in her educational views. In her early schools she had failed in maintaining order. For a long time a refractory pupil would greatly perplex her, and often be the cause of sleepless nights. She had no fertility of expedients by which she could promptly dispose of an unforeseen case of discipline. All this became changed at length, and she attained an extraordinary power of securing a ready and strict compliance with every regulation. The majority of her pupils always possessed a perception of propriety and of right and wrong sufficiently clear to recognize the reasonableness of most requirements and the general right of control, and Miss Lyon's deepening sense of the responsibilities of life enabled her with a fervidness of appeal to move the heart, and to control the conduct as with the strength of religious obligation. When a case of insubordination did occur, the public sentiment of the school sustained the teachers in the course taken. When she began to teach, she avoided coming into contact with her pupils, except at recitations, lest she should lose their respect: in later life, intercourse at table and elsewhere out of school was one of the most prized means of in-

fluence. In early life, Miss Lyon possessed little self-control, and was easily disheartened; but she acquired a good degree of self-possession; and difficulties, when she was once satisfied that her course was right, seemed but to assure her of triumph. Unregulated action gave place to system, when she came to appreciate the power of example as a means of confirming precept. At an early period Miss Lyon did not hesitate to stimulate her pupils on to more rapid intellectual progress, even if needful rest should be foregone: later she would have no faculty or part built up at the expense of another, and every thing was made subordinate to the cultivation of the moral sense. At first no well digested views controlled the selection of studies beyond the primary branches of knowledge: in process of time she was able to draw up a course of study well adapted to promote symmetry of character. For much of all this improvement she was indebted to Miss Grant; and this debt she more than repaid, inasmuch as heartily entering into Miss Grant's plans, she carried them into effect with an energy that secured for the schools at Derry and Ipswich, no small degree of their well-merited reputation.

With some modification and condensation of the carelessness and redundance of the familiar letter, the Adams Female Academy, in its opening year, was thus depicted by Miss Lyon:—

"The care of the school is committed to Miss Grant. Its plan may be called *Emersonian*, though considerably altered to meet our particular purpose. That was highly useful for such as were mature and considerably advanced in study, but too rapid for others. We have more classes, our course is slower, and the increased number of teachers will enable us to execute our plans thoroughly. We have three regular classes, denominated senior, middle, and junior; with as many preparatory classes as circumstances require. The young ladies are classed, not at all according to the number of books they have studied, but according to the knowledge which they are found on examination to possess. Very few under fifteen years of age can enter the regular classes. Members of the senior and middle classes can attend a course of drawing and painting. This summer the number of pupils is about sixty, and we have sufficient employment. Mr. Emerson attended to many little things which were generally neglected in other schools. In some cases, however, he was able only to recommend. The design of Miss Grant is to have the teachers see that every thing is done which is proposed for immediate accomplishment. This requires care and exertion. It is not a small task to instruct the young ladies in writing. Pen making and the manner of holding the pen, require, I think, one half the exertion in this depart-

ment. Each is required to write with her own pen, and no one is allowed to request a pen to be made for her by any other young lady without permission.

"In several branches we use Mr. Emerson's *topic system*. Subjects are selected from the lesson, which are first to be simply defined; and afterwards a part or all that the book contains is to be learned and recited.

"To prevent whispering, that beginning of all little evils in a school, Miss Grant has adopted a plan, which has been very successful. After leading her pupils to feel the importance of being truthful and exact in the statement of facts, she requires each to bring in a weekly ticket, stating whether she has made any communication in school, either by whispering, or by writing, or in any other way suited to divert the attention. We have some young ladies who have not made a communication since the commencement of our school, and probably none, who have not passed some weeks without a failure on this point. Miss Grant would not adopt this plan, unless the scholars evinced a conscience both enlightened and lively as to the distinction between truth and falsehood.*

"Before coming to this place, Miss Grant had tried the experiment, term after term, in her private school, of having young ladies give daily attention to lessons from the Bible. She has great confidence in the study of this book for intellectual discipline, as well as for the guidance and control of the heart. Before she engaged to take charge of this academy, she gained the consent of the executive com-

* With scholars of a different character the tendency of the reporting system is most pernicious. Habits of concealment, evasion, duplicity, falsehood, and of the invention of plausible pretexts, are established; and the conscience becomes insensible to the enormity of what is hourly perpetrated. And teachers, who may unwarily have adopted a system which works such mischief to pupils not governed by fixed principles of right-doing, in their desire to secure *right appearances*, often yield to the strong temptation to continue the system, and gradually suffer themselves to remain willingly ignorant of faults which are dexterously covered up. And they sometimes further aggravate the evil by injustice, harshly censuring honest pupils who have confessed a fault, when they might know, that some, whom they praise, are a hundredfold more blameworthy. This testimony is given after long years of intimate acquaintance with the working of the system, where all the waking hours of the twenty-four were subject to review at "the confessional." The system itself is good, but it can be safely managed by highly conscientious and discreet teachers only, and it is of limited application.

The steps which Miss Grant took preliminary to the introduction of the reporting system when an assistant of Mr. Emerson, will often be found worthy of imitation before the public proposition of other school regulations. She conversed separately with the more docile and influential of the pupils, brought them to acknowledge the benefit to themselves and to the school of avoiding whispering and to pledge themselves to entire abstinence for a limited time. Afterwards she discussed the subject before the whole school, and when she perceived a readiness to give the right answer, she put the question, "Would you like to try to avoid whispering, and all communications equivalent to it, till this hour to-morrow?" On the morrow she bestowed a look and a word of commendation on those who had kept their resolve, and in a few weeks banished whispering from the school.

mittee, in accordance with a deeply cherished purpose, to employ one seventh part of the intellectual energies of her pupils upon what is contained in this storehouse of knowledge. Each pupil is expected to apply her mind closely two hours or more to the Scripture lesson given out early in the week, and recited the next Monday morning. This study has exerted more deep and universal interest than any other.

"The trustees take a deep interest in the prosperity of the school. They place great confidence in the principal, and are ready to do every thing she requests. The location not being favorable for a winter school, our academy is open only thirty weeks of the year; Miss Grant devoting the winter, however, as well as the summer, to the interests of the institution. Last winter she spent about six weeks here in making arrangements."

In the fall of 1826, she writes:—

"We have a pleasant school of eighty pupils. The same labor accomplishes much more than when I came here. At present I am deeply absorbed in grammar and arithmetic. We are conducting exercises in both on the monitorial plan. Our monitors are appointed from the senior class. To those for grammar I devote half an hour out of school. Between fifty and sixty, comprising all the regular classes except the senior, have together attended the exercise in Adams' "*Arithmetic.*" We have a monitor for every section, consisting of from five to twelve, according to the capacity of the monitors and of the students. Last spring the school all attended to Colburn's "*Arithmetic.*" About a week since, twenty commenced a review. As they are nearly together at present, I spend about half the time in asking questions to the whole, and then they are arranged in small monitorial classes. I pass from one class to another, assisting the monitors or listening to the recitations, as the case may require. I am fully persuaded that this is one of the best exercises to call and fix the attention of a great number. I have had a most delightful time in teaching Whelpley's "*History.*" Part of the time three classes attended together, making between thirty and forty. I had some anxiety; but the young ladies took up the study with so much interest and resolution, that I found it more pleasant than a smaller class, and perhaps equally profitable to them."

Early in 1828, the trustees of the Ipswich Academy made arrangements with Miss Grant to occupy their building for a female seminary of a high order, leasing it to her free of rent. The trustees pledged themselves to provide the members of the school with suitable accommodations in private families, but the particular boarding place, room

and room-mate of each pupil, were assigned by the teachers. All had the same regular hours for meals, sleep, relaxation, exercise, and study. All were as fully accountable to the principal as if lodged in the same building with her. A few had this privilege, and accounted it as such, after two years, when a house capable of accommodating thirty-three boarders was occupied exclusively for the school. The number of pupils at the opening of the school was one hundred; the next year, one hundred and ninety. This number was reduced by not receiving any under the age of fourteen, by requiring certain qualifications for admission, and by limiting the number of boarding pupils. The proportion of teachers employed was about one to fifteen pupils. The course of study was limited to the solid branches, and excluded foreign languages. The standard of recitations was unfailing accuracy. Free discussion gave life to the recitation, and stimulated the pupil to make thorough preparation. The pupils pursued only two or three branches at a time, and thus had more time and vigor for needful investigation. In all the branches of study, the pupils were led to understand that they were only taking a glance into fields of hidden treasures, which they were to explore in future years.

"The government was maternal. The teachers manifested a tender regard for the feelings of their pupils, a jealousy for their reputations, and a lively interest in their concerns, and many of the scholars made them their confidential friends. When a scholar was seen going wrong, a teacher, taking pains to meet her privately, without mentioning her specific fault, would ask her if she was doing as well as she was capable in that particular direction. The pupil would generally answer truthfully. 'And would you like to improve on this point?' uttered in a tone of kindness, was the next question. The next time the same two met alone, a like truthful answer would generally be given to the inquiry. 'How did you succeed on the point of which we were speaking?' None but the untoward pupils themselves know how this motherly way of proceeding binds the heart in love to a kind and faithful reprover. It is seldom that, in a school so governed, the amputating knife is necessary, but the case does sometimes happen; and it has been said, that Miss Lyon would expel a scholar in just as good humor as she received her. 'I am sorry for you,' she would say, 'but the good of the institution requires it.' Every unnecessary exposure of the faults and weaknesses of scholars was avoided, and it was an established rule of the teachers not to speak of such defects among themselves, unless the good of the school, or of the individual, made it necessary. 'Speak of them as if they were your younger sisters,' was the direction to the newly initiated.

teachers. In a teachers' meeting, if any one spoke jestingly of a scholar's capacity, Miss Lyon would hush the speaker immediately, saying, 'Yes, I know she has a small mind, but we must do the best we can for her.' "

Whilst Miss Grant was the responsible head of the school, Miss Lyon, from her superior vigor of constitution and energy, was the more active administrative associate, and imparted more impulse day by day. Moreover, she had the charge of the school for a year and a half, when Miss Grant was absent for the improvement of her health.

The special characteristic of the school at Derry and Ipswich, and afterwards of that of South Hadley, was the making of the Bible the chief text-book, and ground of every rule, and the basis of all instructions in morality and propriety; and, more than all this, the inculcation of the distinctive truths of evangelical religion by a life, all the impulses of which those truths were the source; by words of warning, expostulation, or encouragement, which a heart, all whose sensibilities were alive to the solemnity of those truths, made words of eloquence and of power; and by arrangements adapted to increase the depth and permanence of the impressions made, and to further their leading to right and energetic action. Besides the Monday morning Bible lesson to which the teachers secured the devotion of two hours of study and investigation at the least, from fifteen to thirty minutes was occupied by the principal, two or three times a week at the opening of the morning session, in illustrating and enforcing some Scriptural truth. In the biblical instruction, Miss Lyon ever bore her part, but the morning lectures did not devolve upon her till Miss Grant's absence in 1832. In these she attained a marvelous power. Sometimes the listeners were thrilled to their inmost being; but the immediate effect is unworthy to be named in comparison with the adoption or the more thorough observance of right principles of action, whereby many hundreds became ready with all self-sacrifice to occupy any position, to engage in any undertaking, in which there was an opportunity to do good. Miss Lyon's manner was simple, and she could present a truth with varied illustration, but not hence was her power: she received the Bible as the very words of God to men, and its statements as true, and, therefore, momentous beyond computation. Hence came more than an energetic way that secured attention, a something that gave testimony to this implicit, earnest faith. Thus, in the words of one successively a pupil and an associate, "When she opened the terrors of the law, it was a dying sinner spreading the most awful truth before dying sinners. It was the

warning voice of one who saw the yawning gulf. She would point to the dark, shelving, fatal precipice without a gesture, without a motion, save of her moving lips, her hand laid devoutly on that well-worn octavo Bible. She would uncover the fiery billows rolling below, in the natural but low, deep tones with which men talk of their wills, their coffins, and their graves. * * She said little by way of entreaty. Religion was not degraded by representing it as begging for votaries. Sometimes she would lift the curtain, and give her auditors a glance into the holy of holies: when the soul was ravished with glories that no tongue can fully describe, she would turn, and say so effectively, 'But there will be no vacant seat there. If any one chooses to separate from her christian friends, her absence will not be felt in that happy throng, &c.'"

Miss Grant was the first to conceive the idea of a seminary which should be to young women what the college is to young men, and it required six years to convince her associate of the necessity of such an institution. "Never mind," she many a time said, "never mind the brick and mortar; only let us have living minds to work upon." In 1831, these ladies were in full sympathy in this matter; and then they improved the occasion furnished by applications to remove elsewhere, to present their views to the trustees of Ipswich Female Academy, distinctly implying that they would remain if provision should be made for establishing a female seminary on permanent foundation. The requisites, as set forth, were a seminary building, containing a school-room of sufficient size for one hundred and seventy-five pupils, several recitation-rooms, a laboratory, a room for a library, and a reading-room, and furnished with books of references, and apparatus for illustrating the branches taught; a boarding-house, with pleasant, airy rooms for one hundred and fifty boarders, completely furnished, contiguous to the seminary building, and surrounded by a few acres of play-ground; and the administration of pecuniary affairs by an agent responsible to the trustees.

Considerable interest was excited, prospective trustees were appointed, who held meetings and issued circulars; but when they found the public unprepared, the zeal of several of them failed. This project was hardly started, when Miss Lyon expressed a strong desire that the locations on the Connecticut River should receive attention; and as the hope of a successful prosecution of the enterprise in Essex county diminished, her thoughts were turned with a more intense interest to the Connecticut valley. The attention of the trustees of the proposed seminary, was also turned in the same direction by the opportunity of buying or hiring Mount Pleasant, which was the name

of a school in Amherst, having a delightful situation, with about fifteen acres of land, and buildings capable of accommodating about half the number of boarders that were at Ipswich. Miss Lyon was in favor of securing Mount Pleasant, in the hope of making it the nucleus of the new institution. She had no faith that the public would meet the wants of the seminary, but as they perceived demands made by its progress. Further, she urged Miss Grant, in case the trustees should not raise the means for paying the rent, (which was six hundred dollars a year,) to remove on her own responsibility, and even offered, in Miss Grant's absence, to conduct this exodus. For months this measure was canvassed. Meanwhile, the trustees finding the public unprepared for the prosecution of the enterprise, and seeing the zeal of some of their number grow cool, voted their own dissolution. Those in Amherst and its vicinity, who desired Miss Grant and Lyon to occupy Mount Pleasant, could not give any pledges for the needed funds, and Miss Lyon became convinced that Miss Grant's removal thither was inexpedient.

In anticipation of disappointment, Miss Lyon was trying to school herself into the belief that she and her associate would be but permitted to collect the materials for the temple, which their successors should build; and was considering whether it might not be her duty to separate from Miss Grant, on the ground that every labor, beyond what either of them could perform alone, might be done equally well by assistants, and that "the experience which she had gained was more needed somewhere else in this needy, impoverished state of the world."

In a letter to Miss Grant of March 1, 1833, she says:—

"If I should separate from you, I have no definite plan. But my thoughts, feelings, and judgment, are turned toward the middle classes of society. For this class I want to labor, and for this class I consider myself rather peculiarly fitted to labor. To this class in society would I devote directly all the remainder of my strength (God permitting,)—not to the higher classes, not to the poorer classes. This middle class contains the main springs, and main wheels, which are to move the world. I should seek for nothing permanent to continue after my death.

* * * "My belief has been that unless something unexpected should be brought forward by the wheels of Providence, the time has nearly come, when it will be your duty and mine professedly to relinquish the object,—not our interest in the plan, but our attempts for its execution. This I have not expressed before, and now it pains me to acknowledge my conviction. My conviction arose from the

manner in which the scheme is regarded by various individuals, who, I think, are a fair index of the public. The public know nothing of any consequence about the object, and care less than they know."

But when the foreseen disappointment came, Miss Lyon was not ready to relinquish the object, for which, during more than two years, she had been "spending time and strength in thinking, feeling, conversing, and planning." She continued earnestly to revolve the question, "How can a permanent seminary for ladies be secured?" This was the problem which she was constantly laboring to solve. It was not out of her mind during the summer, which she spent in traveling and visiting; it so possessed her after her return to Ipswich, that she wrote to a friend, "it has sometimes seemed, as if a fire were shut up in my bones." Gradually her plans had become modified, and were, at length, reduced to a form such that she was enabled to carry conviction to hearts and to gain access to purses. The general plan became matured early in 1834, and was there embodied in the following circular:—

To the Friends and Patrons of Ipswich Female Seminary:—

It has long been a subject of deep regret to individuals, familiarly acquainted with the character and influence of this institution, that many promising young ladies, for the want of pecuniary means, should be denied its privileges. These friends of universal education and of religion have fixed their eyes on one and another of their acquaintances, who would be greatly benefited by the advantages of this seminary, and who have ardently desired to enjoy them for at least one year, but whose desires have hitherto been in vain. In behalf of such individuals, the inquiry has often been made, whether board in some families in Ipswich could not be furnished at a lower rate than usual; and whether they could not render some assistance by labor, so as partly to defray the expense, and thus bring these privileges within their reach. Efforts which should meet, in any degree, the wants of this interesting portion of the community, would, without doubt, find a response in many a benevolent heart. Could the expenses be reduced one third, or one half, a great number, who now almost despair of ever being able to realize the object of their ardent desires, would be made to rejoice in the possession of opportunities for instruction and improvement, which they would value more than silver or gold. Many others, whose resources will not now permit them to enjoy these privileges more than one term, or one year, would derive scarcely less benefit from such a provision. To effect such an object, could not a separate and independent institution, similar in character to the Ipswich Seminary, be founded and sustained by the Christian public? Could not this be effected by some plan like the following:—

1. Buildings for the accommodation of the school and of boarders, together with furniture and all other things necessary for the outfit, to be furnished by voluntary contributions, and placed, free from encumbrance, in the hands of trustees, who should be men of enlarged views and of Christian benevolence.

2. Teachers to be secured possessing so much of a missionary spirit that they would labor faithfully and cheerfully, receiving only a moderate salary, compared with what they could command in other situations.

3. Style of living *neat*, but very plain and simple.

4. Domestic work of the family to be performed by the members of the school.

5. Board and tuition to be placed at cost, or as low as may be, and still cover the common expenses of the family, instruction, &c.

6. The whole plan to be conducted on the principles of our missionary opera-

tions; no surplus income to go to the teachers, to the domestic superintendent, or to any other person, but all to be cast into the treasury, for the still further reduction of the expenses the ensuing year.

From a careful review of the above principles, would it not be safe to calculate on a reduction of one third, and perhaps one half, from the expense of board and tuition at Ipswich? Such a reduction could not, indeed, be expected to meet the wants of the more needy and dependent. The design would be to benefit more directly a very large and interesting portion of the industrious and enterprising, who are able to do something for their daughters, and who would be induced to make far greater efforts in behalf of their education than they now do, could they secure to them equal advantages to those of one of our best and most respectable female seminaries at so moderate an expense. If the standard of female education among this class could by any means be raised, and its influence more extensively diffused, every department of society must sooner or later experience the beneficial results.

The difficulty of raising funds would doubtless be the greatest obstacle to such an undertaking. But there are many individuals in different parts of our country, who confidently believe that something of the kind could be effected, if the proper course were taken to interest the public. The object should be brought forward with very broad and liberal views, without any semblance of local interest. It should be presented as a public enterprise, for the public benefit, claiming equally the patronage of every part of New England. To effect this, and to secure public confidence, no special favors should be granted to the town where the institution is established. For example, none should be received into the school, unless they enter the establishment as boarders, subject to all its regulations, in the same manner as those from abroad.

The location would be a matter of special importance. It should be one which would be viewed with a favorable eye, not only by the immediate vicinity, but by the community in general; and one for which funds could as easily be raised as for any other location. The spot selected should be adapted to the growth and prosperity of such an institution. It should be alike suited to nourish the tender plant, and to support the lofty oak.

Miss Lyon's labors in Buckland, had excited great interest in that vicinity, and the Franklin County Association of congregational clergymen, had repeatedly sought to find some mode of securing her continuance there. Dr. Packard had been particularly urgent with her to remain, and now he strove earnestly to forward her plans. By his advice, a few gentlemen were called together to devise ways and means for founding a permanent female seminary upon Miss Lyon's plan. They met in her private parlor in Ipswich, September 6, 1834. A committee was appointed, which coöperated with Miss Lyon, and stood before the public as the responsible agency for establishing the proposed institution.

Miss Lyon's first effort was to collect from ladies one thousand dollars for contingent expenses. By personal solicitations, in which she spread out the whole subject, talking so fast that her hearers could hardly put in a word, anticipating every objection before it was uttered, and finally appealing to their benevolence, and by letters, she very nearly raised this sum in less than two months. This special effort added to her school labors and long continued excitement, suspense and anxiety, quite prostrated her. But at this period of her life she could sink voluntarily into a state of partial stupor for one, two, or

three days, as the case might require, keeping her bed most of the time, and taking very little food, and rise from the exhaustion of brain-weariness, ready for a new campaign.

Miss Lyon's ten years' connection in teaching with Miss Grant, the dearest and most profitable of her intimate friends, had now closed. She spent the winter in the family of Dr. Hitchcock, attending some of the college lectures, and reviewing the natural sciences, but losing no opportunity that offered of discussing her project with intelligent gentlemen. Dr. Packard devised an ingenious scheme of raising funds by means of scholarships. But such a scheme would necessarily have raised the expenses of those who could not go to the seminary on scholarship foundations, and for this and other reasons it met Miss Lyon's decided disapproval. For three days she talked with Dr. Packard most of the time about it; but without at all convincing him, and she herself in consequence, began to doubt the propriety of proceeding further. To her great relief, however, the committee after much conference decided to depend on free-will offerings. At a subsequent meeting of the committee held at Worcester, South Hadley was fixed upon as the location, provided the subscription there could be raised to eight thousand dollars. In compliance with the wish of the gentlemen that Miss Lyon should be there, that they might be able to consult her during the meeting, she left Amherst in the stage, three or four hours before day, the temperature being below zero. Throughout the period of "The Great Struggle," she was sure to be promptly in any part of the state, where there was prospect of forwarding her plans by her presence. She often accompanied the agent for soliciting contributions, Rev. Roswell Hawks, than whom she never found a more patient listener to her many and varied plans, nor a more efficient co-worker with her in giving these plans life and form. But she had also a distinct mission, having taken charge of obtaining funds or prepared articles for furnishing the chambers. In behalf of this special object she issued a lengthy circular imbued with all the earnestness of religious zeal; and, surely, nothing less would have sufficed to collect the needed amount in so many small sums in those years of great financial embarrassment. In the prosecution of her plans she did not lead a wandering life these three years without subjecting herself to criticism and remonstrance. But thus she justified herself to her own revolting delicacy and to her friends: "What do I that is wrong? I ride in the stage coach or cars without an escort. Other ladies do the same. I visit a family where I have been previously invited, and the minister's wife, or some leading woman, calls the ladies together to see me, and I lay our object before

them? Is that wrong? I go with Mr. Hawks, and call on a gentleman of known liberality at his house, and converse with him about our enterprise. What harm is there in that? If there is no harm in doing these things once, what harm is there in doing them twice, thrice, or a dozen times? My heart is sick, my soul is pained with this empty gentility, this genteel nothingness. I am doing a great work. I can not come down."

The act of incorporating the "Mount Holyoke Female Seminary," was passed Feb. 10, 1836. This instrument named as trustees, Messrs. William Bowdoine, John Todd, Joseph D. Condit, David Choate, and Samuel Williston, and empowered them to hold real and personal estate, not exceeding in value one hundred thousand dollars, to be devoted exclusively to purposes of education. South Hadley had subscribed the required eight thousand dollars, and the work of raising funds elsewhere, was soon in the hands of the agent before named. The site for the seminary was selected May 19, 1836. The corner-stone was laid October 3d. Several days afterwards Miss Lyon wrote:—

"It was a day of deep interest. The associations were very tender. That is an affecting spot to me. The stones and brick and mortar speak a language which vibrates through my very soul. How much thought and how much feeling have I had on this general subject in years that are past! And I have indeed lived to see the time, when a body of gentlemen have ventured to lay the corner-stone of an edifice, which will cost about fifteen thousand dollars, and will be an institution for the education of females. Surely the Lord hath remembered our low estate. This will be an era in female education. The work will not stop with this institution. The enterprise may have to struggle through embarrassments for years, but its influence will be felt."

The work of building and raising the means therefor, and of furnishing, all went on notwithstanding accidents and difficulties. Miss Lyon never faltered when it was necessary that she should show a bold front. And when she was sure she was right, she never let herself be overruled. The most of the summer and fall of 1837, she spent in South Hadley, directing the finishing and furnishing of the seminary, thus seeing that the church's funds were applied to promote the convenience and welfare of the church's daughters. Enough rooms were ready November 8th, when the school was opened, to accommodate eighty pupils. The completion of the building gave accommodations to one hundred and seventy pupils. The erection of a wing five years after the opening of the school, furnished the means

of receiving fifty more pupils. Another wing has been added since Miss Lyon's death. These buildings were planned by Miss Lyon, not, however, without consultation with others; and the work was so well done that few subsequent changes have been found desirable.

There were two peculiarities in the domestic arrangements of the new seminary: first, all the pupils were required to room and board within its walls; secondly, the domestic work was all performed by the members of the school. This feature, whilst it alienated many judicious friends, procured a still larger number, and led very many to more ready contributions.

The discipline and course of study started from the point to which they had been gradually brought at Derry and Ipswich. The school year was of forty weeks, and was divided into three terms. The charge for board and tuition, not including fuel and lights, was sixty dollars. Miss Lyon wishing to set an example of the economy to be practiced by all connected with the seminary, fixed her own salary at two hundred dollars. She gave special attention to the domestic department in order to arrange and simplify it, and prevent interference with the studies. The administering of financial affairs she scrutinized closely. She was ever vigilant that the solution of the problem, which she had worked out in theory, should not fail in practice.

If anything more is needed to indicate the spirit, which actuated Miss Lyon in this final field of her labors, it may be found in a description of one of her last days, given in a journal kept at the seminary for those engaged in foreign missionary work. One of the pupils had been attacked by a disease, which proved to be malignant erysipelas, and forbade all hope of recovery. Just at this time Miss Lyon, who had been suffering for influenza for a fortnight, but without yielding to it, had taken more cold, and was unusually fatigued. Moreover she was nearly prostrated by headache, aggravated, if not brought on, by anxiety. Though she had not slept, and was scarcely able to raise her head, she went into the hall both in the morning and in the afternoon. It was the day of the annual fast for literary institutions, the last Thursday of February, 1849. The journalists say:—

"Would that we could convey to you her words, her manner, and the impression made upon our minds; but this we can not do. She wished to lead us to turn from the trying circumstances in which we were placed, and follow that dear dying one up to the celestial city, and, as its pearly gates opened to receive her, look in, and catch a glimpse of its glories. She seemed to have a most enrapturing view

of Heaven, and with a full heart exclaimed, 'O, if it were I, how happy should I be to go!' but added, 'Not that I would be unclothed, while I can do any thing for you, my dear children.' She then addressed the impenitent in a most impressive manner, and expressed much gratitude that the dying one was not of their number. A sense of the misery of the lost seemed to come over her as she said, 'If one of you were on that dying bed, I could not take you by the hand and go with you down to the world of despair.' She urged them to enter at once upon the service of Christ, not from a fear of death, but from a view of his infinite perfections, and his claims upon them. Miss Wingate's disease was of a form so malignant, and so dreaded, that there was a tendency to excitement. Miss Lyon read to us some passages from the Bible which speak of the fear of God, and made some remarks in connection. She looked upon all anxiety about the future as distrust of God, and asked, 'Shall we fear what he is about to do?' adding, '*There is nothing in the universe that I am afraid of, but that I shall not know and do all my duty.*'"

For several days Miss Lyon continued to suffer from severe headache and intense excitement, then a mild form of epidemic erysipelas ensued, which was succeeded by congestion of the brain and delirium; and on March 5th, she entered into the rest for which she had so earnestly longed.

Her work was done; and what duty had she neglected? Was it to her relations? She had sympathized with them in affliction; had relieved them in poverty and distress, counseled them in perplexity, and at all times cherished for them a tender affection. Especially did her sisters in sickness and widowhood, and her nephews and nieces in orphanage and want, find her ready to respond to the full extent of her ability to the claims of the ties of blood.*

* When it was practicable her liberality took the form of assistance to her young relatives in getting an education. One of her nieces, Mrs. Burgess, a missionary at Ahmednuggur, in India, wrote to Dr Hitchcock:—

"There was one way her ever-flowing benevolence manifested itself, of which you may not be fully aware. I refer to the pecuniary aid she rendered her younger relatives to obtain an education. This aid, if of much amount, was always in the form of a loan, to be repaid as circumstances would permit. I am one who remember with many emotions of gratitude her timely offer of assistance when I was strongly desiring to enjoy higher opportunities for mental improvement than could be possessed in an academy in a western village. One remark in the letter conveying to me the offer of assistance made a permanent impression on my mind. It was, her expressed hope that I should never forget the injunction 'to do good and *communicate;* forget not, for with such sacrifice God is well pleased.' I feel now, without doubt, the influence of that wish, when I am trying to *communicate* to the school of thirty Hindoo girls under my charge, and a group of women and little children who come more or less under my influence, the truths of the Bible. Many of her younger relatives (who generally possessed more of a desire for knowledge than the means of obtaining it) are much indebted to her for timely assistance. She did very much, also, to inspire love of knowledge and hope of success by her own cheerful temperament and looks of encouragement.

Did she fail in her duty to the world? Extraordinary energy and tenacity of purpose taxed uncommon firmness and vigor of constitution to the utmost in carrying into effect plans which promised no worldly emolument. And was it all a waste? the mere misdirected efforts of a visionary? Let Mount Holyoke Female Seminary, in itself, its aims, and its results, be the answer. These shall declare the wise forecast, with which in conjunction, fervid zeal sustained the heroic endeavor. At Miss Lyon's death, land had been purchased and buildings erected at a cost of $60,000; furniture obtained, valued at $6,000; and apparatus and library, valued at $2,500; all of which had been raised by subscription; and the treasury account showed a small balance in favor of the seminary. But it should be added that Miss Lyon expended from $1,200 to $1,400 of her own funds during the early years of her enterprise.

In a circular issued just before the opening of the school, Miss Lyon thus presented the

PRINCIPLES AND DESIGN OF THE MOUNT HOLYOKE FEMALE SEMINARY.

This institution is established at South Hadley, Massachusetts. It is to be principally devoted to the preparing of female teachers. At the same time, it will qualify ladies for other spheres of usefulness. The design is to give a solid, extensive, and well-balanced English education, connected with that general improvement, that moral culture, and those enlarged views of duty, which will prepare ladies to be *educators* of children and youth, rather than to fit them to be mere teachers, as the term has been technically applied. Such an education is needed by every female who takes the charge of a school, and sustains the responsibility of guiding the whole course and of forming the entire character of those committed to her care. And when she has done with the business of teaching in a regular school, she will not give up her profession; she will still need the same well-balanced education at the head of her own family and in guiding her own household.

1. This institution professes to be founded on the high principle of enlarged Christian benevolence. In its plans and in its appeals it seeks no support from local or private interest. It is designed entirely for the public good, and the trustees would adopt no measures not in accordance with this design. It is sacredly consecrated to the great Head of the church, and they would not seek for human approbation by any means which will not be well pleasing in his sight.

2. The institution is designed to be permanent. The permanency of an institution may be considered as consisting of two particulars: first, its perpetual vitality, and second, its continual prosperity and usefulness. The first is to be secured in the same manner that the principle of perpetual life in our higher institutions for young men has been so effectually preserved. A fund is to be committed to an independent, self-perpetuating board of trustees, known to the churches as faithful,

"The aid she rendered was mostly in the form of a loan; but her right hand, prompted by her generous heart, often gave when her left hand knew it not. I well remember the visit of a young nephew, who spent a part of a college vacation with her. His eyes glistened with emotion as he left her room, where he had been to take leave of her. She had slipped into his hand a five dollar bill, saying, 'Take that to help in your college expenses the coming term.'

"This offer of pecuniary assistance was not by any means confined to her relatives. Many young ladies with whom she became acquainted shared largely in her sympathies in this form. But of that I need not speak; it was, as you well know, her abounding desire, always, in every way, to *do good* to others, and to subserve the cause of her Master."

responsible men; not as a proprietary investment, but as a free offering, leaving them no way for an honorable retreat from their trust, and binding them with solemn reponsibilities to hundreds and thousands of donors, who have committed their sacred charities to their conscientious fidelity. Give to a literary institution, on this principle, an amount of property sufficient to be viewed as an object of great importance, and it is almost impossible to extinguish its vital life by means of adversity.

3. The institution is to be entirely for an older class of young ladies. The general system for family arrangements, for social improvement, for the division of time, for organizing and regulating the school, and the requirements for entrance, will be adapted throughout to young ladies of adult age and of mature character. Any provision in an institution like this for younger misses must be a public loss far greater than the individual good. Their exclusion from the institution will produce a state of society among the members exceedingly pleasant and profitable to those whose great desire is to be prepared to use all their talents in behalf of the cause of education, and of the Redeemer's kingdom; and it will secure for their improvement the entire labors of the teachers, without an interruption from the care and government of pupils too immature to take care of themselves.

4. The young ladies are to take a part in the domestic work of the family. This also is to be on the principle of equality. All are to take a part, not as a servile labor, for which they are to receive a small weekly remuneration, but as a gratuitous service to the institution of which they are members, designed for its improvement and elevation. The first object of this arrangement is, to give to the institution a greater degree of independence. The arrangements for boarding all the pupils in the establishment will give to it an independence with regard to private families in the neighborhood, without which it would be difficult, if not impossible, to secure its perpetual prosperity. The arrangements for the domestic work will, in a great measure, relieve it from another source of depressing dependence—a dependence on the will of hired domestics, to which many a family in New England is subject.

The other object of this arrangement is to promote the health, the improvement, and the happiness of the pupils; their health, by its furnishing them with a little daily exercise of the best kind; their improvement, by its tending to preserve their interest in domestic pursuits; and their happiness, by its relieving them from that servile dependence on common domestics, to which young ladies, as mere boarders in a large establishment, are often subject, to their great inconvenience. The adoption of a feature like this, in an institution which aims to be better endowed than any other existing female seminary in the country, must give it an attitude of noble independence, which can scarcely fail to exert an elevating influence on its members.

The subjoined paragraphs are from a pamphlet by Miss Lyon, issued in 1839, entitled:—

TENDENCIES OF THE PRINCIPLES EMBRACED AND THE SYSTEM ADOPTED IN THE MOUNT HOLYOKE FEMALE SEMINARY.

1. *Religious Culture.*—This lies at the foundation of that female character which the founders of this seminary have contemplated. Endeavors have been made to raise the funds, and to lay the whole foundation on Christian principles, to organize a school and form a family that from day to day might illustrate the precepts and spirit of the gospel. Public worship, the Bible lesson, and other appropriate duties of the Sabbath, a regular observance of secret devotion, suitable attention to religious instruction and social prayer meetings, and the maintaining of a consistent Christian deportment, are considered the most important objects of regard, for both teachers and scholars. The friends of this seminary have sought that this might be a spot where souls shall be born of God, and where much shall be done for maturing and elevating Christian character.

2. *Cultivation of Benevolence.*—This is implied in the last particular, but it needs special care in a lady's education. While many of the present active generation are fixed in their habits, and will never rise above the standard of benevolence already adopted, the eye of hope rests with anxious solicitude on the next

generation. But who shall take all the little ones, and by precept, and still more by example, enforce on them the sentiments of benevolence, and, aided by the Holy Spirit, train them up from their infancy for the service of the Redeemer? Is there not here an appropriate sphere for the efforts of woman, through whose molding hands all our children and youth must inevitably pass?

How important, then, is it that the education of a female should be conducted on strictly benevolent principles! and how important that this spirit should be the presiding genius in every female school! Should it not be so incorporated with its nature, and so wrought into its very existence, that it can not prosper without it? Such a school the friends of this seminary have sought to furnish. They would have the spirit of benevolence manifest in all its principles, and in the manner of conferring its privileges, in the mutual duties it requires of its members, and in the claims it makes on them to devote their future lives to doing good.

3. *Intellectual Culture.*—This trait of character is of inestimable value to a lady who desires to be useful. A thorough and well-balanced intellectual education will be to her a valuable auxiliary in every department of duty.

This seminary has peculiar advantages for gaining a high intellectual standard. The age required for admission will secure to the pupils, as a whole, greater mental power, and the attainments required for admission will secure to the institution a higher standard of scholarship.

4. *Physical Culture.*—The value of health to a lady is inestimable. Her appropriate duties are so numerous and varied, and so constant in their demands, and so imperious in the moment of their calls, as will render this treasure to her above price. How difficult is it for her to perform all her duties faithfully and successfully, unless she possesses at all times a calm mind, and even temper, a cheerful heart, and a happy face! But a feeble system and a nervous frame are often the direct antagonists of these indispensable traits in a lady's character. A gentleman may possibly live and do some good without much health; but what can a lady do, unless she takes the attitude of an invalid, and seeks to do good principally by patience and submission? If a gentleman can not do his work in one hour, he may perhaps do it in another; but a lady's duties often allow of no compromise in hours. If a gentleman is annoyed and vexed with the nervousness of his feeble frame, he may perhaps use it to some advantage, as he attempts to move the world by his pen, or by his voice. But a lady can not make such a use of this infirmity in her influence over her children and family—an influence which must be at all times under the control of gentleness and equanimity. Much has been said on this subject, but enough has not been *done*, in our systems of education, to promote the health of young ladies. This is an object of special regard in this seminary.

The time is all regularly and systematically divided. The hours for rising and retiring are early. The food is plain and simple, but well prepared, and from the best materials. No article of second quality of the *kind* is ever purchased for the family, and no standard of cooking is allowed but that of doing every thing as well as it can be done. The day is so divided that the lessons can be well learned, and ample time allowed for sleep; the hour for exercise in the domestic department can be secured without interruption, and a half hour in the morning and evening for secret devotion, also half an hour for vocal music, and twenty minutes for calisthenics. Besides, there are the leisure hours, in which much is done of sewing, knitting, and ornamental needlework; and much is enjoyed in social intercourse, in walking, and in botanical excursions. This institution presupposes a good degree of health and correct habits. But little can be done in this seminary, or any other, for those whose constitution is already impaired, or whose physical habits, up to the age of sixteen, are particularly defective. This institution professes to make no remarkable physical renovations. But it is believed that a young lady who is fitted for the system, and who can voluntarily and cheerfully adopt it as her own, will find this place favorable for preserving unimpaired the health she brings with her, and for promoting and establishing the good physical habits already acquired.

5. *Social and domestic Character.*—The excellence of the female character in this respect consists principally in a preparation to be happy herself in her social and domestic relations, and to make all others happy around her. All her

duties, of whatever kind, are in an important sense social and domestic. They are retired and private, and not public, like those of the other sex. Whatever she does beyond her own family should be but another application and illustration of social and domestic excellence. She may occupy the place of an important teacher, but her most vigorous labors should be modest and unobtrusive. She may go on a foreign mission, but she will there find a retired spot, where, away from the public gaze, she may wear out or lay down a valuable life. She may promote the interests of the Sabbath school, or be an angel of mercy to the poor and afflicted; she may seek in various ways to increase the spirit of benevolence and the zeal for the cause of missions; and she may labor for the salvation of souls; but her work is to be done by the whisper of her still and gentle voice, by the silent step of her unwearied feet, and by the power of her uniform and consistent example.

The following elements should be embraced in the social and domestic character of a lady:—

(a.) *Economy.*—Economy consists in providing well at little comparative expense. It necessarily implies good judgment and good taste. It can be equally manifested in the tasteful decorations of a palace and in the simple comforts of a cottage. Suppose all ladies possessed this in a high degree, how much more would be found in families of comfort and convenience, of taste and refinement, of education and improvement, of charity and good works!

This institution, it is well known, is distinguished for its economical features. Economy, however, is not adopted principally for its own sake, but as a means of education, as a mode of producing favorable effects on character, and of preparing young ladies for the duties of life. The great object is to make the school really better. An economical character is to be formed by precept, by practice, and by example. Example has great effect, not only in furnishing a model for imitation, but also in proving that economy is practicable, which is one of the most essential requisites for success. Let a young lady spend two or three years, on intimate terms, in a family distinguished for a judicious and consistent illustration of this principle, and the effects can not be lost.

(b.) *A suitable Feeling of Independence.*—There are two kinds of dependence, very unlike in their nature, but both inconsistent with the highest degree of domestic bliss. To one of these, ladies in cities and large towns are more particularly subject; but it is an evil from which ladies in the country are not wholly exempt. It is a feeling of dependence on the will of servants. Every lady should be so educated, as far as it can be done, that she will feel able to take care of herself, and, if need be, of a family, whatever may be her situation in life, and whatever her station in society. Otherwise, if she remains in these United States, she may be rendered unhappy by constantly feeling that her daily comforts are at the control of her servants, who in such cases are often unfaithful, unreasonable, and dissatisfied. The withering effects of family perplexities on the social character is well known to every observer of domestic life. On the other hand, how much happiness often results from a suitable feeling of independence. A lady in one of our large cities, who is distinguished for having faithful servants, considers the secret as lying in her feeling of independence. If one, in a fit of caprice, proposes leaving her, she has only to say, "You may go to-day. If need be, I can take care of my own family until your place is supplied."

Against this kind of dependence this institution seeks to exert its decided influence. The whole aspect of the family, and all the plans of the school, are suited to cultivate habits entirely the reverse. In the domestic independence of the household all have an interest. The daily hour for these duties returns to each at the appointed time, and no one inquires whether it can be omitted or transferred to another. No one receives any pecuniary reward for her services, and no one seeks with her money to deprive herself of the privilege of sharing in the freedom, simplicity, and independence of her *home*.

There is another kind of independence entirely different in its nature, but equally essential to a high degree of domestic happiness. This is the result of economy already considered. It is the power of bringing personal and family expenses fairly and easily within the means enjoyed. The whole system adopted in this seminary is designed to give a living illustration of the principle by which this power is to be gained. This ability will be of immense value in active life.

It will prepare one to sustain the reverses of fortune with submission, or to meet the claims of hospitality and charity with promptness. This kind of independence might be to the great cause of benevolence like an overflowing fountain, whose streams will never fail.

(c.) *Skill and Expedition in household Duties.*—Let a young lady despise this branch of the duties of woman, and she despises the appointments of the Author of her existence. The laws of God, made known by nature and by providence, and also by the Bible, enjoin these duties on the sex, and she can not violate them with impunity. Let her have occasion to preside at the head of her own family and table, and she may despair of enjoying herself, or of giving to others the highest degree of domestic happiness. Does she seek to do good by teaching? The time, we hope, is not far distant, when no mother will commit her daughters to the influence of such a teacher. Does she seek to do good in the Sabbath school? How can she enforce all the duties to God and man in their due proportion while she contemns one of the most obvious laws of her nature? Would she endeavor to show the poor and the ignorant how to find the comforts of life? How can she teach what she has never learned? Does she become the wife of a missionary? How does her heart sink within her, as her desponding husband strives in vain to avoid the evils resulting from her inefficiency!

This institution is not designed to conduct this branch of a young lady's education. It would not take this privilege from the mother. But it does seek to preserve the good habits already acquired, and to make a favorable impression with regard to the value of system, promptness, and fidelity in this branch of the duties of woman.

(d.) *An obliging Disposition.*—This is of special importance in forming a lovely, social, and domestic character. Young ladies at school, with all the conveniences and comforts which they should have, and with all the benefits of system which they should enjoy, can have but little opportunity for self-denial. This little should be used to the best advantage. To bring every such opportunity to bear on the character has been a leading object in all the plans of this institution, in the organization of the school, and especially in the arrangements of the family. As the domestic work is done entirely by the young ladies, the varied and mutual duties of the day furnish many little opportunities for the manifestation of a generous, obliging, and self-denying spirit, the influence of which, we trust, will be felt through life. "He that is faithful in the least is faithful also in much," is a motto for the daily guidance of this household.

(e.) *A Spirit of Gratitude and a Sense of Obligation.*—Domestic life is little else but a continued scene of conferring and receiving favors. How much of happiness depends on their being conferred with the manifest evidence of a willing heart, and on their being received with suitable tokens of gratitude! These two lovely traits go hand in hand, not often to be separated. The formation of a character that *can* be grateful, is an object of special importance in a lady's education. Parents should seek to give to their daughters privileges, and especially the means of education, in a manner suited to lead them to realize that they are favors for which gratitude is due.

To a spirit of ingratitude the genius of this institution is specially opposed. On entering this seminary, young ladies can scarcely avoid feeling that they are sharing the fruits of benevolent efforts, that they are enjoying privileges which they can not purchase, that they owe a debt of gratitude to the founders which gold and silver can never cancel, and which can be met only by a useful Christian life.

These are some of the influences which this institution has a tendency to exert on its members.

The principles of the system carried out and extended would also have a favorable influence on the cause of education.

1. *In furnishing a Supply of female Teachers.*—Teaching is really the business of almost every useful woman. If there are any to whom this does not apply, they may be considered as exceptions to a general rule. Of course, no female is well educated who has not all the acquisitions necessary for a good teacher. The most essential qualifications are thorough mental culture, a well-balanced character, a benevolent heart, an ability to communicate knowledge and apply it to practice, an acquaintance with human nature, and the power of controlling the minds of others.

But it is not enough that a great number of ladies are well educated. They must also have benevolence enough to engage in teaching, when other duties will allow and when their labors are needed. Female teachers should not expect to be fully compensated for their services, unless it be by kindness and gratitude.

There are many other chords in female hearts which will vibrate much more tenderly and powerfully than this. There is a large and increasing number of educated ladies, who will make the best of teachers, but who can be allured much more by respectful attention, by kindness and gratitude, by suitable school-rooms and apparatus, and other facilities for rendering their labors pleasant and successful, than they can by the prospect of a pecuniary reward.

The spirit of this seminary is suited not only to increase the number of educated ladies, but to enforce on them the obligation to use their talents for the good of others, especially in teaching. It is hoped it may also lead them to be more willing to take *any school* and *in any place* where their services are most needed.

2. *In promoting the Prosperity of Common Schools.*—Whoever will devise means by which reading, spelling, arithmetic, geography, and grammar shall receive as thorough attention in common schools as they deserve, and whoever will throw inducements before the older female scholars to remain in them longer and attend thoroughly to these branches, as an example to others, will do much to elevate their standard. Such an influence this seminary seeks to exert.

3. *In counteracting certain errors which have prevailed to some extent in female education.*

First Error. Tasking the Mind too early with severe mental Discipline.—The evils of this course are beginning to be felt by careful observers of the human mind and of human character. When the effort is attended with the greatest success, there is generally the greatest injury. The most discouraging field which any teacher was ever called to cultivate is the mind of a young lady who has been studying all her days, and has gone over most of the natural and moral sciences without any valuable improvement, until she is tired of school, tired of books, and tired almost of life. As this institution proposes to conduct young ladies through a regular intellectual course, after the age of sixteen, its influence will be against this error.

Second Error. Deferring some Parts of Education till too late a Period.—Among the things neglected till *too late a period* are the manners, the cultivation of the voice, including singing, pronunciation, and all the characteristics of good reading, gaining skill and expedition in the common necessary mechanical operations, such as sewing, knitting, writing, and drawing, and acquiring, by daily practice, a knowledge and a love of domestic pursuits. To these might be added some things which depend almost entirely on the memory, such as spelling, and others which are suited to lay the foundation of a literary taste, such as a judicious course of reading, practice in composition, &c. Those who are to attend to instrumental music, the ornamental branches, and the pronunciation of foreign languages, must commence early.

Third Error. Placing Daughters too young in a Boarding-school or large Seminary.—A common boarding-school is not a suitable place for a little girl. She needs the home of her childhood, or one like it. Direct individual attention, such as can be given by no one who has the care of many, is the necessary means of forming her character, of cultivating her manners, of developing her affections, and of nurturing all that is lovely and of good report. She wants the uninterrupted sympathies of a mother's heart. She needs a constant and gentle hand, leading her singly along in the path of safety and improvement. Perhaps the evils of a boarding-house are most unfavorable on her character just as she is entering her teens. Who can guide this self-sufficient age but the mother, who has gained a permanent place in her affections and a decided influence over her life? Who but the mother, who first taught her to obey, can lay on her the necessary restrictions without exposing her to form the unlovely trait of character gained by complaining of those whom she should love and respect, and who deserve her gratitude?

4. *In giving just Views of the Advantages of large female Seminaries.*—Such institutions furnish peculiar privileges, which can not be secured by smaller schools; but in most cases they have not been able to produce their legitimate re-

sults. They have often suffered for the want of accommodations and other facilities for successful operation, from their temporary and unsettled existence, from their want of system, and sometimes from too public a location, and too public an aspect in their features. Their efforts also to accommodate all ages and all classes often prevent their having any fixed or determinate character. This institution seeks to avoid all these evils, and to develop the real advantages of a large seminary.

In order that a lady may have the most thorough education, she should spend a number of years in close intellectual application, after her mental powers have acquired sufficient strength, and her physical system sufficient maturity, and after she has all the necessary preparation. This must be during the best part of her life, when every year is worth more than can be estimated in gold and silver. Facilities for success should be given her, which will be an ample reward for the sacrifice of so much time. Whoever has undertaken to organize a school has had abundant evidence that all these points can not be gained where the number is not large. This seminary is able now to secure all these advantages in some degree, but not so perfectly as it will, when the two hundred can be received.

The influence of a large seminary on the social character is also important. The very discipline necessary to preserve little girls from exposure to injury, and to cultivate the principles of virtue and loveliness, is attended with some necessary evils which will need a pruning hand at a maturer age. Not the least prominent of these is a narrowness of soul, giving her limited views of others.

The spirit of monopolizing privileges is to some extent the effect of giving to a little girl all that individual care and affectionate attention which her cultivation demands. A large seminary, and more especially a large family, have a tendency to remove this. The young lady needs to feel herself a member of a large community, where the interests of others are to be sought equally with her own. She needs to learn by practice, as well as by principle, that individual accommodations and private interests are to be sacrificed for the public good; and she needs to know from experience that those who make such a sacrifice will receive an ample reward in the improvement of the community among whom they are to dwell.

5. *In giving the Claims of large female Seminaries an acknowledged Place among the other Objects of public Beneficence.*—The claims of those for the other sex were admitted two hundred years ago; and the colleges, academies, and theological seminaries, all over the land, show that the wise and the good have not been weary in well doing. How ridiculous would be the attempt to found colleges in the manner that some female seminaries have been founded! Suppose a gentleman, having a large family depending on him for support, finds his health not sufficient for the duties of his profession. Casting his eye around, he looks on the office of a president of a college as affording more ample means, and a more pleasant and respectable situation for his family, than any other he can command. But a new college must be founded to furnish him the place. He selects a large village in New England, or at the west, or at the south, as may best favor the accomplishment of his object, and where he can find buildings which he can buy or rent on some conditions, though they may be far from being adapted to such an end. He purchases his apparatus, or has none, and procures professors on his own responsibility. Thus prepared, he commences, making his charge to the students such as will meet the rent of buildings, furniture, and apparatus, and the salaries of his professors, besides furnishing a handsome support to his own family. What could such a college do to encourage thorough and systematic education in our country? But this is scarcely a caricature of the manner in which some female seminaries have been founded.

We can not hope for a state of things essentially better till the principle is admitted that female seminaries, designed for the public benefit, must be founded by the hand of public benevolence, and be subject to the rules enjoined by such benevolence. Let this principle be fully admitted, and let it have sufficient time to produce its natural effects, and it will be productive of more important results than can be easily estimated. Then our large seminaries may be permanent, with all the mutual responsibility and coöperation which the principle of permanency produces.

The original requisites for admission, and the studies of the several classes as first arranged, are contained in the following statement from the second annual catalogue.

TERMS OF ADMISSION.

The studies requisite for admission are an acquaintance with the general principles of English grammar, a good knowledge of modern geography, Goodrich's History of the United States, Watts on the Mind, Colburn's First Lessons, and the whole of Adams' New Arithmetic.

None are received under sixteen years of age. Except in extraordinary cases, no candidate will be accepted expecting to enter after the year commences, or to leave till its close.

STUDIES OF THE JUNIOR CLASS.

Ancient Geography; Ancient and Modern History—Worcester's Elements, Goldsmith's Greece, Rome, and England, and Grimshaw's France; Day's Algebra begun; Sullivan's Political Class Book; Lee's Physiology; Outline of Botany; Outline of Natural Philosophy; Smellie's Philosophy of Natural History; English Grammar—Murray's Grammar and Exercises, Pope's Essay on Man.

STUDIES OF THE MIDDLE CLASS.

Day's Algebra finished; Playfair's Euclid begun; Abercrombie on the Intellectual Powers; Marsh's Ecclesiastical History; Beck's Botany begun; Beck's Chemistry; Wilkins's Astronomy; Newman's Rhetoric; Geology; Alexander's Evidences of Christianity; English Grammar continued—Young's Night Thoughts.

STUDIES OF THE SENIOR CLASS.

Playfair's Euclid finished; Olmsted's Natural Philosophy; Beck's Botany continued; Paley's Natural Theology; Whately's Logic; Whately's Rhetoric; Intellectual Philosophy; Wayland's Moral Philosophy; Wayland's Political Economy; Butler's Analogy; Milton's Paradise Lost.

Particular attention is given to composition, reading, and calisthenics through the whole course. The Bible lesson is recited on the Sabbath and reviewed during the week. Regular instruction is given in vocal music, and in linear and perspective drawing. Those who have attended to instrumental music can have the use of a Piano a few hours in a week.

There has been a general advance in requirements with a judicious modification of studies and diminution of their number, the latest exposition of which, is copied from the catalogue for 1859–60.

ADMISSION.

Candidates for admission to the Seminary, are examined in English Grammar, and Green's Analysis of the English Language, Modern Geography, History of the United States, Mental and Written Arithmetic, Algebra through Simple Equations, Andrews and Stoddard's Latin Grammar, Andrews' Latin Reader, and Cornelius Nepos, or Sallust, Cutter's Physiology, and Watts on the Mind.

COURSE OF STUDY.

Junior Year.—Virgil; Arnold's Latin Prose Composition; General History; Mitchell's Ancient Geography; Robinson's Algebra; Playfair's Euclid; Wood's Botany; Ecclesiastical History.

Middle Year.—Cicero; Arnold's Latin Prose Composition; Stockhardt's Chemistry; Olmsted's Natural Philosophy; Olmsted's Astronomy; Alexander's Evidences of Christianity; Day's Trigonometry; Paley's Natural Theology; Rhetoric.

Senior Year.—Cicero; Arnold's Latin Prose Composition; Hitchcock's

Geology; Haven's Mental Philosophy; Wayland's Moral Science; Butler's Analogy; History of Literature.

All the members of the school attend regularly to composition, reading, and calisthenics. Instruction is given in vocal music, in penmanship, in linear and perspective drawing, and in French. Those who have attended to instrumental music can have the use of a Piano a few hours each week.

Provision will be made for those who wish to continue their studies at the Seminary beyond the prescribed course.

* * Young ladies who aim at a superior and extensive education, must pursue the study of the languages, and of the ornamental branches, before admission to the Seminary, or spend two years in each of the first two classes to secure the necessary time, or suspend their regular studies, and stay out a year or two to pursue them.

Required Age.—None are admitted to the Seminary under sixteen years of age, and it is better that they should not enter under seventeen or eighteen.

The results from founding the seminary we are able to set forth but very imperfectly.

1. As the charges for tuition and board, exclusive of fuel and lights, were but $60 a year for many years, and are now only $80, the advantages of an extended education were brought within the means of an increased number.

2. There have been gathered from year to year in one place a large number, almost exclusively of those whose reciprocal influence was salutary, and who could be led to engage most resolutely and perseveringly in the work of improving their character, and disciplining and storing their minds. The average yearly attendance, as shown by the two decennial catalogues published by the Memorandum Society, has been 210; the average number in the senior, middle, and junior classes, respectively, 35, 57, 118; the total number in these classes for twenty years was respectively, 698, 1,137, 2,355; and, on the supposition that no names are repeated in successive junior classes, and that one half of the names found in the middle and senior classes, occur for the first time in the one or the other of these classes, the total number of different pupils for twenty years was 3,273.

As items of interest we add that the smallest senior, middle, and junior classes, were those of 1837–38, 1840–41, and 1838–39, respectively; and they severally numbered 4, 27, and 60 members; the largest senior, middle, and junior classes were those of 1850–51, 1856–57, and 1853–54; and they severally numbered 60, 98, 180. The smallest annual attendance was that of 1838–39, when the total number of pupils was 103; the largest annual attendance was that of 1856–57, and was 296.

3. The mental discipline and culture gained by most of those gathered at this seminary has been highly valuable. The thoroughness of investigation of subjects (for thoroughness is only a relative term,) has been decidedly creditable to both teachers and pupils.

And still we would not assert that the standard of excellence attained has not often been over-estimated. The prominent lack yet to be supplied at Mt. Holyoke is the endowment of three or four professorships on a scale to employ *gentlemen* of profound scholarship to give instruction in part, and thus to bring the pupils in contact with minds of such grasp and culture, that their aims would be greatly elevated, whilst humility could not fail to be implanted in every sensible soul. No modification of the government of the institution is here suggested, no interference with existing influences, but only the introduction to the recitation room as well as to the lecture room of an additional power.

4. Mount Holyoke has been preëminently a seminary for educating teachers. Of the 1,060 members of the Memorandum Society in 1857, and not then pupils, 724, or nearly seven-tenths, had been employed in teaching. If one half of the other members of the seminary for the first twenty years have been engaged in the same work, the total number becomes 1,840. The grade of service performed ranges from instruction in the primary school to the charge of prominent seminaries. The field of labor is not only spread over our own country, but extends to every clime, and to the islands of the sea. The sketch already given of the toils of an earlier pupil, with a few variations, would serve for those of many a later one. And Mount Holyoke was so wisely founded, that under other direction than that of Miss Lyon, it is constantly working out the same results.

5. Among the direct results of Miss Lyon's labors, must be numbered the Western Female Seminary, Oxford, Ohio, and the Lake Erie Female Seminary, Painesville, Ohio, both organized on the same plan as the Mount Holyoke Seminary, and both conducted by its graduates.

6. At Mount Holyoke the missionary spirit has been carefully and successfully cultivated. Meetings have been held once or twice a month with this object specially in view. In 1850, not less than forty members of the seminary had gone forth to the foreign field. To this object there has been given annually from six hundred to one thousand dollars, and this, by teachers whose salaries were from one hundred twenty-five to two hundred dollars, and by pupils, many of whom were from families of small pecuniary means. Besides the generous sums which Miss Lyon was constantly giving, she left to the American Board of Foreign Missions from $2,000 to $2,500, mostly in reversion, and the result of earlier earnings which she had loaned for life to relatives in need. It may be added that of the 1,042 members of the Memorandum Society who had ceased to be connected

with the Seminary before 1857, more than one hundred and sixty had become the wives of clergymen, thus entering a field of usefulness, where a missionary spirit is not the least among the requisite qualifications.

7. To a very large proportion of the pupils, Mount Holyoke has been a place where new aims and new purposes have been entertained, or new impulses received, and where all the powers of the soul have been consecrated to life's great end. This has been the legitimate result of the most marked characteristic of the school, *the uniform and systematic fidelity of the teachers.* They have given religion the first place in their teachings, and felt more solicitous about the spiritual than the literary welfare of their pupils. But in the last respect, there was no lack of care and diligence on the part of instructors and pupils. Says Dr. Hitchcock:—

"A person might live for weeks in the Seminary, during one of these revivals [of which there were no less than eleven whilst Miss Lyon was principal, and several so universal that no more than six or eight remained without hope in Christ,] and yet see nothing unusual, save a deep solemnity and tenderness during religious exercises. Those exercises would not be much multiplied, nor would the literary exercises be suspended or diminished, unless in individual cases of deep seriousness. Both teachers and pupils would seem to be deeply engrossed in their studies, as they were during the hours appropriated to study. Nor would the subject of religion be obtruded upon the visitor, or introduced, unless he manifested an unusual interest in the state of the school; and then would he find, what he hardly suspected before, that in the hearts of those teachers and pious pupils there was a deep fountain of religious feeling, that was ready to gush forth if the channel was once opened. He would learn that in their closets and private fidelity to their pupils and companions lay the secret of such an almost constant divine influence."

But it is useless to proceed further in this attempted summary of results. Only in another life, and in after ages, can a due estimate be formed of what was accomplished by that earnest spirit who could truly say:—

"THERE IS NOTHING IN THE UNIVERSE THAT I AM AFRAID OF, BUT THAT I SHALL NOT KNOW AND PERFORM ALL MY DUTY."

XVIII. INFLUENCE OF YALE COLLEGE

ON AMERICAN CIVILIZATION.

[From a Discourse addressed by Rev. Dr. Sprague to the Alumni of Yale College, at their Annual Meeting, July 25, 1860.]

I KNOW that influence is in its very nature subtle, diffusive, and often difficult to be analyzed, or even detected. And this is especially true in regard to the combined action of several different institutions, all moving forward in the same direction—you are assured that each is making itself felt in the various departments of society, but you can never know exactly where the influence of one ends and that of another begins—you only know that you are breathing an intellectual and moral atmosphere, which their joint operation has helped to generate. Ever since Yale College has existed, she has had sisters—for William and Mary as well as Harvard was her senior—and the number has now become so great that it is an evidence of a good memory—not to say of considerable research—to be able to repeat even their names; but each of these has contributed her share—some of them no doubt a very humble share—to that state of things which we recognize as the existing condition of our republic, and I may add, of the world. I will not undertake so invidious a task as to institute any comparison between the amount of good accomplished by this College, and that which has been accomplished by any other; but I will ask you to accompany me to some of our chief fountains of influence, and see whether we do not find our Alma Mater everywhere honorably represented.

In 1776, an assembly was convened in Philadelphia, representing the views and interests of the thirteen oppressed colonies. The question which they came together to decide was, whether the nation should quietly wear the chain which had been forged for her, or should make a desperate effort at self-emancipation. In the decision in which their deliberations are to result, are bound up the interests of unborn millions—nay, of our common humanity. The spirit of timidity is not there—the spirit of rashness is not there—but there is a force of purpose, that has already nerved the arm into steel. There is a calm forethought, that determines upon no measure without adventuring into the future to find out its probable consequences. There is an heroic patriotic devotion that fervedly exclaims: "Rather than prove false to thee, O my country! in this hour of thy peril, let me be offered up." There is a recognition of dependence on God; for not only are the deliberations of each day opened with prayer, but the great Witherspoon is there as a member

of the body, and he had been a hero for Christ long before his adopted country asked his patriotic services. Tyrants turn their eyes toward that august assemblage and gnash their teeth. The lovers of freedom all over the world concentrate their hopeful looks upon it, and silently breathe forth the prayer that there may be no faltering. The time for the momentous decision arrives, and, with united heart and hand, the blow is struck; and Yale College helps to strike it. She was there in the person of her Livingston, her Morris, her Wolcott, and her Hall, and each of them affixed his name to the immortal document with an untrembling hand. Who of us does not venerate our mother the more for having thus, through four of her noble sons, borne a part in the grandest political act which perhaps the world has ever witnessed?

But that illustrious Congress had only begun their work in making the proclamation of our freedom—they had a yet more difficult service to perform in helping the country to maintain the attitude they had assumed for her. It devolved on them to carry us through a seven years' war with the most powerful nation upon earth; to sustain and coöperate with an army that were sometimes half-discouraged, even half-starved; to brave the current of Toryism, occasionally blackening into treason, that swept through the land; to decide doubtful questions and adjust conflicting claims, and to take care that the whole Revolutionary machinery was kept in good order till they could afford to let it stop. And even after the struggle had ceased, and our independence had been acknowledged, those political fathers had still enough to do—they had to construct new institutions from what was little better than chaos—they had to settle great principles that had never been brought out before in practical exemplification—they had to surround with guards the results of their own previous labors, and to provide as well against internal faction as foreign invasion—in short, it devolved on them, in great measure, to decide whether the sun of liberty, which had but just shown itself above the horizon, should speedily pass into a cloud, never to emerge from it, or should rise higher and shine brighter unto the perfect day. This body was continued in its identity, though by a succession of members, till the framing of the Constitution in 1787; and most fitly and faithfully did it discharge its trust. On the list of names that composed it, I count eighteen sons of Yale, besides those who hazarded their lives over the Declaration; and when I say that among them are such men as Eliphalet Dyer, William Livingston, and William Samuel Johnson, I am sure you will not doubt that this College has had her full share, not only in achieving our country's independence, but in preserving and cherishing it during the critical period of its infancy.

When the fullness of time had come for settling our political concerns on a permanent basis, another assembly was convened, designed to embody the highest wisdom of the nation. Representing, as they did, the various parts of the country, it was not strange that their proceedings were not marked by perfect harmony; but it has been generally conceded that their deliberations resulted in the formation of an instrument

in which conflicting interests are admirably balanced, and the well-being of the whole community of States most wisely provided for. Three of our alumni were there; and they were men whose very presence any where was an element of power. Their names are subscribed to the Constitution; and, here again, shall we not cherish the Constitution with a higher and more sacred regard, because our elder brothers assisted to frame it?

Since that memorable epoch in our history, our national affairs have been managed by a body constituted differently from the Old Congress, inasmuch as it consists of two distinct branches, whose coöperation, including also the sanction of a yet higher power, it is essential to valid action. But here, too, need I say that Yale College is most widely and nobly represented? If my estimate be correct, she has furnished a hundred and twenty-nine members of the House of Representatives, and forty-one members of the Senate; and among them, especially the latter, have been found many great minds that were rarely ever in repose, and sometimes moved with prodigious power. Among those whose names in the catalogue are starred, you will think of Abraham Baldwin, Hillhouse, Goodrich, Tracy, Daggett, Mason, Bates, Davis, and a multitude of others, whose voices, long since still in death, used to thrill the heart of the nation. I may safely say that Congress never assembles, but that, in one branch or the other, or both, are to be found men to whom the sound of our old college-bell is as familiar as the sound of their own voices; and peradventure, sometimes they sit down from some of their grandest efforts, that vibrate to the extremity of the land, amidst grateful recollections of the rearing they had here, while their faculties were only in the process of early development.

The Heads of the different departments, constituting what is familiarly known as the President's Cabinet, need I say have a primary influence in molding and guiding the destinies of the nation. As they are the chosen counselors of the Chief-Magistrate, it is to be presumed that they generally have his ear; and through him, as well as by a more direct agency in their own immediate sphere, they make themselves felt for weal or woe, to the remotest parts of the land. I find ten names on our catalogue, which are also enrolled on these high records of State. Chief among these is John Caldwell Calhoun, a man of immense grasp of mind and proportional energy of will; whose eloquence was strong, terse, impassioned, and severe; whose colloquial powers were almost without a parallel; whose education at the North did nothing to cool his love for Southern institutions, but whose majestic intellect and sterling virtues were honored even by those who eschewed his political creed. And there is one other name that I must mention here, and that is Clayton—for he was my own much-loved classmate. He was bright, kind-hearted, impulsive, and I believe he never occupied any prominent station without leaving his mark there. I never saw him but once after Dr. Dwight delivered to us our diplomas, and then under circumstances that showed that his heart had lost nothing of its genial warmth. After years of sep-

aration, during which our relations in life had undergone many changes, I arrived late in the evening at a hotel in New Jersey, and stopped for the night. As I entered my chamber, I saw a bed before me already occupied; and the instant the occupant heard my voice, he gave one hearty, ungraceful bound, which brought him to my arms—and it was Jack Clayton. It is needless to say that we had Yale College in our chamber during most of the night. When we parted in the morning, it was with the hope of meeting often; but the years rolled on; and he died; and we met—never.

Is not the Ambassador to a Foreign Court in a situation to wield a mighty influence upon the destinies of his country? Is not the question of Peace or War sometimes virtually submitted to his decision? And if, by any means, a man of acknowledged weakness, or doubtful integrity, finds his way into this office, especially where momentous interests are pending, do we not always regard it as a dark cloud in our political horizon? Nine of our graduates have, at different periods, sustained this high office. Of these I may mention particularly David Humphreys and Joel Barlow; both of whom became distinguished in other departments than that of diplomacy. Both were highly gifted men; both were poets; both mingled in the stirring scenes of the Revolution—the one as Colonel, the other as Chaplain. Those who were cotemporary with me in college, will remember Colonel Humphreys, as we used often to meet him in the street, an erect, vigorous old man, always looking as if he was dressed for a ball, and exhibiting an air and manner strongly marked by the period through which he had come.

What say you of the importance of the Chief-Magistracy, or the Supreme Judiciary, of the separate States? Is not each vitally connected with the public weal? If either the reins of government or the scales of justice are not held with an even hand, what else can we expect than that the State will become a scene of restlessness and agitation, if not of open revolt? To be the Governor of a State, or a Judge of the Supreme Court of a State, is to occupy a position from which there goes forth a current of influence that works a channel for itself through every portion of the community. But of Governors, this College has furnished twenty-seven; and of Judges of the Supreme Court, one hundred and six; and on each list I find names not a few, which our common country has long since adopted as her own. As a representative of the latter class, I think of Roger Minot Sherman; and as representative of both, I think of John Cotton Smith; two as fine spirits, I had almost said, as our fallen humanity can show. Judge Sherman I knew well—he was the friend of my early as well as mature years; and I may be allowed to pause beside his grave long enough to place an humble garland upon it. His mind was as clear as the sun, and as comprehensive and well-balanced as it was clear. His heart was fertile in generous feelings and purposes, which were sure to ripen into acts of substantial beneficence. There was a calm dignity in his manner that bespoke wisdom and thoughtfulness; and his movements seemed to be by rule; but his ex-

actness was so qualified by kindness, and even gentleness, that he won the confidence and love of every body. He was deeply imbued with the spirit of the Gospel, and you could not find a Christian whose heart would throb more tenderly at the remembrance of his Saviour's love. He was a great lawyer and a great judge, but he was a great theologian as well—I remember how ably and impressively he used to expound God's word to us at the weekly conference, in the absence of his pastor, when it seemed to me that we should scarcely have been gainers if we had had Dr. Dwight in his place. He knew how to guide the minds of the inquiring, to resolve the scruples of the doubting, to encourage the timid and rebuke the wayward, as well as any minister you would meet. His life was a scene of eminent usefulness; and, far beyond the community in which he lived, his name will be held in profound reverence by many generations.

If a College is an acknowledged fountain of vast influence, then surely he who presides over such an institution has a hand upon the very springs of social and public happiness. He is constantly giving direction to minds that are soon going forth to give direction to the concerns of the Church and the State; and through them he circulates invisibly but most effectively throughout the whole domain of society. No less than forty-two of our alumni have held or are now holding this important office—to say nothing of the multitude who occupy Professorships and other posts of instruction, many of which bring them in immediate contact with a greater number of youth than even the Presidency itself. Among the earlier Presidents which the College has furnished, are Jonathan Dickinson, Samuel Johnson, Jonathan Edwards, and Aaron Burr—names which have lost nothing of their freshness by the lapse of a century; and, as we come further down, we find the catalogue illumined with other similar lights of equal brilliancy. Who can begin to measure the influence which this College has exerted merely in training others to take the direction and mold the character of institutions like itself.

I must not omit to speak of the noble contributions that have been made through our College to the various departments of literature and science; some of which have emanated directly from the College itself, while others have come as witnesses to the industry and ability of its graduates in after-life. To theology, that noblest of all sciences, including also the kindred branch of Moral Philosophy, what a contributor was the great Edwards—one of the chief glories of his age—what comes to others by a process of induction, he knew intuitively—he walked through the darkest regions of Metaphysics, and made all as light as day. And his scarcely less renowned grandson, President Dwight—what a bequest was that which he made to the world in his "*System of Theology!*" a work which has long since acquired a European fame, and, I doubt not, is destined to be eagerly and admiringly read by the light of the millennial age. In the Mathematics I need not say who has written treatises and furnished text-books, that have, by general consent, been a decided improvement upon all that had preceded them. In the Natural Sciences,

I will speak only of the JOURNAL OF SCIENCE—that great monument of learning and industry, that has called forth the admiration of all scientific Europe. In History, Trumbull, Holmes, and Pitkin, are never to be forgotten names. Trumbull was a man of unpretending air and mien, but of vigorous mind, and iron nerve, and untiring industry. He worked diligently on his farm and in his parish, but he found time to work also in deciphering the records of the past, and the gravestones of the fathers; and out of the result of these researches he has constructed Histories of great and enduring interest. Holmes spent a large part of his professional life under the shadow of Harvard, enjoying of course the best opportunities for successful research; and the results of his extended and most careful inquiries he has embodied in two noble volumes that will witness to posterity of his excellent judgment, and cultivated taste, and rigid impartiality, as well as persevering industry. Pitkin, though himself a distinguished lawyer and statesman, represented in his descent both the Church and the State; for his father was an honored clergyman; and his grandfather was a Governor; and his more remote ancestors occupied high places of civil influence. It may be presumed that he inherited both the taste and the facilities for historical investigation—certainly he contrived, in connection with his professional and still more public duties, to make an invaluable contribution to both the commercial and political history of the United States. In Geography there have been the Morses—*father* and *son*—the one created an epoch in the history of the science—the other has entered nobly into his father's labors. In English Lexicography, the age, even the language, can not boast of two greater lights than Webster and Worcester—the former rests in an honored grave—the latter lives to wear his laurels. In the science of Law, I surely need mention no other name than James Kent; for who does not know that his legal learning was prodigious; and that the buoyant old man, who could share the sports of little children to the last, and who was as simple and childlike as they, had produced Commentaries on the Law, which have rendered him an authority in the highest circles of British jurisprudence? In Poetry, the English language has scarcely a richer gem of its kind than *McFingall*—its author another Trumbull—a man of splendid intellect and varied acquisitions, and in the power of satire well-nigh unrivaled. Hillhouse—here especially where he lived, it is enough to mention his name—for it associates itself at once with not only the highest style of genius, but the rarest social attractions. And neither my judgment nor my heart will allow me to keep back the name of my poor classmate, Percival. He was certainly to be reckoned among the anomalous formations of human existence. With a mind of great natural inquisitiveness, and withal highly imaginative, and with a heart not originally wanting in the element of kindness, he combined all the essential tendencies of a hermit. He gathered a library the most ample, that his mind not only fed but reveled upon; and thus, while he had little to say to the living, he was always conversing with the dead. He loved to roam about the fields, not more for the sake of scrutinizing the

works of nature, than because it was a luxury to him to be alone; and when he came back from his rambles, he was alone still; and lucky was he who ever got his foot over the threshold of his cell. He was an enthusiast in natural science; and upon her altar he laid some choice offerings. There was a time when his mind refused to open fully to the blessed light of Christianity; and, on one occasion, while he was shivering under a skeptical chill, his imagination burst forth in an effusion that made infidelity look darker than the shadow of death. His poetical productions very fairly represent the peculiarities of his genius, and some of them are exceedingly rich and beautiful. If the history of his inner life could be written, it would be a study for the philosopher, and in some respects a warning to all literary men.

But our catalogue contains names that are blazoned on the records of art, and of high discovery; and some that are associated with the revealing of what seemed nature's deepest secrets. Who invented the machine for separating the cotton from its seed, thus saving an incalculable amount of labor, and marking an epoch in the commercial prosperity of the Southern States? It was Eli Whitney, a man whose mechanical genius would well bear comparison with that of Watt or Arkwright; and whose perseverance never relinquished an undertaking which it was possible to accomplish. Who taught the electric fire to do the work of a post, thus enabling us to keep talking with our wives and our little ones, as the rail-car bears us a thousand miles away from them? It was Samuel Finley Breese Morse, who, after taking rank among the first artists of his time, and enriching many of our dwellings with his highly finished productions, threw aside his brush, only to throw the whole world into a fit of rapture, by making them all feel as if they were living in the same neighborhood. Both Whitney and Morse, and especially the latter, have impressed themselves indelibly upon the condition and destiny of mankind; and well may the eye of every son of Yale fall gratefully upon the page that embalms their honored names.

I shall not, I hope, be suspected of wishing to unduly exalt my own profession, on an occasion purely academic, when I say that the Christian ministry is one of God's chief instruments for enlightening and regenerating the world; and that no literary institution has done more in aid of the ministry of this land than our own. What think you of there having been trained here seventeen hundred and twenty-one young men, who have gone forth to preach that Gospel, which, besides looking to all the great interests of the world beyond the grave, embodies the elements of the highest civilization, and is, in every way, the most efficient auxiliary to our temporal well-being? As my eye, in passing over the catalogue, has paused upon one great light after another, I have been tempted to ask your indulgence a few minutes longer, that I might bring up a goodly number of those venerable tenants of the grave, as examples of the earnestness and power with which the Gospel has been dispensed to other generations as well as our own. But I can not conscientiously linger here for more than a moment, and I will name only the few who

come first to my remembrance. Far back, in Whitfield times, was Bellamy, who stood up in the pulpit, a valiant old champion in the service of Christ, and used the Gospel as a warrior would use a battle ax—the staple of his preaching was stern orthodoxy—the manner was a compound of naturalness, earnestness, and boldness. A little later was my revered friend and colleague, Dr. Joseph Lathrop, whose preaching the simplest could understand and the wisest could be instructed by; who wrote more than five thousand sermons, every one of them bearing the impress of his own luminous and beautiful mind. Then came Emmons, some of whose speculations comparatively few will indorse, but whose perspicuity and skill at logical induction comparatively few have approached. By and by Griffin arose—a man of might, both physically and intellectually—the richness of his thoughts, the splendor and force of his diction, the surpassing grandeur of his manner, and that indescribable unction that comes only from deep communion with the Cross, placed his auditory as much under his control as if he had thrown around every one of them a magic chain. Then there was Moses Stuart, whose mind was an exuberant spring of striking thought; whose discourses were full of light, and point, and power, and were delivered with a forcible, I had almost said rugged, simplicity, that was of itself an effectual security against all listless hearing. There was Nettleton—an angel sent unto the churches, with a lighted candle in one hand, and a sword piercing to the dividing asunder of soul and spirit in the other; who preached oftener to subdued and mourning congregations than perhaps any other man of his time. There was Nevins—my classmate in the Theological Seminary—with an imagination that reveled alike in the soft brilliancy of the rainbow and the furious rush of the cataract or the storm, with a power of logic that blended, in large measure and just proportions, light, and order, and strength, and was intensified by a dash of the keenest irony; with perceptions so intuitively penetrating, that he seemed at home in the deepest chambers of other men's hearts; with a graceful aptness of expression that turned even common thoughts into gems: and with a love for his Master and his work which mounted up into a ruling passion; his discourses were instinct with beauty and power, and he not only impressed himself, but engraved himself, on the hearts of those to whom he ministered. And last of all, there was your own Taylor—your own, I mean, as being connected with one department of the College—even those who dissent most earnestly from some of his theological views have borne a cheerful testimony to his great ability as a preacher, and some of them have even pronounced him a very giant in the pulpit.

The names which I have mentioned, as you perceive, represent only the ministry of the Congregational and Presbyterian denominations; and these, especially the former, embrace much the larger portion of those who have engaged in this sacred vocation; but we may not forget that the Episcopal Church has on the list of her clergy a bright galaxy of names that are found also on our catalogue. We have given her no less

than seven of her Bishops—at the head of whom stands Seabury—a man eminent for his talents and virtues, as well as for the exemplary discharge of his episcopal functions; and who, if there be an apostolic succession, was surely worthy to be in it. Then there was Johnson, strong-minded, erudite, brave, and as true to the interests of his Church as the needle to the pole, while yet he was in most friendly relations with many eminent men not of his own communion. And after him came Caner, and Barclay, and Chandler, and Leaming, and Mansfield, and Ogilvie, and Beach, and Hubbard, and Davis, and Bronson, and Young, and I know not how many others, some of whom lived eventful lives, and all occupied honorable fields of usefulness. Yale College, Congregational though she be, reveres the memory of her honored Episcopal sons; and I am sure that those of them who survive are not wanting in grateful remembrances of the mother that has guided and cherished them.

If the catalogue were not here too imperfect a guide, I might attempt some estimate of the influence which our College has exerted through the other liberal professions—namely, Law and Medicine. Suffice it to say that both these professions have found many of their brightest ornaments here. The renowned men whom I have mentioned as connected with our National Legislature, or holding other important offices in the State, had many of them earned a brilliant reputation at the bar before they were thus advanced—witness Jeremiah Mason, whom Daniel Webster is said to have pronounced the greatest lawyer of whom New England can boast. And as for the medical profession, I need only mention the names of Eliot, Gale, Munson, West, Hubbard, Cogswell, and Miner, and leave you to infer the probable character of the class they represent. I may safely say that there are to be found no lawyers more accomplished, and no physicians more skillful, than numbers whom I could name among our living alumni, if I would adventure on so delicate a task as to make the selection.

I must not omit to say that our College has had much to do in originating or sustaining most of our Benevolent Institutions. The American Board of Commissioners for Foreign Missions, our grand pioneer in that department of evangelical effort, was started chiefly under the auspices of some noble spirits who had been trained here—one of whom, and perhaps the very originator of the enterprise, was Governor Treadwell. President Dwight made one of his noblest efforts in the pulpit on the occasion, I think, of its third anniversary. Besides giving it its first three Presidents, Yale College has, through a mighty host of her alumni, been one of its most steady and efficient helpers, as it has gone on through a generation and a half, gathering fresh strength with each successive year, and ranging, as an angel of light and love, through the darkest territories of barbarism and moral death. Another illustrious example (and the only one I will add) is the provision for educating the Deaf and Dumb. You all know that that had its origin with the gifted and lamented Gallaudet, unless indeed it be traced farther back to another

of our distinguished graduates,* whose heart was first moved in that direction by being brought in sad contact with the calamity in the person of one of his own children. Mr. Gallaudet was then a licensed preacher of the Gospel; and his professional career seemed to be opening under circumstances of much more than ordinary promise; but, from being brought in frequent contact with the little deaf and dumb girl at the house of his friend, his sympathies were largely drawn out toward the unfortunate class which she represented, until, under the patronage of several philanthropic individuals, he crossed the ocean to learn all that was then known of the manner of breaking down the barrier between them and the world to which they belonged. Having accomplished his mission abroad, he returned to his own country to become the head of a noble institution in which this new form of charity began to display itself to the admiration of the whole community. Other similar institutions have since been formed, and other sons of Yale have been most honorably and usefully connected with them; and now it has come to pass that even the humblest mother who finds that the little creature in her arms is voiceless, may still be of good cheer, because the hands may be trained to do the work of the voice, and the mind, and the heart, and the whole being, be educated for immortality.

Say now whether Yale College has not been a prominent instrument in the hand of Providence in sustaining and carrying forward every cause that is identified with the progress of society, or the permanent well-being of the race. If she was present as a helper at the laying of the foundation of our country's liberty, and bore a part in superintending the mighty fabric, as it rose amidst showers of blood, and finally assisted to lay the top-stone in the framing of our glorious Constitution; if her voice has ever since been a familiar one in the halls of supreme legislation; if she has graced our highest places of executive and judicial authority; if, under her auspices, the pulpit has been a throne of power, and the bar an engine of consummate astuteness and ability, and the medical profession has been constantly growing in respectability and usefulness; if she has given an impulse to the cause of general learning that has vibrated to the extremities of the land, and has even been the revealer of secrets which had always been hid in the bosom of Omniscience, but which now come forth in the form of blessed helpers to the world's renovation; and, finally, if she has set the car of Christian Benevolence, freighted with the blessings of salvation, to rolling through the earth—I say, if these are the triumphs she has achieved, where is the human mind comprehensive enough to take in the full extent of her influence? Imagine for once that she had never existed; or that, by some mysterious and malignant agency, all these grand results of which I have spoken, were annihilated—would it not seem almost as if the very wheels of Providence were clogged? Would not the whole civilized world look round to see what great pillar of society had fallen?

But none of us believe that more than a few of the first pages of the

* Dr. Mason Fitch Cogswell.

history of our College have been written—we expect to leave the brightest part of it to be written by posterity. Believe me, we have not an engine here that works mechanically and doggedly, as if paid by the day; but we have a mass of intellectual and moral machinery that is all the time growing brighter and stronger by use; machinery that is a thing of life and thought, and that will not only keep going amidst all the changes of society, but will itself reach and regulate those changes. Only let Yale College move on, enlarging her resources and her influence during the next half-century in the same proportion as she has done during the last; and then let that be the starting-point of a new and still more glorious career, and so on till her great mission shall be finally accomplished, and what say you of the results which coming generations will have to contemplate? We live in a country blessed of heaven above any other, but every child knows that clouds of portentous import darken our national horizon—the demon of party prowls among us; and foolish men and mad men bow down at his shrine; and some of them talk of rending in twain this great brotherhood of States, as if a few fiery threats breathed into the air would accomplish it. But I believe that history will mark these men as prophets of Baal, and that if they should look out from their graves half a century hence, they would find the whole world laughing at them. I believe that this great nation has yet a mighty work to perform *in her unity;* and I expect that my Alma Mater will wear bright laurels for the part she is to bear in it. Not only by ministering continually to the intelligence and moral strength of the nation, but by gathering her sons from every part of it, and bringing them into relations of enduring good-will, she will help to strengthen the common tie that binds the great family together. We live in an age the spirit of which is feverish, restless, ever dashing onward. A Throne used to represent stability, perpetuity, independence; but it has come now to be reckoned among the most insecure of all earthly things. Tyranny, that bloody old monster that has been dreaming for ages of a universal and eternal reign, looks haggard and ghastly, and occasionally shakes his giant frame as if in desperation, thereby revealing to the world a consciousness that his own death-struggle is coming on. From the heaving nations there comes up first the sigh of discontent, and then the stern utterances of rebellion, and then follows the grasping of the sword. Meanwhile Christian Benevolence is out upon her mission of mercy; going through the world, as Heaven's brightest angel, to purify, to elevate, to save—she opens channels of blessing in the heart of the wilderness—she writes on the face of mid-heaven, so that all the world can read it, and God writes his name underneath, that her humble but glorious work of evangelization shall never stop till every spot in the wide world shall fall within the actual domain of Jesus Christ; and I should have to abjure my Christianity, and give up my confidence in Heaven's veracity, before I could doubt that her purpose will be accomplished. Good and evil, two mighty but yet unequal forces, are now in fierce conflict; but the latter will by and by be forced to yield, and then the universal

reign of truth, and peace, and righteousness will begin. Here again, on the occasion of that grand jubilee that will be kept on earth, in which Heaven will come down to take a share, I expect that venerable Yale will lift up her head and rejoice. As she goes over the long list of her faithful sons, and sees how some of them have adorned one sphere and some another—how some have shone as stars in the civil horizon; and some have consecrated their energies to the preaching of the Gospel; and some have planted, and cherished, and directed benevolent institutions; and some have worn out their lives, and finally made their graves among the far-off Pagan nations; while an All-wise Providence has given to their diversified labors the character of a goodly and effective coöperation for bringing about the grand result—I say, as she runs her eye back on the pages of her history, in which this great assemblage of glorious facts is embodied, I predict that she will want a higher language to give utterance to her gratitude and her rapture; that she will be ready to ask the loan of a celestial harp to praise the Providence that has so eminently blessed and exalted her.

I trust you will not mistake my purpose in what I have been saying of the past and the future of our College. It has not been to cherish a spirit of academic pride; for lowliness becomes us in this as in all our relations. It has not been to encourage the idea of isolation in respect to other colleges, as if we had any sister so humble that we would not gladly invite and honor her coöperation. It has been with a view to impress you with your obligations to the cause of learning and religion, (for they should never be divorced,) in view of your collegiate advantages and relations. We are scattered over the land, having, to some extent, different aims, and occupying different spheres; but, if we will be true to our sense either of gratitude or of honor, we shall occasionally turn our eye toward this mother who has nursed us, and ask what there is that we can still do for her. We are to bear in mind that our career in life identifies itself with her reputation; that every lapse of ours makes her halt; that each dishonored name on her catalogue comes to her both as a stain and a pang. We are to show ourselves in sympathy with the cause of education, with the cause of religion, with all the great interests of humanity, throughout our widely extended country—nay, there must be no limit to the range of our benevolent thoughts and regards short of that line which forms the boundary of the world. We must cultivate true greatness of soul—great aspirations, great purposes, running out into noble acts. Above all, in token of our gratitude, our dependence, our accountableness, we must keep our eye turned upward.

CATALOGUE OF THE PRINCIPAL DECEASED BENEFACTORS TO THE ACADEMICAL DEPARTMENT OF YALE COLLEGE.

In this list the names of donors whose gifts are less than $1000 are not mentioned, excepting a few of the earliest. We omit also the names of donors to the Theological and Medical Departments; likewise the names of benefactors still living, several of whom are unwilling that their gifts should be publicly announced. We pass by also the large donations to the Scientific School, nearly all of which are due to the characteristic munificence of a gentleman of New Haven.

The various donations by the Colony and State of Connecticut, amounting in the aggregate to about $70,000, scattered over a period of 160 years, are not recited here, because they have been fully enumerated in our number for September, 1858.

Date.		Dollars.
1700.	The ten clergymen who founded the College by a gift of 40 volumes of books, valued at £30 sterling.	
1701.	Major James Fitch, of Norwich, Conn., 637 acres of land in Killingly; besides, glass and nails for a college house.	
1714.	Jeremy Dummer, agent at London for the Colony of Connecticut, who rendered important service by collecting a library of 600 volumes in London, besides his own gift of 120 volumes.	
1716.	Elihu Yale, of London, 300 volumes of books, worth . . .	£100 sterl.
	Goods, in the years 1718 and 1721, valued	£400 "
1733.	Rev. Dr. George Berkeley, afterwards Bishop of Cloyne, 96 acres of land, near Newport, R. I., for founding three Graduate Scholarships; rented now at $140 per annum. 1000 volumes of books, valued at	£400 "
1737.	Rev. Richard Salter, D. D., of Mansfield, Conn., about 200 acres of land in that town, for the encouragement of the study of Hebrew and other Oriental languages. Land valued at . .	1,666 67
	Dr. Daniel Lathrop, Norwich, Conn., a legacy, ...	1,666 67
1791.	Rev. Samuel Lockwood, D. D., Andover, Conn., legacy for a fund for the increase of the Library, ...	1,122 33
1807.	Hon. Oliver Wolcott, afterwards Governor of Connecticut, a fund for the increase of the Library, ...	2,000 00
1813.	Isaac Beers, New Haven, by will, 1,900 acres of land in Holland, Vt.	
1817.	Noah Linsly, Wheeling, Va., legacy, ...	3,000 00
1823.	David C. DeForest, New Haven, to found Scholarships, . .	5,000 00
	Sheldon Clark, Oxford, to found a Professorship of Moral Philosophy and Metaphysics, ...	5,000 00
	Also in 1824, to found two Scholarships, ...	1,000 00
	Do. 1828-9, to purchase telescope and globes, . . .	1,200 00
	Do. 1840, by will, money, notes, and land, ...	14,332 00
1825.	Citizens of New Haven, to aid in purchasing the Gibbs Mineral Cabinet, ...	10,000 00
	Citizens of New York, for the same object, ...	3,500 00
	Alumni of the College, residing in South Carolina, . . .	800 00
	Thomas Day, Hartford, to found Scholarships, on certain conditions, ...	2,000 00
1832.	A fund of $100,000, in sums varying from $10 to $5,000, was subscribed and paid by the Alumni and friends of the College. A catalogue of the donors, with the amount of their subscriptions, is printed in the Appendix to the reissue of Baldwin's "*Annals of Yale College.*" Among the donors are those below named, viz.:—	
	Oliver D. Cooke, Hartford, ...	1,000 00
	Timothy Cowles, Farmington, ...	1,000 00
	David Daggett, New Haven, ...	1,000 00
	Jeremiah Day, New Haven, ...	1,000 00
	Edward C. Delavan, Albany, N. Y., ...	1,000 00
	Chauncey A. Goodrich, New Haven, ...	1,000 00
	Hall, Townsend, Knevals & Co., New Haven, ...	1,000 00
	Joseph Hurlbut, New London, ...	3,000 00
	William Leffingwell, New Haven, ...	1,000 00
	C. A. & G. R. Lewis, New London, ...	3,000 00
	S. E. & R. C. Morse, New York, ...	1,100 00
	Israel Munson, Boston, ...	5,000 00
	Elias Perkins, New London, ...	1,000 00
	Benjamin Silliman, New Haven, ...	1,000 00
	E. Goodrich Smith, New Haven, ...	1,000 00

	Benjamin Tallmadge, Litchfield,	1,000 00
	Isaac Townsend, New Haven,	1,000 00
	Stephen Van Rensselaer & Sons, Albany, N. Y.,	6,000 00
	Daniel Wadsworth, Hartford,	1,000 00
	Thomas S. Williams, Hartford,	1,000 00
	William W. Woolsey, New York,	2,250 00
1835.	Solomon Langdon, Farmington, for a fund for Scholarships for indigent students preparing for Gospel Ministry,	4,000 00
1837.	Alfred E. Perkins, M. D., Norwich, legacy for a fund for increase of Library,	10,000 00
1840.	Ithiel Town, New Haven, for Gratuity Fund,	2,000 00
1842.	Donations toward the cost of the Library Building,	17,585 00
1843.	Isaac H. Townsend, New Haven, for a fund for founding 5 premiums for English Composition,	1,000 00
	Donations toward the cost of the Lederer Cabinet of American Minerals,	2,200 00
1844.	Israel Munson, Boston, Mass., legacy,	15,000 00
1846.	Addin Lewis, New Haven, legacy for fund for increase of Library,	5,000 00
1849.	Mrs. Roger M. Sherman, Fairfield, legacy charged with an annuity,	4,000 00
1856.	Joseph Otis, Norwich, legacy,	4,000 00
1857.	Asa Bacon, New Haven, subscription and legacy,	10,000 00
1858.	Thomas Harmer Johns, Canandaigua, N. Y., legacy for the Harmer Foundation of Scholarships,	10,000 00
	William A. Macy, legacy,	3,500 00

In 1853 was undertaken a subscription for a new fund for the further endowment of the College. The amount subscribed was about $122,000, including $14,000 from Messrs. Bacon & Otis, of which the sum of about $111,000 has been settled. Of this total, the sum of about $78,000 is left unrestricted for the Academical Department, and the sum of $11,000 is appropriated for scholarship and prize funds.

Among the benefactors of the College may be named the late Col. John Trumbull, (deceased in New York city, Nov. 10, 1843, aged 87,) who, in 1831, gave to the College a collection of historical and other paintings executed by his own hand, on condition of receiving an annuity of $1,000 during the remainder of his life. This precious collection contains eight original paintings of subjects from the American Revolution, and numerous portraits of persons distinguished in American history.

XIX. SCHOOL ARCHITECTURE.

Plans for Primary Schools.

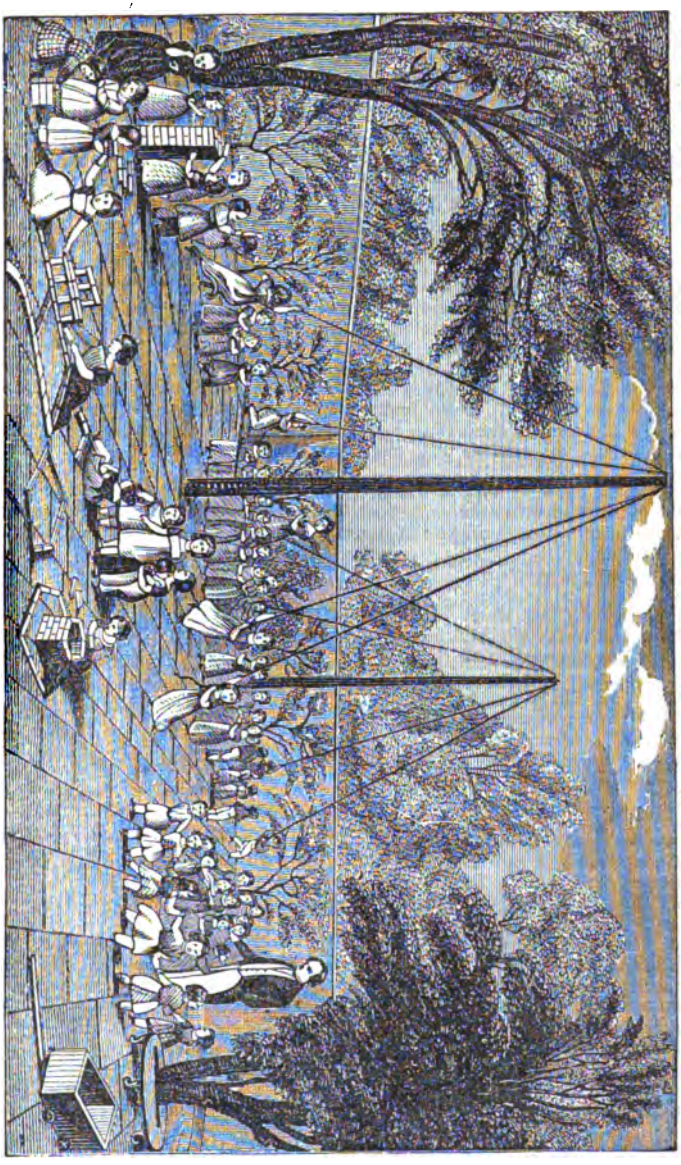
Any scheme of school organization will be imperfect which does not include special arrangements for the systematic training and instruction of very young children, especially in all cities, manufacturing villages, and large neighborhoods. Among the population of such places, many parents are sure to be found, who, for want of intelligence or leisure, of constancy and patience, are unfitted to watch the first blossoming of the souls of their children, and to train them to good physical habits, virtuous impulses, and quick and accurate observations; to cleanliness, obedience, openness, mutual kindliness, piety, and all the virtues which wise and far-seeing parents desire for their offspring. The general result of the home training of the children of such parents, is the neglect of all moral culture when such culture is most valuable; and the acquisition of manners, personal habits, and language, which the best school training at a later period of life can with difficulty correct or eradicate.

No one at all acquainted with the history of education in this country, can doubt that the establishment of the Primary School for children under six years of age, in Boston, in 1818, as a distinct grade of schools, with the modifications which it has since received there, and elsewhere, from the principles and methods of the Infant School system, has led to most important improvements in the quality and quantity of instruction in our public schools, and the sooner a Primary School properly organized, furnished and managed, can be established in every large neighborhood, and especially in the "infected districts" of cities and manufacturing villages, the more rapid and more thorough will be the progress of education. Its doors should stand wide open to receive such children as are abandoned by orphanage, or, worse than orphanage, by parental neglect and example, to idle, vicious, and pilfering habits, before the corruptions incident to their situation have struck deep into their moral nature, and before they have fallen under the alluring and training influences and instruction of bad boys who infest such regions, polluting the atmosphere by their profane and vulgar speech, and participating in every street brawl and low-bred riot. From all such influences, the earlier the children of the poor and the ignorant are withdrawn, and placed under the care and instruction of an Infant or Primary School, the better it will be for them and for society. But in every locality the Primary School should be established, and brought as near as possible to the homes of the children, in order to secure their early and regular attendance, and to relieve the anxiety of parents for their safety on their way to and from

school. The peculiarities of play-ground, school-room, and teachers required for this class of schools, should be carefully studied, and promptly and liberally provided. The school-room should be light, cheerful, and large enough for the evolutions of large classes,—furnished with appropriate seats, furniture, apparatus, and means of visible illustration, and having a retired, dry, and airy play-ground, with a shelter to resort to in inclement weather, and with flower borders, shrubbery, and shade-trees, which they should be taught to love and respect. The play-ground is as essential as the school-room for a Primary School, and is indeed the uncovered school-room of physical and moral education, and the place where the manners and personal habits of children can be better trained than elsewhere. With them, the hours of play and study, of confinement and recreation, must alternate more frequently than with older pupils.

To teach these schools properly, to regulate the hours of play and study so as to give variety, vivacity, and interest to all of the exercises, without over-exciting the nervous system, or overtasking any faculty of mind or body,—to train boys and girls to mild dispositions, graceful and respectful manners, and unquestioning obedience,—to preserve and quicken a tenderness and sensibility of conscience as the instinctive monitor of the approach of wrong,—to cultivate the senses to habits of quick and accurate observation and discrimination,—to prevent the formation of artificial and sing-song tones,—to teach the use of the voice, and of simple, ready, and correct language, and to begin in this way, and by appropriate exercises in drawing, calculation, and lessons on the properties and classification of objects, the cultivation of the intellectual faculties,—to do all these things and more, require in the teacher a rare union of qualities, seldom found in one in a hundred of the male sex, and to be looked for with the greatest chance of success among females, "in whose own hearts, love, hope, and patience have first kept school," and whose laps seem always full of the blossoms of knowledge, to be showered on the heads and hearts of infancy and childhood. In the right education of early childhood, must we look for a corrective of the evils of society in our large cities and manufacturing villages, and for the beginning of a better and higher civilization than has yet blessed our world. The earlier we can establish, in every populous district, primary schools, under female teachers, whose hearts are made strong by deep religious principle,—who have faith in the power of Christian love steadily exerted to fashion anew the bad manners, and soften the harsh and self-willed perverseness of neglected children,—with patience to begin every morning, with but little, if any, perceptible advance beyond where they began the previous morning,—with prompt and kind sympathies, and ready skill in music, drawing, and oral methods, the better it will be for the cause of education, and for every other good cause.

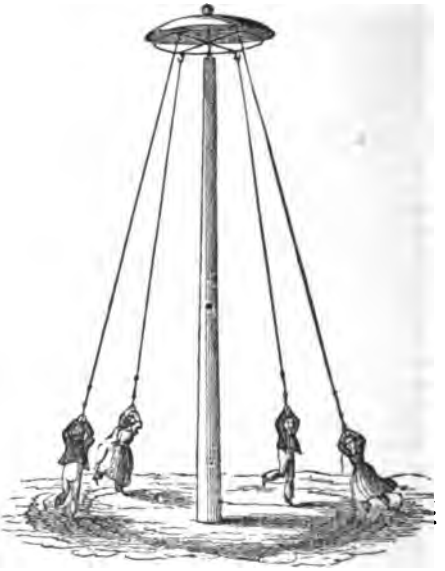
The following plan of a Play Ground for an Infant or Primary School is copied from "*Wilderspin's Early Education.*"



Play Ground for an Infant or Primary School

The house should stand in a dry and airy situation, large enough to allow a spacious play ground. No pains should be spared on this principal and paramount department of a proper infant school. The more extensive the ground may be, the better; but the smallest size for 200 children ought to be 100 feet in length, by at least 60 in breadth. It should be walled round, not so much to prevent the children from straying, as to exclude intruders upon them, while at play: for this purpose, a wall or close paling, not lower than six feet high, will be found sufficient. With the exception of a flower border, from four to six feet broad all round, lay the whole ground, after leveling and draining it thoroughly, with small *binding* gravel, which must be always kept in repair, and well swept of loose stones. Watch the gravel, and prevent the children making holes in it to form pools in wet weather; dress the flower border, and keep it always neat; stock it well with flowers and shrubs, and make it as gay and beautiful as possible. Train on the walls cherry and other fruit trees and currant bushes; place some ornaments and tasteful decorations in different parts of the border—as a honeysuckle bower, &c., and separate the dressed ground from the graveled area by a border of strawberry plants, which may be protected from the feet of the children by a skirting of wood on the outside, three inches high, and painted green, all round the ground. Something even approaching to elegance in the dressing and decking of the playground, will afford a lesson which may contribute to refinement and comfort for life. It will lead not only to clean and comfortable dwellings, but to a taste for decoration and beauty, which will tend mainly to expel coarseness, discomfort, dirt, and vice, from the economy of the humbler classes.

For the excellent and safe exercise afforded by the *Rotary Swing*, erect, at the distance of thirty feet from each other, two posts or masts, from sixteen to eighteen feet high above the ground; nine inches diameter at the foot, diminishing to seven and a half at top; of good well-seasoned, hard timber; charred with fire, about three feet under ground, fixed in sleepers, and bound at top with a strong iron hoop. In the middle of the top of the post is sunk perpendicularly a cylindrical hole, ten inches deep, and two inches in diameter, made strong by an iron ring two inches broad within the top, and by a piece of iron an inch thick to fill up the bottom, tightly fixed in. A strong pivot of iron, of diameter to turn easily in the socket described, but with as little lateral play as possible, is placed vertically in the hole, its upper end standing 4 inches above it. On this pivot, as an axle, and close to the top of the post, but so as to turn easily, is fixed a wheel of iron, twenty-four inches diameter, strengthened by four

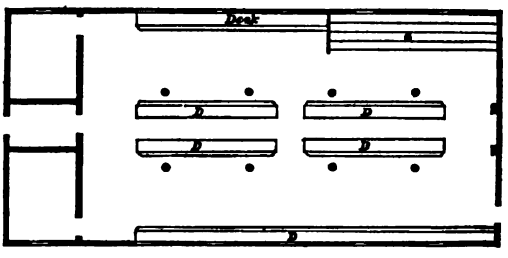


Rotary Swing.

spokes, something like a common roasting-jack wheel, but a little larger. The rim should be flat, two inches broad, and half an inch thick. In this rim are six holes or eyes, in which rivet six strong iron hooks, made *to turn in the holes*, to prevent the rope from twisting. To these hooks are fixed six well-chosen ropes, an inch diameter, and each reaching down to within two feet of the ground, having half-a-dozen knots, or small wooden balls, fixed with nails, a foot from each other, beginning at the lower extremity, and ascending to six feet from the ground. A tin cap, like a lamp cover, is placed on the top of the whole machine, fixed to the prolongation of the pivot, and a little larger than the wheel, to protect it from wet. To this, or to the wheel itself, a few waggoners' bells appended, would have a cheerful effect on the children. The operation of this swing must, from the annexed cut, be obvious. Four, or even six children, lay hold of a rope each, as high as they can reach, and, starting at the same instant, run a few steps in the circle, then suspend themselves by their hands, drop their feet and run again when fresh impulse is wanted; again swing round, and so on. A child of three or four years old, will often fly several times round the circle without touching the ground. There is not a muscle in the body which is not thus exercised; and to render the exercise equal to both halves of the body, it is important that, after several rounds in one direction, the party should stop, change the hands, and go round in the opposite direction. To prevent fatigue, and to equalize the exercise among the pupils, the rule should be, that each six pupils should have thirty or forty rounds, and resign the ropes to six more, who have counted the rotations.

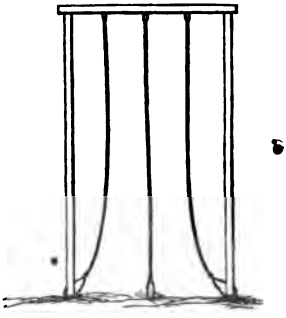
Toys being discarded as of no use, or real pleasure, the only *plaything* of the playground consists of bricks for building, made of wood, four inches by two and one and a-half. Some hundreds of these, very equally made, should be kept in a large box in a corner of the ground, as the quieter children delight to build houses and castles with them; the condition, however, always to be, that they shall correctly and conscientiously replace in the box the full complement or *tale* of bricks they take out; in which rule, too, there is more than one lesson.

In a corner of the playground, concealed by shrubbery, are two water closets for the children, with six or eight seats in each; that for the boys is separate from, and entered by, a different passage from that for the girls. Supply the closets well with water, which, from a cistern at the upper end, shall run along with a slope under all the seats, into a sewer, or a pit in the ground. See that the closets are in no way misused, or abused. The eye of the teacher and mistress should often be here, for the sake both of cleanliness and delicacy. Mr. Wilderspin recommends the closets being built adjoining the small class-room, with small apertures for the teacher's eye in the class-room wall, covered with a spring lid, and commanding the range of the place. There is nothing in which children, especially in the humbler ranks, require more training.



The annexed cut represents an infant school-room, modified in a few unimportant particulars, from the ground plan recommended by Mr. Wilderspin in his "*Early Education*," published in 1840. The original plan embraces a dwelling for the teacher's family, and two school-rooms, one for the boys and the other for the girls, each school having a gallery, class-room, and playground. The school-room is about 60 feet long by 38 wide, and the class-rooms each 13 ft. by 10. D. Desks and Seats. G. Gallery, capable of accommodating 100 children.

The chief requisites in an infant-school play-ground are the following: A Climbing Stand; a Horizontal Bar; Parallel Bars; Wooden Swings; a Double Inclined Plane.



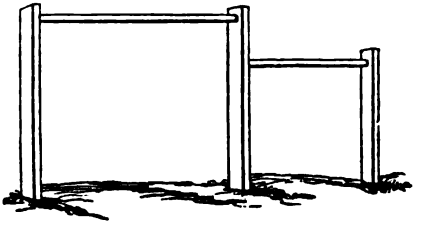
The Climbing Stand consists essentially of a frame-work of poles, which support ropes for climbing. One of the most simple and economical is made of two ordinary scaffold poles, planed smooth and painted, which support a transverse beam having hooks, to which the ropes are attached.

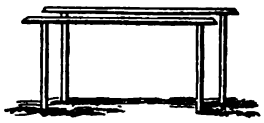
The dimensions may be as follows: Length of perpendicular poles, 15 feet, of which 4 feet are sunk in the ground; circumference of poles at the surface of the ground, 14 inches; length of transverse beam at top, 9 feet. To this beam are attached, by screwing in, two iron hooks, which support the ropes; these are 1½ inches in diameter, to afford a firm grasp to the hand. In order that the ropes may not wear through where attached to the hooks, they are spliced round an iron ring, which is grooved on the outer surface to give a firmer hold to the rope. Both the ropes should be attached to the bottom of the poles so as to hang loosely: if not fastened at the bottom, the children use them as swings while clinging to them, and are apt to injure themselves by falling, or others by coming violently in contact with them.

No apparatus is more advantageous: it is economical in its erection, and not liable to get out of order; it affords exercise to a number of children at the same time, a succession being constantly engaged in climbing and descending the ropes and poles; the muscular exertion is not violent, but decidedly beneficial, expanding the chest, and giving power and freedom of motion to the arms. This exercise is also quite free from danger, the children never advancing higher up the ropes than they feel themselves secure. During the seven years the Home and Colonial Infant-school has been established, 200 children have been the average attendance, but no accidents have occurred from the use of the climbing-stand.

The Horizontal Bar consists of a wooden bar formed of beech, red deal, or some other tough wood not apt to splinter or warp, about three inches in diameter, and usually six feet long, turned or planed round and smooth, in order that the hands may not be blistered by the friction.

Every play-ground should possess two or three of these useful additions; one 6 feet from the ground, another 5 feet, and a third 4 feet high,—each one being supported and fixed firmly by a post at both ends. Or they may be arranged so that four posts will support the three bars. The exercises performed on the horizontal bars consist in the child remaining suspended by the arms and hands; in drawing the body up so as to look over the bar several times in succession; in traversing from one end of the bar to the other (suspended by the hands,) both backwards and forwards; in swinging the body whilst suspended from the bar.



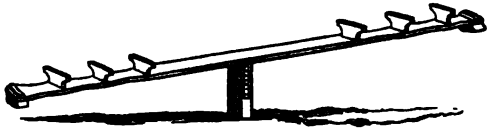


The Parallel Bar consists of two bars placed parallel with one another, each being from 6 to 8 feet long, 4 inches deep by 2 inches wide, with the corners rounded off. The posts that support these bars in their position should be 18 inches apart. The bars should project four inches beyond the post. Two sets of parallel bars are advantageous, one being 2 feet 9 inches high for the younger children, the other 4 feet high for the elder.

The exercises on these bars consist in supporting the body on the arms, one hand resting on each bar, and by moving each hand alternately, proceeding forwards and backwards along the bars; in swinging the body between the arms; and in springing over the bar on each side, both backwards and forwards.

The Wooden Springs afford a kind of exercise extremely popular with the younger children, who are not sufficiently active to take part in the other exercises. Each swing consists of two distinct parts: 1. A piece of 2-inch deal, 1 foot wide and 3 feet long, one end of which is sunk firmly in the ground, the other projecting 18 inches above the surface. At each edge of this piece is screwed on an iron plate, with an eye to receive the iron pivot on which the upper piece works. The upper, or horizontal piece, is made of 2-inch plank, 1 foot wide and 12 feet long. At each end of this piece three handles, formed of 1½-inch deal, are strongly mortised in, 1 foot apart, thus forming seats for three children at each end. Between the handles the plank should be rounded at the edges, so as to form an easy seat. At the under surface of each end a small block of wood is fixed, to prevent the plank wearing by striking the ground.

The above directions should be adhered to. If the support be made lower, the motion of the swing is much lessened; if the plank be made shorter, or the support higher, the swing approaches too nearly to the perpendicular, and serious accidents may ensue from the children being thrown violently from the seats. The whole should be made as stout as recommended, otherwise it is apt to break from the violent action.



The Double Inclined Plane is adapted more especially for the younger children. It consists merely of a support of two-inch deal, 1 foot wide, and projecting 3 feet from the ground. On this is laid the ends of two planks, each 12 feet long, 1 foot wide, and 1½ inch in thickness. On the upper surface of each plank may be nailed, at intervals of eight or ten inches, small cross pieces, to prevent the feet slipping.

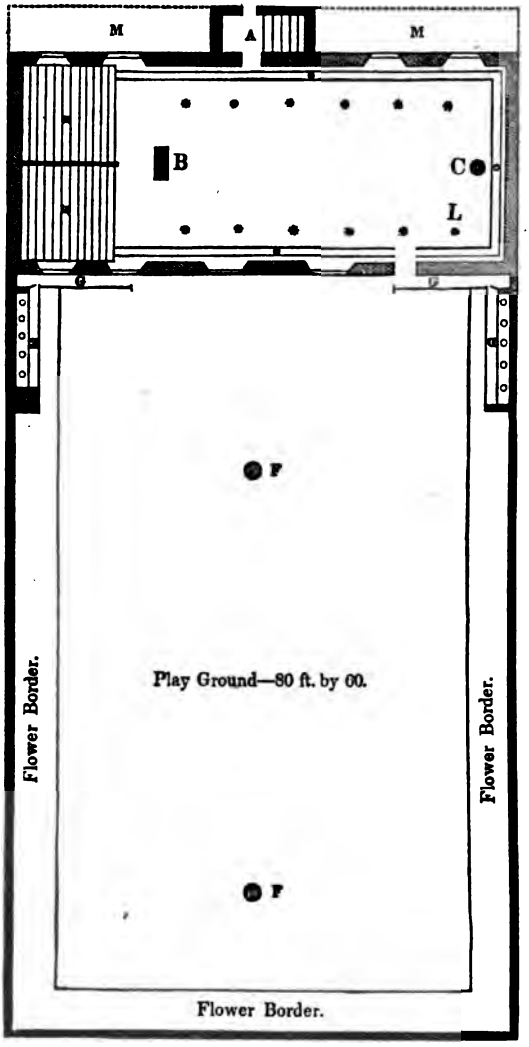


The use of the inclined plane is, that by ascending and descending it, children acquire a facility in balancing themselves. The exercise is beneficial, as it calls into action the muscles of the legs and even of the body. It also furnishes an excellent situation to jump from, as the children can themselves vary the height of the leap at pleasure.

The general use of all these various exercises is, that the different muscles of the body may be strengthened, and the children thus fitted for a future life of labor, and better prepared to escape in case of accidents.

Plan, &c., of School-room and Grounds for an Infant School.

The following plan and explanations are condensed from a valuable manual for teachers in infant and primary schools, entitled "Infant Education," one of Chambers' Educational Course, published at Edinburgh, in 1840. It is nearly similar to the plan recommended by Mr. Wilderspin in his "Infant School System," and his "Education for the Young," and by Mr. Stow, in the "Manual on the Training System for Infant and Juvenile Schools."



School-room, 60 feet long by 25 wide, and 18 feet high.

A. Porch and lobby, with stairs to the story above, if there should be a second story for a school for older pupils. The infant school should never be higher than the ground story. B. Movable rostrum, or small platform to hold one, two, or three children, when acting as general monitors to the whole school in the gallery. A low rail round it, will prevent them from falling from it. C. Stove, surrounded with a low rail.—(The room should be heated by a furnace.) N. Gallery, consisting of a series of steps the whole width of the room, each eight inches high, and 18 inches wide, divided in the center by a railing, one side for the boys, and the other for the girls. L. Lesson posts, to attach cards, &c. O. Seats round three sides of the room. M. Space for flowers and shrubbery protected by open fence. D. Boys', and C, Girls', water closet, on different sides of the play ground and concealed by a screen and shrubbery, entered by covered way G. F, Gymnastic swing posts

PLAN, &c., OF SCHOOL-ROOMS FOR SCHOOLS OF DIFFERENT GRADES AND DIFFERENT SYSTEMS OF INSTRUCTION.

The plans and remarks for arranging school-rooms thus far, are more particularly applicable to comparatively small, or country schools, where the instruction and government is conducted by one teacher, with at most but one assistant. A few remarks explanatory of the terms used by writers on education, when speaking of systems of organization and instruction, may be useful to a full comprehension of the principles of arrangement embraced in the plans which follow.

1. The *individual* method is the practice on the part of the teacher, of calling up each scholar by himself for recitation, or giving instruction to each scholar in his seat, or calling up classes and hearing each scholar individually, which is practically the same thing. This method will answer a valuable end in a very small school, and must be introduced to some extent in our small country districts where there are children of every age, and in a great variety of studies, and of different degrees of proficiency in each study. It prevails, however, altogether too generally, even in larger districts which admit of a classification of children into schools of different grades, and of the children in each grade of schools. This classification is the first great step towards school improvement.

2. In the *simultaneous* method, the whole school, together, or in successive classes carefully arranged according to their intellectual proficiency, is instructed directly by the teacher. Questions and explanations are addressed to the whole school, or the whole class, as the case may be, and answers are given by all together, or by some one pointed out by the teacher, while all must show by some silent sign, there ability to do so. This method keeps every mind attentive, gives confidence to the timid, admits of the liveliness of oral and interrogative instruction, economizes the time and labor of the teacher, and enlists the great principle of sympathy of numbers engaged in common pursuit. The extent to which this method can be properly carried, will depend not so much on the size of the schools, as on the fact that the school is composed of children in the same studies, and of the same proficiency. This method ought not to exclude entirely individual instruction.

When the number of children increases beyond that which one teacher can conveniently instruct together, or in successive classes, he must adopt the monitorial, the mixed, or the Fächer system, for such classes as he cannot superintend or teach.

3. By the *monitorial* or *mutual* method, is understood the practice of employing the advanced pupils, and many of them very young, to assist in the supervision and instruction of the school, or of particular classes, as systematized by Mr. Lancaster, or Dr. Bell, and as pursued in the schools connected with the National, and the British and Foreign School Societies, England. This method, in different countries, on its first promulgation, attracted much of public favor, on account of its economy, especially in populous districts. In England it still receives the sanction of the two great Societies named above. In Germany it was never adopted in the public schools. In Holland it was tried, and abandoned, but not without modifying very materially the methods of instruction before pursued, and finally leading to the adoption of the *mixed* method. In the large cities of the United States, it was early adopted, but there is hardly a school in the whole country now conducted on the pure monitorial or Lancasterian system, although there are many so called. As pursued in the excellent schools of the New York Public School Society, it is nearly the mixed method as understood and practiced in Holland, and as recommended by the Committee of Council on Education in England.

With these modifications, and the limitation of the duties of the younger monitors to keeping the registers, heading the classes in marching to and from their class-rooms, or the playground, taking charge of books, &c., and in other matters of order and mechanical arrangements, the monitorial system might be advantageously adopted in schools of every grade, and of any system of instruction.

4. The *mixed* method, as the term is generally understood, is a modification of the simultaneous and monitorial system, in which the principal teacher, while he has the superintendence at all times of the whole school, and gives general instruction at certain hours, and in certain studies, to the whole school, as well as to particular classes, employs in the work of class instruction, assistants who are better instructed, and, as a general rule, are older than those employed as monitors under the Lancasterian system, and are not yet qualified to have the whole charge of a school. For example, in Holland, "every school produces two classes of assistants, who are most usefully and economically employed in aiding him in the management and instruction of the school, and may be called *pupil teachers* and *assistant teachers*. By *pupil teacher* is meant a young teacher, in the first instance introduced to the notice of the master by his good qualities, as one of the best instructed and most intelligent of the children; whose attainments and skill are full of promise; and who, having consented to remain at a low rate of remuneration in the school, is further rewarded by being enabled to avail himself of the opportunities afforded him for attaining practical skill in the art of teaching, by daily practice in the school, and by the gratuitous superintendence of his reading and studies by the master, *from whom he receives lessons on technical subjects of school instruction every evening*. He commonly remains in the school in the rank of pupil teacher from the age of 14 to that of 17, daily imbibing a more intimate acquaintance with school management, and all the matter of instruction in elementary schools, and he then proceeds, by attendance at a Normal school, or by further proficiency attained by his own exertions, to qualify himself to act as an assistant teacher. The assistant teacher prepared by these preliminary studies in the elementary Normal school commences his duties at 18 or 20 years of age.

Assistants thus reared in the atmosphere of schools are exceedingly preferable to the best instructed men who are not familiarized by daily habitude with the minutest details of school management. Such assistants constantly replenish the ranks of the teachers with men, all the hopes of whose youth have been directed towards success in the profession of a schoolmaster, and whose greatest ambition is to be distinguished by the excellence of their schools.

5. The *Fächer* system, as it is termed in Germany where it is most popular, consists in employing separate teachers for separate studies, or as we should apply it here, for distinct departments of government, and of instruction. This is the principle on which instruction in our colleges and most of our higher seminaries is given, and is in reality the mixed method carried to its highest perfection. The vital error in our common schools, as they are now organized, is the practice of employing one teacher for the government and instruction of fifty or sixty children of every age, of both sexes, in a great variety of studies, and in different stages of proficiency in each study. It is very rare to find a teacher with the varied qualifications, which success under these circumstances presupposes, while it is not very difficult to find a teacher with talent and experience sufficient to teach some one study, or a few cognate branches, as an assistant, acting under the general direction of a well qualified principal.

Any school organization and arrangements would be imperfect which did not include the systematic training and instruction of very young children, especially in cities and manufacturing villages. Whatever may have been done by others at an earlier date, it seems to be generally conceded now, that to Mr. Wilderspin belongs the credit of having reduced infant education to the science which it now is. It was unfortunate for the improvement of the quality of education given in our schools, that the infant school system was tried in this country, without a full comprehension of its legitimate principles, methods and end, and that the experiment was abandoned so hastily. Its partial and temporary success, however, led to the extension and improvement of our primary schools, and this circumstance renders the success of any well directed effort for their re-establishment more certain.

Plans, &c., for Schools on the Monitorial or Mutual System.

The "Manual of the System of Primary Instruction pursued in the Model Schools of the British and Foreign School Society," published in 1839, contains the following remarks on the arrangement for schools of mutual instruction connected with that Society.

The school-room should be a parallelogram, the length about twice the breadth.

The height of the walls should be proportioned to the length of the room, and may be varied from 11 to 19 feet. It is recommended that the walls be worked fair and lime whitened, in order to give a neat and clean appearance, reflect light, and contribute to the preservation of health. As it is of great importance to admit as much light as possible into the school, there must be a considerable number of windows, each of which should be fixed in a wooden frame, and movable upon pins or pivots in the center, so that by drawing the upper part into the room, the school may be sufficiently ventilated in hot weather—a circumstance of the utmost importance to be attended to, as the health of the pupils in a great measure depends upon it.

The lower parts of the windows should be at least 6 feet from the floor, in order that the light may not be inconvenient, and the walls be at liberty for the reading lessons, &c., which are to be attached to it; if piers are required, they should be on the outside of the building.

There should be holes in the roof, or in the wall near it, to let foul air escape. This may be effected by a sufficient number of tubes so contrived that they can be opened or shut at pleasure, and at the same time fresh air be admitted from the outside of the building by tubes communicating with the lower part of the room.

All projections in the walls, as well as pillars to support the roof, ought to be avoided; for they interfere with the arrangement of the school, and obstruct the view of the master and of visiters. But if pillars are necessary, they should be placed at each end of the desks, but never in the middle of the room.

Roman Cement, cast into flags, and jointed with the same material, forms a good flooring; it is perfectly dry and durable, and emits but little sound.

In order that all the children may be completely seen by the master, it is of great importance that the floor should be an inclined plane, rising one foot in twenty from the master's desk, to the upper end of the room, where the highest or eighth class is situated.

At the lower end is the platform, elevated in proportion to the length of the room from 2 to 3 feet. The length and breadth of the platform must be in proportion to the size of the room.

The center of the platform is the place for the master's desk; and on each side there may be a small desk for the principal monitors.

The entrance door should be on the side of the platform, in order that visiters on entering the school, may have a commanding view of all the children at once.

Whatever be the size of the school-room, it may be sufficiently warmed by means of one or two stoves placed at the extremities of the apartment. But the most uniform and constant temperature is obtained by steam, when conducted along the lower parts of the room through pipes, or by heated air conveyed into the room through tubes communicating with a stove, which is surrounded by a close casing of iron, leaving a sufficient space for a current of fresh air to be brought in through a tube: this, coming in contact with the stove and the outside of the flue or iron chimney which passes through the casing, is heated, and may be discharged into the room by means of iron pipes. This method has been found to answer extremely well.

The middle of the room is occupied by the forms and desk, a passage being left between the ends of the forms and the wall, 5 or 6 feet broad, where the children form semicircles for reading.

The forms and desks must be fixed firmly in the ground; the legs or supports should be 6 inches broad and 2 inches thick, but cast iron legs are pre-

ferable, as they support the desk-board with equal firmness, occupy less room, and have a neater appearance; their number of course will be in proportion to the length of the forms. A form 20 feet long will require five, and they must be so placed, that the supports of the forms may not be immediately opposite to those of the desks; the corners of the desks and forms are to be made round, in order that the children may not hurt themselves.

The general rules for fitting up school-rooms are,—1. One foot for the space or passage between a form and the next desk.

2. Three inches for the horizontal space between a desk and its form.

3. Nine inches for the breadth of a desk, and six for the breadth of a form.

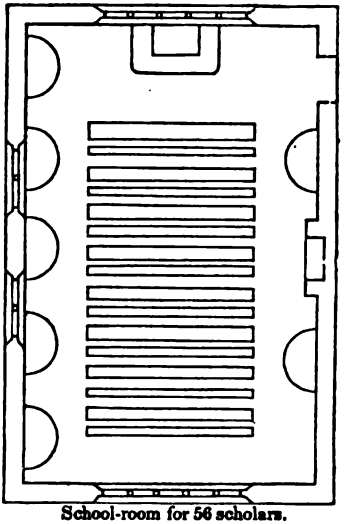
4. Twenty-eight inches for the height of a desk, and sixteen for the height of a form.

5. Eighteen inches in length of the desk for every child to occupy while seated upon his form.

6. From five to six feet for the passage between the walls and the ends of the forms and desks.

The semi-circles for the reading classes are formed opposite to the wall, and are marked by an incision in the floor.

Dimensions of school-rooms for 300 children, length, 62½ ft., breadth, 34 feet; for 200 do. 55 by 28; for 150 do. 52½ feet by 25.



School-room for 56 scholars.

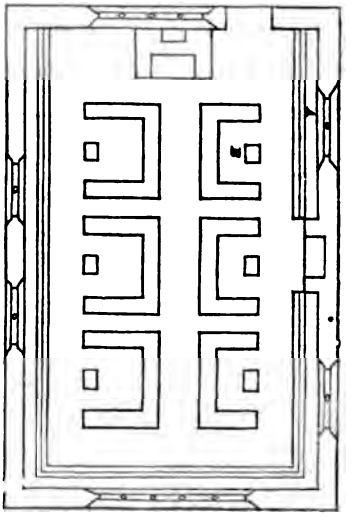
The following suggestions are abridged from the "*General Observations on the construction and arrangements of school-rooms, &c.*," published by the National Society, London.

The form of the room should be oblong. If the room is built large to accommodate boys and girls together, it may be divided by a frame partition, made to slide upon rollers in an iron groove.

The superficial area should include 7 square feet for each child: hence, 50 children will require 350 ft; 80 do. 560 ft.; 100 do. 700 ft., &c.

The desks are generally attached to the wall, and consist of a horizontal ledge two or three inches wide to receive the inkstand, and an inclined plane ten inches wide, made to let down by hinges and movable brackets. The benches or forms are ten inches wide, and supported by standards of cast iron.

The benches for the classes in recitation, are arranged in the floor without desks. The floor is entirely level.



In the "Minutes of the Committee of Council on Education for 1851–52," under the general head of Organization of Schools, the following memorandum and diagrams "respecting the organization of schools in parallel groups of benches and desks," are published to aid committees in determining the internal dimension of school-rooms, and the best modes of fitting them up, in reference to schools organized on the plan recommended by the committee.

Preliminary Remarks.

"Before a school-room is planned,—and the observation applies equally to alterations in the internal fittings of an existing school-room,—the number of children who are likely to occupy it,—the number of classes into which they ought to be grouped,—whether the school should be "mixed," or the boys and the girls should be in different rooms, should be carefully considered, in order that the arrangements of the school may be designed accordingly.

A. Every class, when in operation, requires a separate teacher, be it only a monitor acting for the hour. Without some such provision it is impossible to keep all the children in a school actively employed at the same time.

The apprenticeship of pupil-teachers, therefore, is merely an improved method of meeting what is, under any circumstance, a necessity of the case; and, where such assistants are maintained at the public expense, it becomes of increased importance to furnish them with all the mechanical appliances that have been found by experience to be the best calculated to give effect to their services.

B. The main end to be attained is the concentration of the attention of the teacher upon his own separate class, and of the class upon its teacher, to the exclusion of distracting sounds and objects, and without obstruction to the head master's power of superintending the whole of the classes and their teachers. This concentration would be effected the most completely if each teacher held his class in a separate room; but such an arrangement would be inconsistent with a proper superintendence, and would be open to other objections. The common school-room should, therefore, be fitted to realize, as nearly as may be, the combined advantages of isolation and of superintendence, without destroying its use for such purposes as may require a large apartment. The best shape (*see diagrams annexed*) is an oblong about eighteen feet in width. Groups of desks are arranged along one of the walls. Each group is divided from the adjacent group or groups by an alley, in which a light curtain can be drawn forward or back. Each class, when seated in a group of desks, is thus isolated on its sides from the rest of the school. The head master, seated at his desk placed against the opposite wall, or standing in front of any one of the classes, can easily superintend the school; while the separate teacher of each class stands in front of it, where the vacant floor allows him to place his easel for the suspension of diagrams and the use of the black-board, or to draw out the children occasionly from their desks, and to instruct them standing, for the sake of relief by a change in position. The seats at the desks *and* the vacant floor in front of each group are *both needed*, and should therefore *be allowed for* in calculating the space requisite for *each class*.

C. By drawing back the curtain between two groups of desks, the principal teacher can combine two classes into one for the purpose of a gallery lesson; or a gallery (doubling the depths of rows) may substituted for one of the groups. For simultaneous instruction, such a gallery is better than the combination of two groups by the withdrawal of the intermediate curtain; because the combined width of the two groups is greater than will allow the teacher to command at a glance all the children sitting in the same line. It is advisable therefore always to provide a gallery.

The drawings annexed to the following rules purport simply to show the best internal dimensions of school-rooms, and the best mode of fitting them up, the doors and windows being placed accordingly. The combination of such rooms with others of the same kind, with teachers' residences, and with the remainder of the school premises, as well as the elevations which may thereby be obtained,

depending, as they always must, upon local circumstances, are not intended to be here shown.*

The Committe of Council do not recommend that the benches and desks should be immovably fixed to the floor in any schools. They ought to be so constructed as to admit of being readily removed when necessary, but not so as to be easily pushed out of place by accident, or to be shaken by the movements of the children when seated at them.

The reasons of the following rules will be readily inferred from these preliminary explanations.

1. In planning a school-room, if it be not more than 18 feet in width, about 8 or 9 square feet will be sufficient for each child in actual attendance. If the width be greater, there must be a proportionate increase of area allotted to each child.

2. A school not receiving infants should generally be divided into at least four classes. (*The varying capacities of children between seven and thirteen years old will be found to require at least thus much subdivision.*)

3. Parallel benches and desks, graduated according to the ages of the children, should be provided for all the scholars in actual attendance, (*see Preliminary Remarks*, B.1) and therefore a school-room should contain at least four groups of parallel benches and desks. (*See Rule* 2.)

4. A group should not contain more than three rows of benches and desks, (*otherwise the distance of the last row is to great for the teacher to see the children's slates, and he must also raise his voice to a pitch which is exhausting to himself and adds inconveniently to the general noise.*)

5. As a general rule, no group of benches and desks should accommodate *more* than twenty-four children, *i. e.* eight children in each of the three rows of the group, (*otherwise the width is too great. See Preliminary Remarks*, C.)

6. The proper lengths are 7 feet 6 inches for five children in a row; 9 feet for six in a row; 10 feet 6 inches for seven in a row; 12 feet for eight in a row; *i. e.* 18 inches for each child.

[The other dimensions and details are shown in the annexed drawings.]

7. Each group of desks must be separated from the contiguous group, either by an alley for the passage of the children, or by a space sufficient for drawing and withdrawing the curtains.

It will be sufficient to provide an alley for the passage of children *at one end only* of each group. At the other end a space of 3 inches will suffice for drawing and withdrawing the curtains.

[Alleys intended for the passage of children must not be less than 18 inches wide in the smallest school, and need not be more than 2 feet wide in any school, unless where a door or fireplace requires a greater interval.]

8. The best width for a school-room, intended to accommodate any number of children between 48 and 144, is 17 or 18 feet. This gives sufficient space for each group of benches and desks to be ranged (with its depth of three rows) along one wall, for the teachers to stand at a proper distance from their classes, and for the classes to be drawn out, when necessary, in front of the desks around the master or pupil-teachers. (*No additional accommodation being gained by greater width in the room, the cost of such an increase in the dimensions is thrown away.*)

9. Where the number of children to be accommodated is too great for them to be arranged in five, or at most, six groups, an additional school-room should be built, and placed under the charge of an additional schoolmaster, who may, however, be subordinate to the head master, or a large school may be built on the plan of diagram No. 6. Where neither of these arrangements can be accomplished, the school-room should not be less than 32 feet wide, and the groups should be arranged along both sides of the room, the children in all cases facing the centre. (*But such an arrangement is very inferior to that of the single row along one wall. The opposite classes see each other, and their several teachers have to stand too close together. See Preliminary Remarks*, B.)

10. A curtain, capable of being readily drawn and withdrawn, should separate

* Specimen of the plans recommended by the committee, combining the foregoing object, may be seen on page .

the several groups; but not so as, when drawn, to project into the room more than 4 inches in front of the foremost desk.

11. If the school-room be lighted from above, which is the best possible mode, great care should be taken to prevent the skylights from leaking, and to provide channels for the water which the condensation of the children's breath will deposit on the inside of the glass.

12. All sashes, both upper and lower, should be hung; and all windows, whether in the roof or elsewhere, should be made to open.

13. It is better to have a few large and well placed windows than many small ones.

14. It is important to provide that the faces of the children and teachers, and also the blackboards and diagrams, should be placed in full clear light.

15. If the school-room be not lighted from above, there should be windows, if possible, at each end and on one side of the room. The windows should be carried up as high as possible; and those which are placed at the backs of the children, an arrangement which should be avoided as far as possible, should not come down within 5 feet 6 inches, or at least 5 feet, from the floor.

16. When the benches and desks are arranged on both sides of the room, it should be lighted from above, or there should be, if possible, windows in *each* of the side walls.

17. Except when a school-room is very broad, there should be no fireplace in the center of an end wall.

[A good place for a fireplace is under a window.]

18. The desks should be either quite flat or *very slightly* inclined. The objections to the inclined desks are, that pencils, pens, &c., are constantly slipping from it, and that it can not be conveniently used as a table. The objection to the flat desk is, that it obliges the children to stoop. A raised ledge in front of a desk interferes with the arm in writing.

19. A large gallery for the simultaneous instruction of two or more classes, without desks, may advantageously be provided in a class-room or at one end of the school-room. Such a gallery may be better placed along than across the end of the school-room, for the reason stated in the Preliminary Remarks, B.

20. No such gallery, nor any gallery in an infant school-room, should be placed in front of a window, unless it be very high up above the heads of the children when they stand on the top row of the gallery.

21. No infant gallery should hold more than eighty or ninety infants.

22. An infant school should (besides a large gallery) have a small group of benches and desks, for the occasional use of the elder infants.

23. The alleys leading to a gallery should be at its sides, not in its center. (*See Rules* 5 *and* 6.)

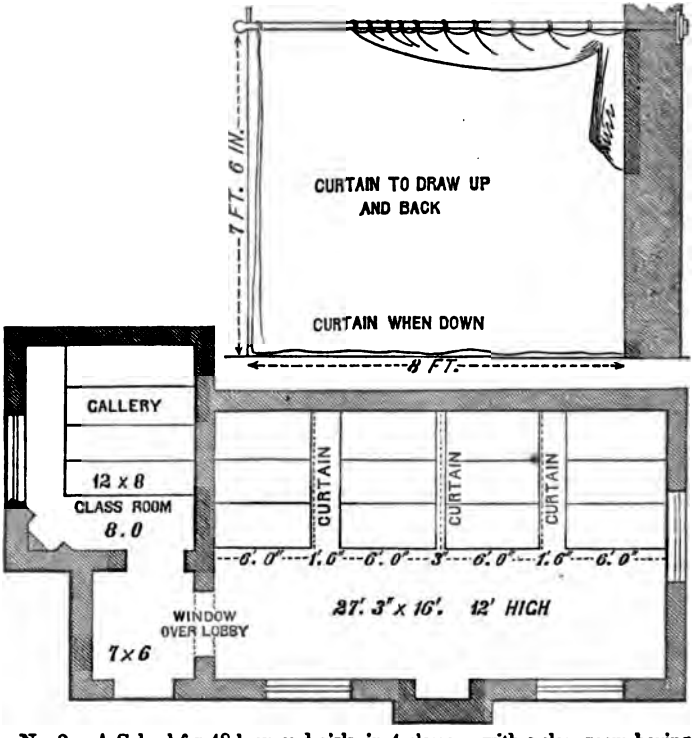
24. Great care should be taken that the valves which admit the fresh air into the school-room should be placed so as not to create draft where the teachers and children sit.

25. An easel and a blackboard should be provided for each class, and a larger blackboard for the gallery.

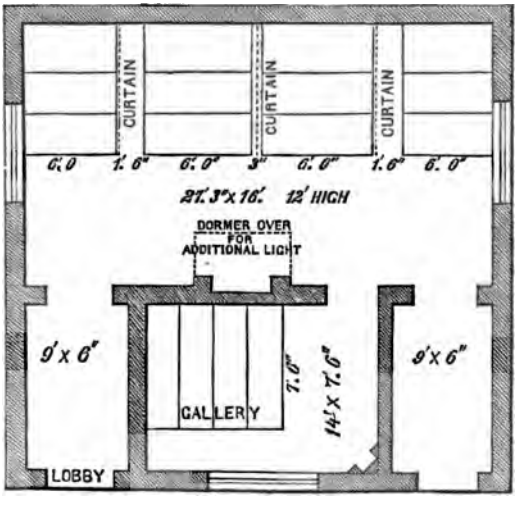
26. The dimensions shown in the drawings annexed to this memorandum, are adapted to children of from 11 to 12 years of age. *It is very important that these dimensions should be graduated to suit the sizes of the elder and younger children in a school.*"

Although the following diagrams of the internal arrangements of school-rooms are drawn in reference to schools organized on a peculiar plan, as set forth in the foregoing memorandum, they will suggest valuable hints to a judicious architect or committee. There are some features in them, which we do not approve, and we think will not be found in practice as convenient as several of the more recent plans embodied in this volume.

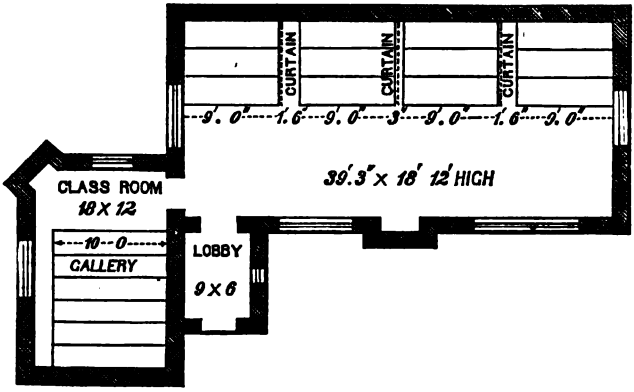
No. 1. A School for 48 children of one sex, in 4 classes; with a class-room having a gallery capable of containing two of the classes.



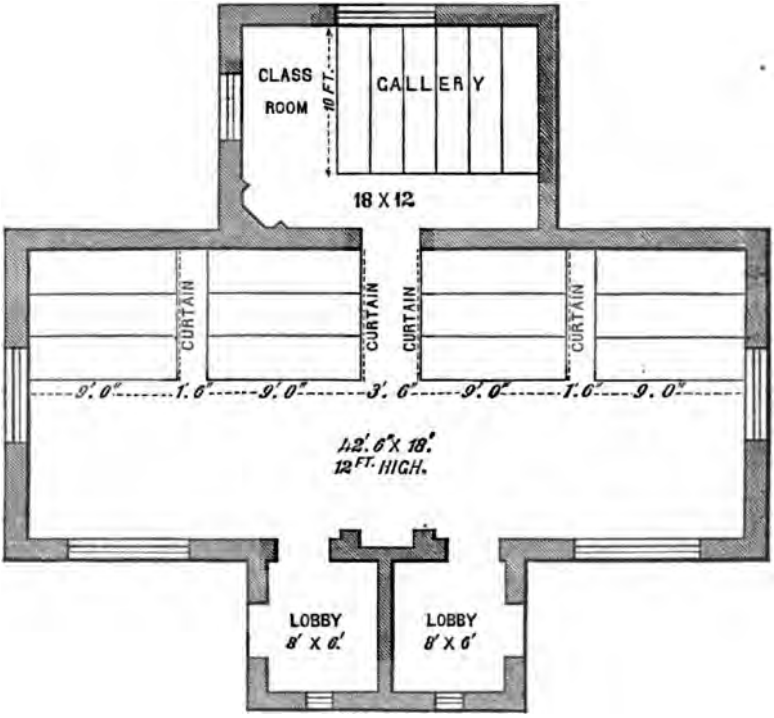
No. 2. A School for 48 boys and girls, in 4 classes; with a class-room having a gallery capable of containing two of the classes.



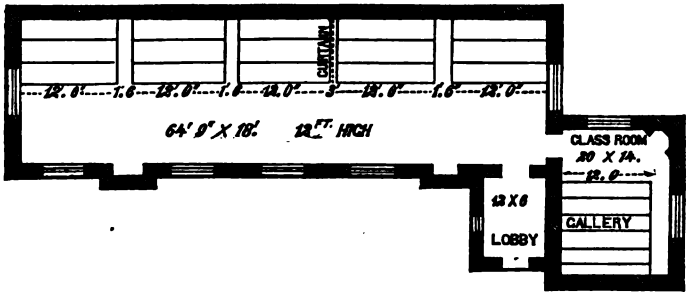
No. 3. A School for 72 children of one sex, in classes; with a class-room having a gallery capable of containing two of the classes.



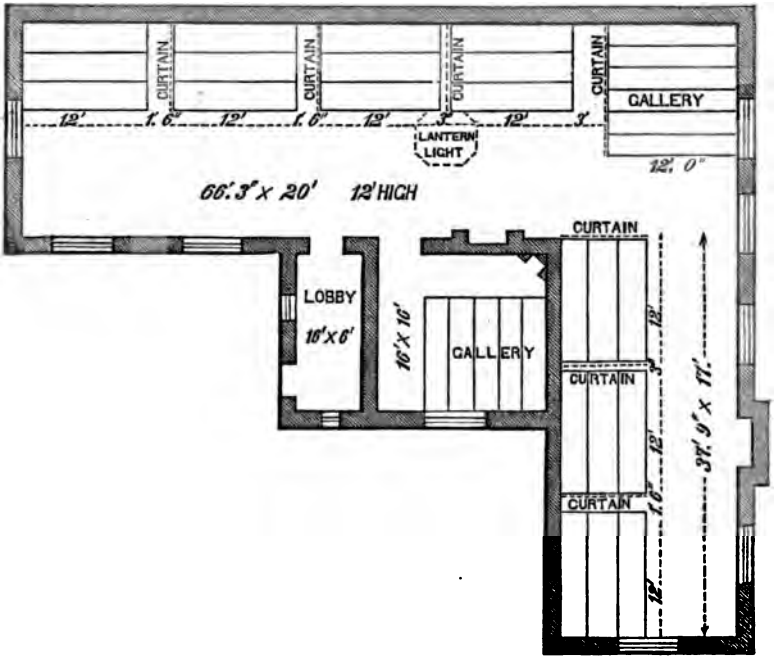
No. 4. A School for 72 boys and girls, in 4 classes; with a class-room having a gallery capable of containing two of the classes.



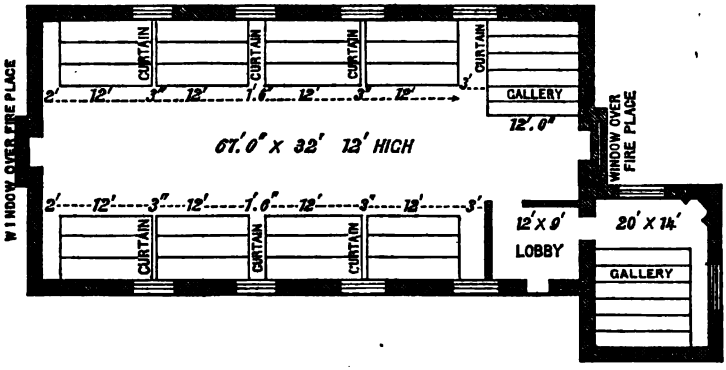
No. 5. A School for 120 children of one sex, in 5 classes; with a class-room having a gallery capable of containing two of the classes.



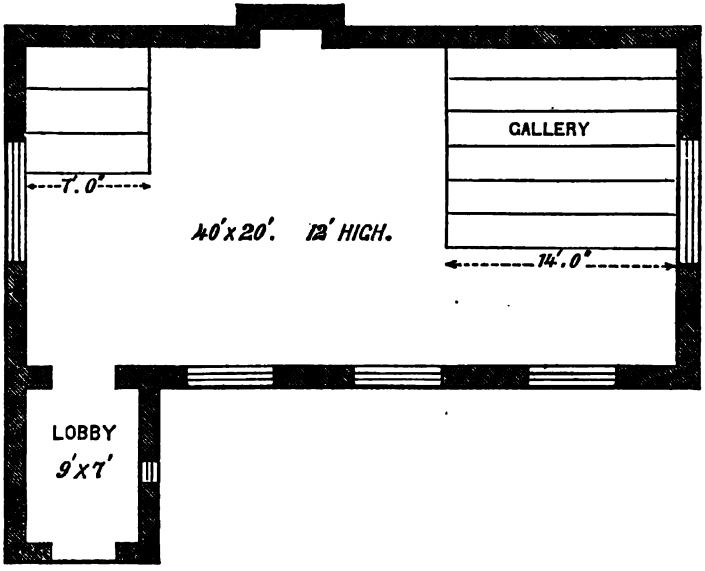
No. 6. A School for 168 children of one sex, in 7 classes, with a gallery; and with a class-room having a gallery capable of containing two of the classes.



No. 7. A School for 240 children of one sex, in 8 classes, and a gallery; with a class-room having also a gallery capable of containing two of the classes.

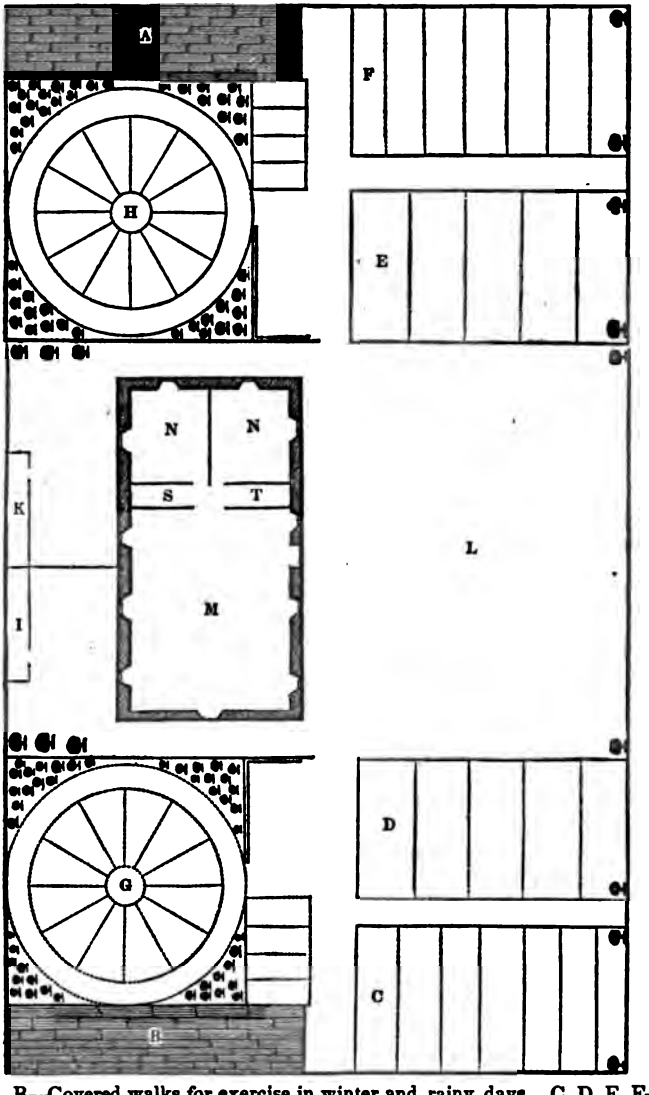


No. 8. Infant Schools for 100 infants, with a gallery capable of accommodating 72 infants, and a group of benches and desks capable of accommodating 15 infants.



Plan of School-room and Grounds for a Village School.

The following sketch by Dr. Dick, (author of *Mental Illumination*), of the plan and accommodations of a Village School is copied from the *Pennsylvania Common School Journal*, vol. 1, p. 120.



A. B—Covered walks for exercise in winter and rainy days. C. D. E. F—Plats for flowers, shrubs, evergreens, and a few forest trees. G. H—Circles with twelve compartments each, for a different class of plants. I. K—Yards divided with a wall, with suitable accommodations for either sex. L—Portion of ground, smoothed and graveled for play-ground, with circular swing, &c. M—Room, 50 by 30 feet, and 14 feet high. N. N.—Class-rooms, 18 by 15. S. T.—Closets for apparatus, &c.

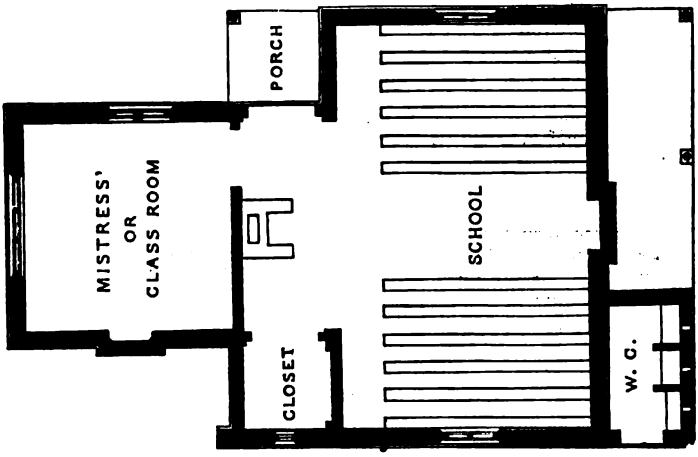
PLAN OF A VILLAGE SCHOOL-HOUSE IN ENGLAND.

Fig. 4.



We are indebted to A. J. Downing, Esq. for the reduced cuts of a plan by J. Kendal, for a National School near Brentwood, in England. It affords accommodation for sixty children. The door is sheltered by a porch, and on the other side is a covered waiting-place for the children coming before school-hours. The cost, with the belfry, was $750. A house in this old English domestic character would give a pleasing variety to the everlasting sameness of our rural school architecture.

Fig. 5. GROUND PLAN.



Public Schools in Boston.

The system of public schools in Boston originated in a vote of the town, in 1642, by which "Brother Philemon Purmont was entreated to become school-master for the teaching and nurturing of children with us," and the first records of the town contain a sum voted for the "maintenance of a free school-master." By the Act of the General Court passed 1647, "to the end that learning should not be buried in the graves of our forefathers," every town having one hundred householders was required to maintain a "free grammar school; the master whereof being able to instruct youth so far as they may be fitted for the university." In that year the present Latin School was founded, but was known as the Grammar School till 1713, when it took the name of the South Latin School,—a new Grammar school having been established in that year, called the North Latin School, and now known as the Eliot school.

In 1684, a class of free schools called writing schools were founded, to teach children to "read and write." Of this class there were four in 1785.

In 1789, the schools were remodeled. One (the North) of the Latin Schools were discontinued, and "reading schools" (now known as departments under the Grammar master) were established in separate departments from the "writing schools;" and the whole placed under the direction of a School Committee chosen annually by the town. Previous to this, the schools were under the inspection of the Selectmen, "and of such gentlemen of liberal education, together with the reverend ministers" as should be appointed for the purpose.

In 1812, a separate school for colored children was established, and called the Smith School.

In 1818, the School Committee were instructed by a vote of the town to appoint three persons from each ward, whose duty it was made collectively, to provide instruction for children between the ages of four and seven years, out of the sum of $5000, appropriated for the purpose for that year. This was the origin of the Primary Schools of Boston, and of this class of schools in this country. Previous to this date, no child could be sent to the Grammar schools, until he could read the English language.

In 1821 the English High School for boys was begun, and its success was such, as to lead to the establishment in 1825 of the High School for girls. This last school was discontinued in a few years. Its place is in part supplied by allowing the girls to remain two years longer than the boys in the Grammar school. But the fact that near two-thirds of all the scholars in the private schools are females, shows that there is a deficiency in the system of public schools in reference to female education.

In 1828 ten schools, one in each primary district, were designated to receive children who were over seven years, and were not prepared for the Grammar schools.

In 1851, after repeated recommendations of the School Commitee, the City Council authorized that body to elect a Superintendent of Public Schools, whose duty it is made,—"to study the school system, and the condition of the schools;" "to keep himself acquainted with the progess of instruction and discipline in other places, in order to suggest appropriate means for the advancement of Public Schools in this city;" "to examine the schools semi-annually, and report to the Board respecting them;" "to consult with the different bodies, who have control of the building and altering school-houses, and with all those through whom, either directly or indirectly, the school money is expended, that there may result more uniformity in their plans, and more economy in their expenditures." To this office Nathan Bishop, Esq., was elected in May, 1851, and has already signalized his administration by suggesting many practical improvements which have been adopted by the committee.

All of the Public Schools of the city are under the care and superintendence of a Board or Committee, consisting of the Mayor, the President of Common Council, and twenty-four other persons, annually elected, two for each ward.

The Board employs a Superintendent, to act under their control and direction, at a salary of twenty-five hundred dollars; a Primary School Committee, to take particular charge of the Primary Schools; a committee of five members on the Latin and English High School; a committee of three members on each Grammar School, and a committee on school-houses, also of three members. The teachers are elected annually by the Board, and their salaries are fixed for the year.

The system now (1854) embraces 196 Primary Schools, 22 Grammar Schools, 1 English High School, 1 Latin School, and 1 Normal School.

The Primary Schools were instituted in 1818, and now include about 12,000 children, over 4 and under 8 years of age, under female teachers. In these schools, the alphabet, pronouncing and spelling words, numeration and combination of numbers, the stops and marks, mental arithmetic, and reading are attended to. The cost of these schools, in 1853, for the salaries of teachers, was $62,508.82, or $5.45 per scholar; for incidental expenses, $22,231.46, or $1.85 per scholar; or $7.30 per scholar, exclusive of expenditures for school-houses.

There are at present 22 Grammar Schools, (including three independent schools in the same building, and bearing the same name with other schools,) with 10,237 scholars. These schools are not at present organized on a uniform plan; but efforts are making to constitute each Grammar School of about 700 to 800 children, divided into twelve or thirteen equal divisions, of about sixty pupils each, and each division into four large classes. Each school is to be under the charge of one principal teacher, with a requsite number of assistants, one to each room. The course of instruction embraces the common branches of an English education. In these schools the boys remain until they are 15 years of age, or until they pass to the English, High, or Latin School. Girls can remain till they are seventeen. In 1852–3, the cost of the Grammar Schools, for salaries and teachers, was $130,531.18, or $12.63 per scholar; $35,849.82 for incidental expenses; or $3.47 per scholar; or $16.10 per scholar, exclusive of the expenditures on school-houses.

The English High School, was instituted in 1821, and receives pupils who can pass a strict examination in spelling, reading, writing, arithmetic, English grammar, modern geography, and the history of the United States. The course of study embraces three years, and the privilege of remaining one year longer. It embraces ancient geography, general history, algebra, book-keeping, rhetoric, moral philosophy, natural theology, evidences of Christianity, political economy, drawing, English language, and literature, French and Spanish languages, astronomy, higher mathematics, and their applications to surveying, engineering, &c.

The Latin School was instituted in 1635, and receives boys who have attained the age of ten years, and takes them through a course of studies occupying six years, preparatory to entering the most respectable college. It includes the English, as well as the Latin and Greek languages.

The Normal School was instituted in 1852, with the design of furnishing to those pupils who have passed through the usual course of study at the grammar schools for girls, and other girls' schools in the city, an opportunity of qualifying themselves in the best manner for the duties of teachers. Candidates must be over 16, and not more than 19 years of age. The school embraces two departments—one consisting of pupils preparing themselves to be teachers, and the other a model school, composed of children of the age and qualification of pupils in the fourth classes of the Grammar Schools. The course of study embraces two years.

Plans and Description of a Primary School-house, Boston.

Three new Primary School-houses were erected in Boston, in 1847, under the direction of, and on plans furnished by, Joseph W. Ingraham, Esq., Chairman of the Executive Committee of the Primary School Board, and Chairman of their Committee on School-houses. Mr. Ingraham is also a member of the Massachusetts Board of Education. He has devoted himself assiduously, and without compensation, for upwards of twenty-five years, to the Primary Schools of Boston, and the cause of Education generally; and no one is better acquainted than he with what the wants and conveniences of both pupils and teachers require in edifices for this class of schools. The following very minute description and plans were kindly furnished, on application, by him. The plans are copied from those appended to his Address at the Dedication (March 27, 1848) of one of the School-houses, — that in Sheafe street. They will be found worthy the attention of all who are interested in school architecture. The distinguished Secretary of the Massachusetts Board of Education, (Mr. Mann,) who was present at the dedication of this building, in his remarks at the subsequent dedication of another School-house in Boston, referred to *this* as "perfect of its kind," and said it "might well be called the *model* School-house of the State, and in School-houses Massachusetts was a model for the world." The teachers in one of these buildings, after having occupied their rooms for five months, say they 'cannot imagine any improvement that can be made."

The City of Boston is so compact, and land is so very expensive, that it is difficult to procure sufficient space for playgrounds and other conveniences; but the Schoolhouses erected during the past year, (1847,) are better provided for, in this respect, than any others in the City.

There were three Schoolhouses erected during the year 1847, on plans devised and furnished by Mr. Ingraham, the Chairman of the Primary School Committee on Schoolhouses. The general features of each are the same, differing only in consequence of the size and location of the lots on which they are erected.

These Schoolhouses are believed to possess greater conveniences, for the comfort and happiness of both teachers and scholars, than any others ever before constructed. In planning them, several objects were had in view. Among these, were,

The desire to allow to each scholar sufficient space, and have the rooms perfectly heated and ventilated, so that no one should suffer from want of room, or comfortable and pure air:

To have all the light in the Schoolrooms come in from one side, and that at the backs of the scholars, to prevent the detrimental effects of *cross*-lights, which are very injurious to the eyes of young children when in a forming state:

To give suitable space, on the walls, for the display of maps, charts, pictures, &c., and provide sufficient recitation-rooms, closets, cabinets and other necessary conveniences:

To have a separate entrance for each school:

To so arrange the usual out-door conveniences, that the scholars should not have to go out of doors in stormy weather, or down stairs, to gain access to them, and at the same time, by removing them from the play-ground, to obviate the objections which have been made, by some teachers, to having both sexes in the play-ground at the same time, during the recesses:

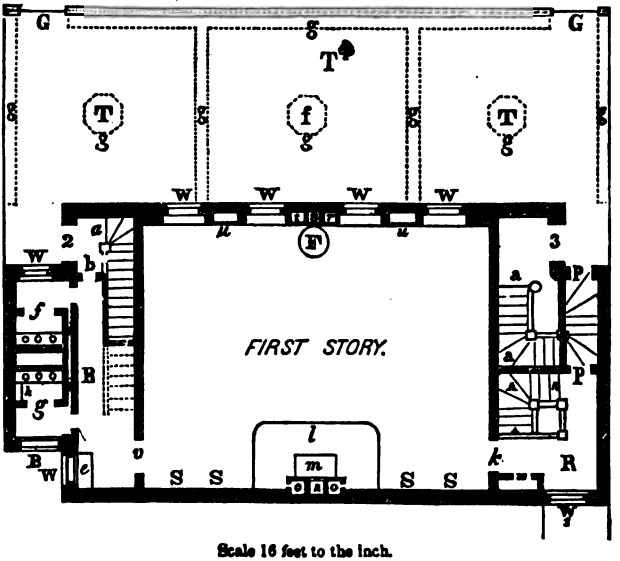
Ingraham Primary School-House, Boston.

The Schoolhouse, to which the following description and plans more particularly refer, is situated in Sheafe street, at the north part of the City, and on the slope of Copp's Hill, famed in our Revolutionary history. It occupies a space of twenty-six by fifty-three feet, exclusive of the play-ground in front, between it and the street, which is sixteen by fifty-three feet. This front is hardly long enough. Sixty feet would have been much better. The main building is twenty-six by forty-four feet; and there are projections at each end,—one on the west, four and a half by sixteen and a half feet, containing the privies, and one at the east end, three and a half by twenty-one and a half feet, in which is the passage from the lower schoolroom to the play-ground.

The building is three stories in height. Each story contains a Schoolroom, Recitation-rooms, Closets, Entries, and Privies, and is finished twelve feet high, in the clear. Each Schoolroom is lighted by four windows, which are all on one side. The first floor is set eighteen inches above the ground at the front of the building. The Cellar is finished seven and a half feet high, in the clear; and its floor is on a level with the surface of the ground at the back of the building, where is the entrance-door to the first story.

The Schoolrooms in the first and second stories are thirty feet in length, by twenty-two feet and four inches in width, and contain six hundred and seventy square feet of floor. That in the third story is thirty-two feet in length, by twenty-two feet and nine inches in breadth, and contains seven hundred and thirty square feet of floor. Thus allowing from ten to twelve or thirteen square feet of floor, and one hundred and fifty cubic feet of air, to each scholar.

The following diagram will show the arrangement of the ground-floor, with the Play-ground in front.



Scale 16 feet to the inch.

The following references will apply to the ground-plan of each of the three stories.

1, Entrance to First Story, by a door under the window W, the back part of the building being eight feet lower than the front.

2, 3, Entrance-doors to the Second and Third Stories.

A, A, A, Stairs to First Story, from the Entrance-door 1.

B, Blinds in Boys' Privies.

F, Fireplace or Furnace-flue, or Stove, when one is used instead of a Furnace.

G, G, Entrance-gates to Second and Third Stories. The Iron Fence extends the whole length of the front on the street, broken only by these two gates.

R, R, Recitation-rooms, or spaces used for that purpose. In the *first story*, that on the right being the entrance-passage to the schoolroom, and that on the left, the passage to the Second Story.

S, S, S, S, Large Slates, measuring four by two and a half feet, affixed to the walls, instead of Blackboards.

T, T, T, Trees in Play-ground. That near the fence, is an old horse-chestnut tree.

U, Umbrella stands. The place of those of the *second story* only are shown. In the other stories, they are also in the entrance-passages.

W, W, Windows.

a, Stairs to Second Story.

b, *b*, *b*, In *second story*, Entry, and place for Boys' Clothes-hooks, also used as a Recitation-room. In *third story*, place for Clothes-hooks.

c, In *second story*, Door into the Recitation-room where are the Sink and Girls' Clothes-hooks. In *third story*, Door into Recitation-room where is the Brush Closet and entrance to Girls' Privy.

d, *d*, *d*, In *second story*, Girls' Clothes-hooks.

e, Sinks.

f, Privy for Girls. *g*, Privy for Boys. *h*, Trough in ditto.

i, *i*, Space between the walls of the Privies and main building, for more perfect ventilation, and cutting off of any unpleasant odor. [This space is here too much contracted, on account of the want of room. It would be much better, if greatly increased.]

k, Entrance-door to Schoolroom, through which, only, scholars are allowed to enter. In *third story*, the passage from the stairs to the Entrance-door is through the Recitation-room.

l, Teachers' Platforms, six feet wide and twelve feet long, raised seven inches from the floors.

m, Teachers' Tables.

n, Ventiduct. That for each room is in the centre of that room. These are better shown in the diagram representing the Ventilating arrangement, (p. 183.)

o, *o*, Closets, in the vacant spaces on the sides of the Ventiducts, in the First and Second Stories. In *first story*, they are on each side of the Ventiduct; in *second story* only on one side. In the *third story*, there are of course none. See the dingram of the Ventilating arrangement, (p. 183.)

p, *p*, Ventiducts for other rooms. In plan of *second story*, *p* shows the position of the Ventiduct for first story. In *third story* plan, *p p* show the positions of those for both the lower stories.

q, *q*, *q*, Childrens' chairs, arranged in the *second story*. Their form is represented in another diagram, (p. 181.)

r, *s*, *t*, Hot-air Flues from the Furnace, Cold-air Flues if Stoves are used, and Smoke Flues. These will be better understood by a reference to the diagram explanatory of the Chimney Pier, (p. 182.)

u, *u*, Cabinets for Minerals, Shells, and other objects of Natural History or Curiosity.

v, Door of Recitation-room. In *first story*, this door leads to the entry in which are the Sink, Brush-Closet, entrance to the Privies, and passage to Second Story. In *second story*, it leads to the Recitation-room where is the Teacher's Press-closet; and in the *third story*, to that in which are the Sink, entrance to the Privies, and Stairs to the Attic.

w, Teacher's Press-closet, fitted with shelves and brass clothes-hooks.

x, Closet for Brooms, Brushes, Coalhods, &c. That for the *first story* is under the Second-Story stairs.

a, a, a, Stairs to the Third Story.

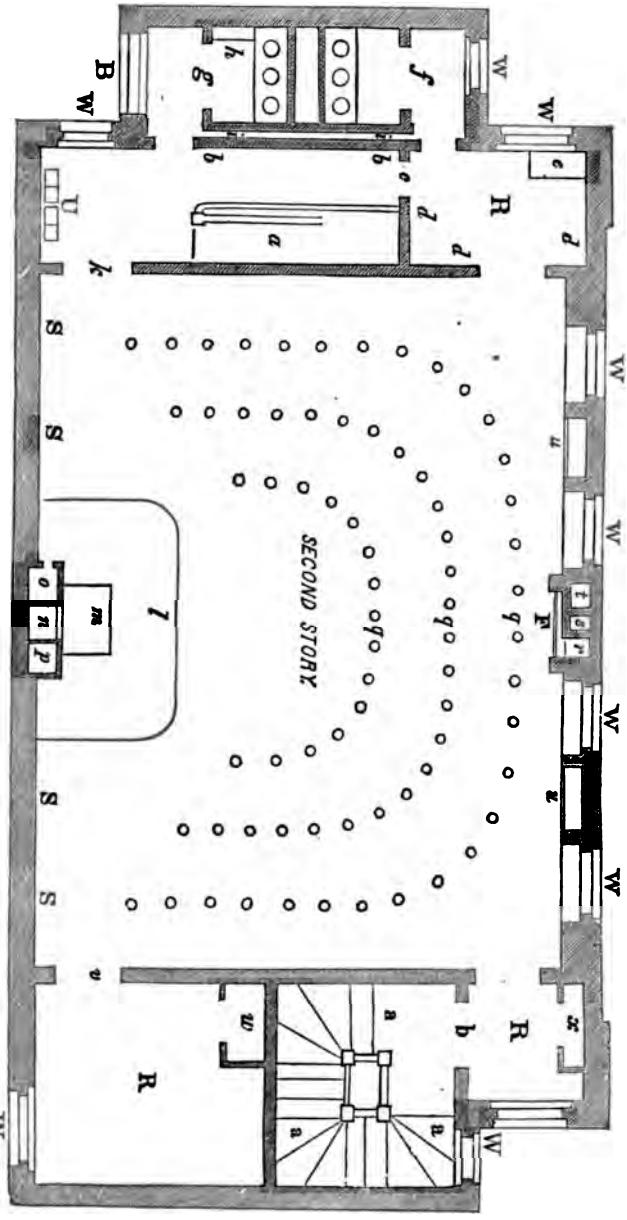
b, b, Doors connecting First and Second, and Second and Third Stories.

f, Place for Fountain, in the centre of the Play-ground.

g, g, g, Grass-plats, or Flower-beds.

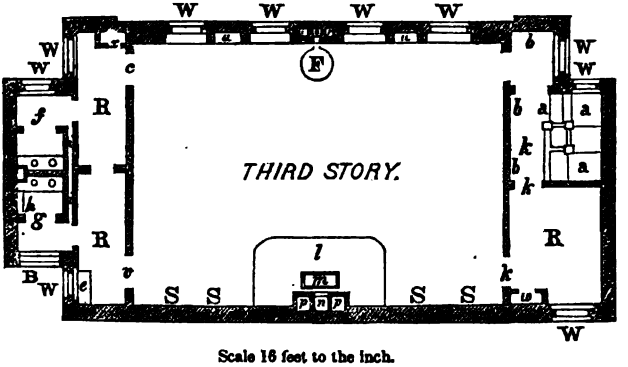
p, Passage from the First-Story Schoolroom to the Play-ground.

The Plan of the *second story*, on the next page, is drawn on a larger scale, for greater convenience in showing all the arrangements. The references on this diagram are more copious and minute than on either of the others.


SECOND STORY
Scale 8 feet to the inch.

The building fronts nearly N. N. E., and of course all the light comes into the Schoolrooms from the North. At the same time, in order to secure the benefit of the winds that prevail in Summer, and the admission of "a streak of sunshine," which adds so much to the cheerfulness of any room, and particularly of a schoolroom, there are windows in the back or southerly wall, opening into the recitation-rooms or entries, through which, and the entrance-doors, the sunlight finds its way into each schoolroom. The Neapolitan proverb, "Where the sun does not come, the physician must," has not been lost sight of; though it must be confessed that we have not been able to pay so much attention to it as would be desirable.

The next diagram, which is on the same scale with the first, will show the arrangement of the *third story*, which differs from the first and second in having a larger schoolroom, and more space for recitation-rooms; less space being occupied for stairways than in the other stories. The partitions at the ends are set one foot each way nearer to the ends of the building, making the Schoolroom thirty-two feet in length, while the others are only thirty.



Scale 16 feet to the inch.

It will be seen, that the ends of the building are cut off from the schoolrooms, by entries, stairways, recitation-rooms, &c., and the back and end walls are left blank, for convenience in displaying Maps, Charts, Pictures, &c., and for the large Slates, used instead of Blackboards. As ample provision, as was practicable, has been made for recitation-rooms, closets, and other necessary conveniences.

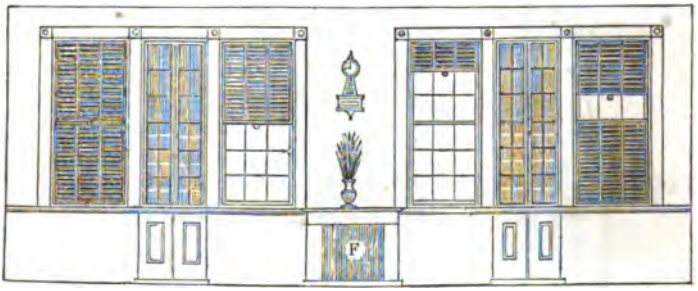
It will be seen, from the Plans of the different Stories, that the Entrance-door (*k*) to each Schoolroom is in that part of the partition nearest to the back walls; so that, on entering the room, the Teacher's Platform is directly before the scholar or visiter. This Platform is six feet wide and twelve feet long, and is raised seven inches above the floor, that being a sufficient height to give the Teacher a full view of the whole school. In the transverse-sectional elevation, (p. 184,) the raised Platform is shown at P.

On this Platform, is a Table, (*m*,) instead of a Desk, that being the more convenient article for the Teacher's use. On it, are constantly kept, in full view of the scholars, THE LAWS OF THE SCHOOL,—the *Holy Bible*, the Rule and Guide of Life, the Moral and Religious Law; the *Dictionary*, the Law of Language, the Authority for Orthography and Orthoepy; and the *Rules and Regulations of the Committee*. These should be always on every Teacher's table or desk, and should be frequently appealed to. On this Table, also, are the Record Book of the School, Ink-standish, Table Bell, and other necessary articles.



In front of the Teacher's Platform, and facing it, arranged in a semi-circular form, as shown at *q q q*, in the Plan of the Second Story, are the Seats for the scholars. These are comfortable and convenient Arm-chairs, of which the annexed diagram shows the form. Each has a rack at the side (A) for convenience in holding the books or slates of the scholars. These chairs were the contrivance of Mr. Ingraham, and were introduced by him into the Primary Schools, in 1842, since which time, the Primary School Board have recommended their introduction into all their schools, in preference to any other seats, and about one hundred and thirty of the one hundred and sixty schools are now supplied with them. They are *not* fastened to the floor, but can be moved whenever necessary; and this is found to be a great convenience, and productive of no disadvantage. They have been strongly recommended by the Committees on School and Philosophical Apparatus, at the Exhibitions of the Massachusetts Charitable Mechanics' Association, in 1844 and 1847, and premiums were awarded for them in both those years.

The following diagram is an elevation of the Front wall of the Schoolroom, as seen from the Teacher's Platform. It is on the same scale with the preceding Plan of the Second Story,—eight feet to the inch.



Each Schoolroom is lighted by four windows; and in the central pier, between the windows, are the Cold-air and Chimney Flues, or the Furnace Flues. The Fire-place, or Furnace Flue, is represented at F, as in the preceding Plans of the different Stories. The arrangement of the Flues, in this pier, will be seen in the next diagram.

On the mantel-piece, over the Furnace Flue, is, in one room, a Vase of Native Grasses, or Flowers, and in the others, ornamental Statues, or Statuettes furnished by the Teachers. Above this, suspended on the pier, is the Clock.

Between the other windows, are Cabinets, for the reception of Minerals, Shells, and other objects of Natural History or Curiosity. Their location is seen at *u u*, in the Plans of the respective Stories. There are two of these Cabinets in each Schoolroom, between the windows, above the skirting, and as high as the windows, with double sash-doors, of cherry-wood, hung with brass hinges, fastened with thumb-slides and locks, and fitted with rosewood knobs. There are twelve shelves in each, six of them being inclined, with narrow ledges on each, to prevent the specimens from rolling off. Immediately below them are small Closets, with four shelves in each, and double doors, hung and fastened in the same manner as the sash doors.

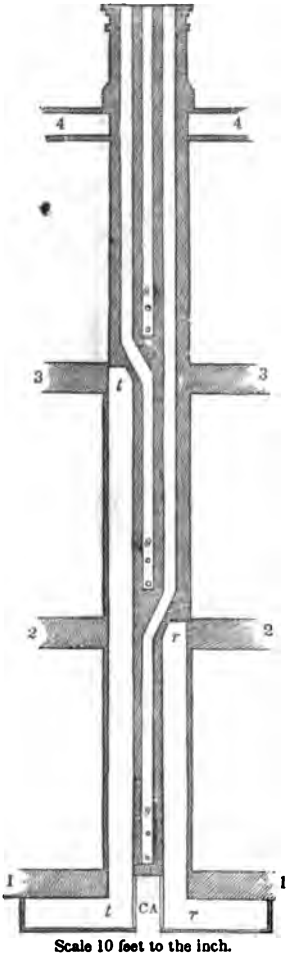
The Blinds of the Second Story, represented in this diagram, are framed, two parts to each window, and are hung with weights and pulleys, in the same manner as the window sashes. They run up above the tops of the windows, and behind the skirting of the next story above, in close boxes, and

have rings on the bottom rails, to draw them down. In this elevation, they are shown in different positions. The windows in the First Story are fitted with Venetian Blinds, and those in the Third Story with Inside Shutter-Blinds

All the window-stools are wide, and contain Vases of Native Grasses, or Flowers.

Particular attention has been given to the mode of Heating and Ventilating these buildings; and provision has been made for a copious and constant supply of fresh air, from out-of-doors, which is so introduced, that it is sufficiently warmed before it enters the Schoolrooms.

The Sheafe-street building is heated by one of Chilson's largest-sized Furnaces, though it was originally constructed with a view to using Dr. Clark's excellent Ventilating Stoves, as in the other two buildings.*



Scale 10 feet to the inch.

The accompanying diagram shows the arrangement of the Cold-air and Smoke Flues, as arranged for the Stoves. It will be well to examine it in connection with the transverse-sectional elevation, (p. 184,) and the Floor Plans of the different Stories, (pp. 177, 179, 180.)

1, 2, 3, Floorings of the First, Second, and Third Stories. 4, Roof.

CA, Cold-air Flue for First Story, which delivers the air from without, under the Stove, as shown at C A, in the transverse-section, (p. 184,) and at F, in the floor-plans.

r, r, Cold-air Flue for Second Story, which empties into the box under the Stove, at CA, in the Second Story of the transverse-sectional elevation. It corresponds to *r*, in the Floor Plans of the *first* and *second stories*.

t, t, Cold-air Flue for Third Story, which empties into the box CA, under the Stove of that Story, as seen in the transverse-sectional elevation, and at F, in the Floor Plan. It corresponds to *t*, in the Floor Plans.

These Cold-air Ducts are twelve by eighteen inches, *inside*, and are *smoothly* plastered, throughout. This is hardly large enough, however.

s, s, Smoke Flues. That of First Story corresponds to *s*, in the floor plan of *first story*, and to *r*, in those of the *second* and *third*. That of Second Story corresponds to *s*, in *second-story* Plan, and to *t*, in *third-story* Plan. That of Third Story corresponds to *s*, on the Plan of that Story.

These Smoke Flues are eight inches square, *inside*, and are *smoothly* plastered, throughout. That of each Story commences in the centre of the pier in the room to which it belongs.

[The pier in which these Cold-air Ducts and Smoke Flues are placed, is wider than the piers between the other windows, in order to allow sufficient width to the Ducts. It must be at least six feet.]

It will be seen, from the transverse-sectional elevation, (p. 184,) (the Smoke Flue in which is represented as continuous, it not being practicable to show the bends,) as well as from the Plans of each Story, that the arrangements for Ventilation are directly opposite the Chimney Flues. The Ventiducts are contained in the projecting pier back of the Teachers' Platforms and Tables shown at *l*, *m*, in the Floor Plans.

It has already been stated, that particular attention has been paid to the

* Descriptions and Plans of this Furnace and Stove will be found on page 1bo

mode of Ventilation; and it is believed that the system, if not perfect, is better adapted to its purpose than any other. The Ventiduct for each room is of sufficient size for the room; and the three are arranged as shown in the next diagram. It will be seen, that the Ventiduct for each room is in the centre of the pier, thus avoiding any unsymmetrical or one-sided (and of course unsightly) appearance.

1, 2, 3, 4, Floorings of the First, Second, and Third Stories, and Attic. 5, Roof.

c, c, c, Ventiduct of First Story, commencing in the centre of the pier. Between the ceiling of this room and the floor of the Second Story, this flue is turned to the left, and then continues in a straight line to the Attic, where it contracts and empties into the Ventilator *V*, on the Roof.

d, d, d, Ventiduct of Second Story, also commencing in the centre of the pier, and turning to the right, between the ceiling of the Second and floor of the Third Story, whence it is continued to the Attic, and empties into the Ventilator *V*.

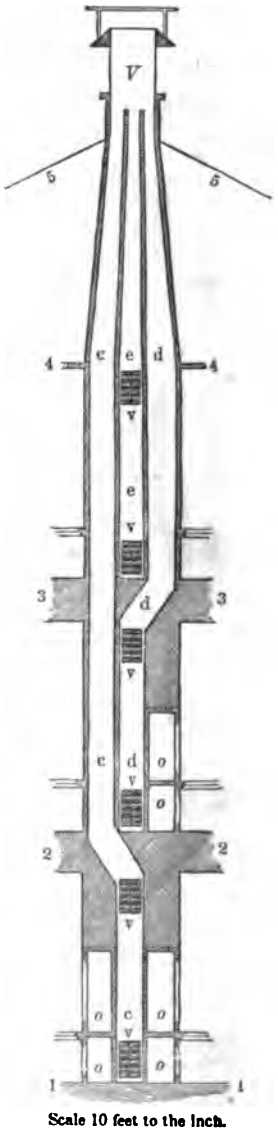
e, e, Ventiduct of Third Story, also emptying into *V*.

These Ventiducts are made of thoroughly seasoned pine boards, smooth on the inside, and put together with two-inch screws. Each, as will be seen, is placed in the centre of the room to which it belongs. They are *kept entirely separate from each other*, through their whole length, from their bases to the point where they are discharged into the Ventilators on the Roof. Each is sixteen inches square *inside*, through its whole length to the Attic, where, as will be seen by the diagram, each is made narrower as it approaches its termination, till it is only eight inches in width, on the front, the three together measuring twenty-five inches, the diameter of the base of the Ventilator on the roof. As they are contracted, however, in this direction, they are gradually enlarged from back to front, so that each is increased from sixteen to twenty-four inches, the three together then forming a square of twenty-five inches, and fitting the base of the Ventilator into which they are discharged. The increase in this direction will be better seen in the Elevation on p. 184, where V V represents one Ventiduct, continued from the lower floor to the Ventilator.

V, Ventilator, on the Roof, into which the three Ventiducts from the schoolrooms are discharged. This is twenty-five inches in diameter.*

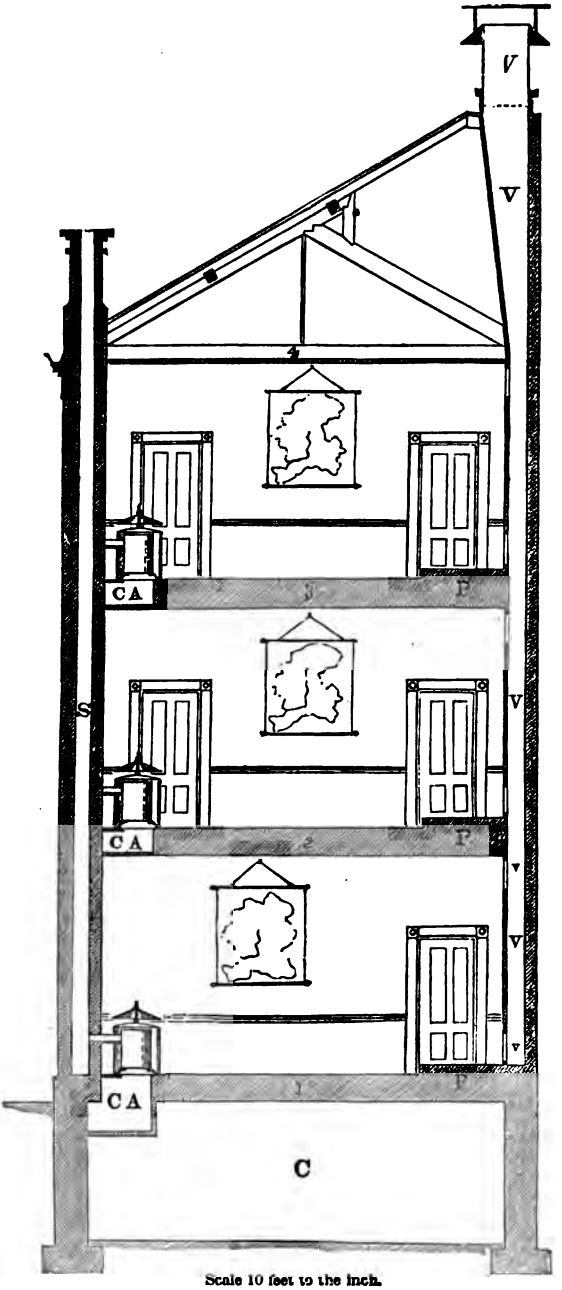
v, v, Registers, to regulate the draught of air through the Ventiducts. There are two of these in each Ventiduct, — one at the bottom, to carry off the lower and heavier stratum of foul air, which always settles near the floor; and the other near the ceiling of the room, for the escape of the lighter impure air, which ascends with the heat to the top of the room. Each of these Registers has a swivel-blind, fitted with a stay-rod, and may be easily opened or closed by the Teacher.

o, *o*, Closets. The Ventiduct of each Story being in the centre of the projecting pier, affords room for Closets, on each side in the First Story, and on one side in the Second Story, as shown at *o o*. There are four in the First Story, two above and two below the wainscot. In the Second Story, there are two only, one above and the other below the wainscot; the other side of the pier being occupied by the Ventiduct of the First Story. In the Third Story there are of course none.



Scale 10 feet to the inch.

* A description, and larger plans, of this Ventilator, are given on page 144.



1, 2, 3, 4, Floorings of the First Second, and Third, Stories, and the Attic.
C, The Cellar.
C A, Cold-air Boxes, opening under the Stoves.
S, Smoke Flue.
P, Teachers' Platforms.
V, Ventiduct, emptying into the Ventilator on the Roof.
v, v, Ventiduct Registers.
V, Ventilator.

Scale 10 feet to the inch.

This plan of arranging the Heating and Ventilating apparatus has been adopted by the Committee on Ventilation of the Grammar School Board;* but as their plans and diagrams were taken from Mr. Ingraham's first draughts, before his final arrangement was decided upon, they are not so complete as these.

The preceding diagram gives a transverse-sectional elevation of the building.

It has already been stated, that the children are seated with their backs to the light, and their faces towards the Teacher's Table and the wall above and on either side of it. On this wall, and also on the two end walls, (as shown in the transverse-section,) are suspended Maps, Charts, and Pictures, not only for ornament, but for the communication of instruction. Vases of Flowers and Native Grasses ornament the window-stools and the Teachers' Tables; and Statuettes and other useful ornaments and decorations are placed in various parts of the rooms: so that whatever meets the eyes of the children is intended to convey useful and pleasing impressions, encouraging and gratifying the love of the beautiful, and combining the useful with the agreeable. The Cabinets of Minerals, Shells, and other objects of Natural History and Curiosity, add much to the interest and beauty of the rooms.

On the back wall, on either side of the Teacher's Platform, at S S S S, are four large Slates, in cherry-wood frames, each two and a half by four feet, used instead of Blackboards. These Slates are far preferable to the *best* Blackboards, and cost about the same as common ones. The Teachers greatly prefer them to Blackboards. In using them, slate pencils are of course employed, instead of chalk or crayons, and thus the dust and dirt of the chalk or crayons,—which is not only disagreeable to the senses, but deleterious to health, by being drawn into the lungs,—are avoided. These Slates may be procured in Boston, of A. Wilbur.

Each School has convenient Recitation-rooms; though, in consequence of the space occupied by the stairs to the Second and Third Stories, the lower Story is not so conveniently accommodated, in this respect, as could be desired. It has, however, two good Entries, which are used for this purpose. In the Second and Third Stories, there are three of these rooms, of which much use is made. Their location is shown in the Floor Plans.

In these ante-rooms, are Closets for Brooms, Brushes, and other necessary articles of that description, and also Press-closets, furnished with shelves and brass clothes-hooks, for the Teachers' private use. In these, also, are Sinks, furnished with drawers and cupboards, pails, basins and ewers, mugs, &c. Pipes leading from the Sinks, convey the waste water into the Vaults; and in a short time, the waters of Lake Cochituate will be led into each Story.

Each School has its own separate entrance; so that they will not interfere with each other. And each is provided with sufficient conveniences in its entry, for hanging the clothing of the pupils, thus avoiding the necessity of its ever being brought into the Schoolroom. Each has also two Umbrella-stands in its entry.

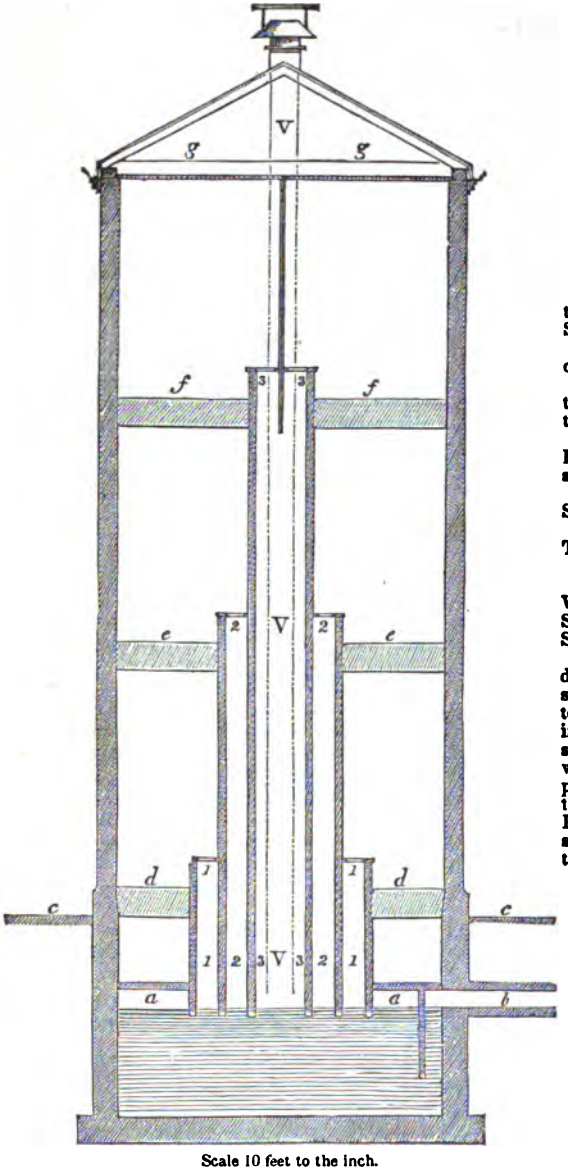
In the Cellar, are placed the Furnace, and necessary conveniences attached to it, with Bins for coal and wood. Also two Rain-water Butts, one at each end, which receive all the water from the Roofs. Being connected with each other, by leaden pipes, under ground, the water in both stands at the same level; and a pipe, leading from the top of one of them into the Vault, prevents their ever running over.

The Cellar is paved with brick, and is convenient for a play-room, when the weather is too stormy for the children to go out of doors at recess-time.

Instead of having the usual out-door conveniences in the yard, they are here connected with the entries of the respective schoolrooms, so that no child has to go into the open air, except for play in recess-time, or to go

* See a notice of their plans on page 153.

home. This is considered a very great convenience, and a matter of the highest importance.



a, *a*, Surface of the water in the Sesspool.
b, Outlet to the common sewer.
c, *c*, Surface of the ground outside the building.
d, *d*, Floors of First Story, of stone.
e, *e*, Floors of Second Story.
f, *f*, Floors of Third Story.
g, *g*, Attic.
1, 2, 3, Seats and Wells of First, Second, and Third, Stories.
V, V, V, Ventiduct, ten inches square *inside*, extending from within one foot of the surface of the water in the Sesspool, to the Ventilator on the roof. Its sides are represented by the dotted lines

Scale 10 feet to the inch.

The preceding transverse-section will show the peculiar arrangement of the Privies to the different stories, and the manner in which all unpleasant consequences or inconveniences are, it is believed, effectually guarded against.

By the Plans of the different Stories, it will be seen, that the Privies are in a Projection on the western end of the building, the wall of which is separated from that of the main building, by the space *i i*, this space being four inches between the walls, and extending from the floor of the First Story to the Attic. The doors leading from the entries are kept closed, by strong springs; and at B, in the southern wall, is a Blind, through which the air constantly passes into this space, and up to the Attic, whence it is conveyed in a tight box to the Ventilator on the Roof. Except in very cold or stormy weather, the window in the northern side is kept open, (the outer blinds being closed,) and thus the whole of the Projection is cut off from the main building by external air. The space between the Projection and the main building is not, however, so great as it would have been made, had there been more room.

It will be seen, that there is a distinct Well to each Privy, separated from the others by a brick wall ending *below* the surface of the water in the sesspool. Of course, the only odor that can possibly come into either of the apartments, must come from the well of *that* apartment, there being no communication with any other, except through the water. And as every time it rains, or water is thrown in from the sinks, the water in the sesspool will be changed, and washed into the common sewer, it would seem that no danger of unpleasant odor need be feared. When the City water is carried to every floor of the building, the conveniences for frequently washing out the sesspool will be greatly increased.

There are two apartments on each floor; one for the girls, at *f*, and another for the boys, at *g*. In the latter, is a trough, (*h*,) with a sesspool, and pipe leading into the well, under the seat. There is no window in the boys' apartment, but merely the blind, B, which extends from the floor to the ceiling. The girls' apartment, being in the front part of the Projection, is provided with a window similar to the others, and outside blinds.

Each apartment is fitted with pine risers, seats, and covers. The covers are hung with stout duck or India-rubber cloth, instead of metal hinges, which would be liable to corrode, and are so arranged that they will fall of themselves, when left. The edges of the cloth are covered with narrow slats. There is a box for paper in each apartment. The whole finish is equal to that of any other part of the building.

The interior plastering of all the walls of the building is hard-finished, suitably for being painted.

All the Rooms, Entries, Stairways, and Privies, are skirted up as high as the window-stools, with narrow matched beaded lining, gauged to a width not exceeding seven inches, and *set perpendicularly*.

The interior wood-work of the lower Schoolroom, as well as the interior of all the Closets and Cabinets, is painted white. The skirting of the Second Story is of maple, unpainted, but varnished. All the rest of the inside wood-work is painted and grained in imitation of maple, and varnished. The outside doors are painted bronze. The blinds are painted with four coats of Paris green, and varnished.

In some other schoolrooms in the City, the interior wood-work,—even of common white pine,—has been left unpainted, but varnished, with a very good effect; and it is contemplated to have some of the new Schoolhouses soon to be erected, finished in the same way. White pine, stained with asphaltum, and varnished, presents a beautiful finish, and is cheaper than painting or graining.

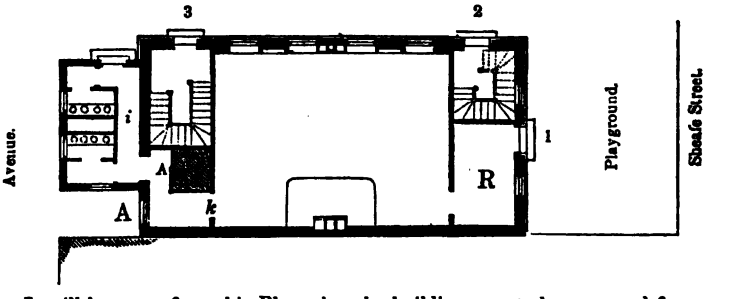
In the angles formed by the meeting of the walls with the ceiling of each room, and entirely around the room, are placed rods, fitted with moveable rings, for convenience in suspending maps, charts, and pictures, and to avoid the necessity of driving nails into the walls.

It has been stated, above, that the space between the Privies and the main building, in the Sheafe street Schoolhouse, is not so great as is desirable, nor

as it would have been, had there been more room. In the Schoolhouse in Tremont street, erected at the same time with that in Sheafe street, there being sufficient room for the purpose, the Projection containing the Privies is nine and a half by twelve feet, and the wells of the Privies are seven feet from the wall of the main building.

The following Plans were prepared for a new arrangement of the Sheafe street Schoolhouse, when it was contemplated to occupy a space eighty feet in depth, extending from Sheafe street to the Avenue in the rear. In these Plans, the Projection for the Privies is about ten by sixteen feet; and the entrance to each of the Privies is six feet from the wall of the main building, and separated from it by three doors. This gives them as much space, and separates them as much from the main building, as is needed.

Plan of First Story. Scale 24 feet to the inch.

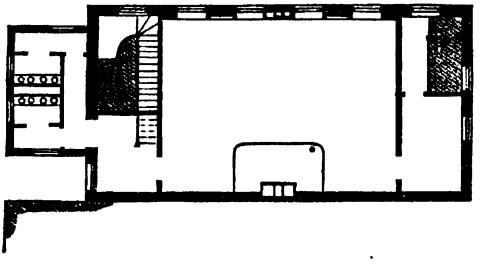


It will be seen, from this Plan, that the building was to have an end fronting on Sheafe street, (from which it was to be set back nineteen feet,) and a side looking into two of the Playgrounds, each of which was to be twenty-seven by thirty feet. The nineteen feet between the building and the street, and on a line with the building, the whole extent of the fifty-three feet on Sheafe street, was to form a third Playground.

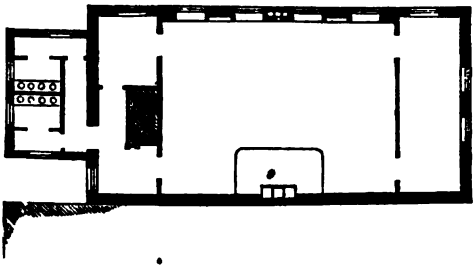
It has already been mentioned, that the ground at the rear of the building, on the Avenue, is eight feet lower than at the front, on Sheafe street; and the scholars of the lower room were to enter, as they do now, from the Avenue, by a door under the window A, and pass to their schoolroom up the stairs A, through the door *k*. Their Playground was to have been at the front end, on Sheafe street, to which they were to pass through the Recitation-room R, and out by the door 1. The space between the Privies and the main building, which is a three-feet passage, is shown at *i*, as in the former Plans, pp. 177, 179, 180.

The Entrance-doors for the second and third stories are shown at 2, 3.

Plan of Second Story.



Plan of Third Story.



In many respects, these Plans present some improvement over that of the present building in Sheafe street, which is only forty-four feet in length, while that proposed in these Plans is fifty feet. This, of course, allows more space for the stairways, Recitation-rooms, &c.

These three Plans will be easily understood, by comparing them with those on pp. 177, 179, 180, 181, which are there fully explained.

Some persons, perhaps, may think that ornaments and decorations, such as have been here described, are not *necessary* in a Schoolhouse; though none, we presume, will think them out of place. Why should not the places, where both Teachers and children spend so large a portion of their time, be made as pleasant and attractive as possible? The Schoolroom is the Teacher's parlor and drawing-room; and should always, not only be neat and tidy, but exhibit evidences of good taste and useful ornament. Why should blank and naked walls, presenting a cold and cheerless aspect, unrelieved by a single pleasant spot or speck of verdure, be the only or principal objects to meet the eyes of the young inmates of these establishments, who are here to receive those *first impressions*, which, as they are the most lasting, and indeed almost indelible, should always be useful, and promotive of some useful purpose? Everything which will give to young persons "a perception of *the Beautiful*," is of great value; and everything that can be done to render the interior of our schoolrooms pleasant and attractive, is of importance. "Why," says Mrs. Sigourney, in a valuable Essay 'On the Perception of the Beautiful,' "why should not the interior of our schoolhouses aim at somewhat of the taste and elegance of a parlor? Might not the vase of flowers enrich the mantelpiece, and the walls display, not only well-executed maps, but historical engravings or pictures? and the bookshelves be crowned with the bust of Moralist or Sage, Orator or Father of his Country? Is it alleged that the expense, thus incurred, would be thrown away, the beautiful objects defaced, and the fair scenery desecrated? This is not a necessary result. I have been informed, by Teachers who had made the greatest advances towards the appropriate and elegant accommodation of their pupils, that it was not so. They have said it was easier to enforce habits of neatness and order among objects whose taste and value made them worthy of care, than amid that parsimony of apparatus, whose pitiful meanness operates as a temptation to waste and destroy." And it will always also be found that those schools where the most attention has been paid to making the rooms pleasant and attractive to the children, will be the most orderly, and well disciplined, while in those held in ordinary rooms, where no attention seems to be given to refinement in appearances, the pupils are also proportionably unrefined and undisciplined.

"Let the communities," continues Mrs. Sigourney, in the Essay just quoted, "let the communities, now so anxious to raise the standard of education, venture the experiment of a more liberal adornment of the dwellings devoted to it. Let them put more faith in that respect for the beautiful, which really exists in the young heart, and requires only to be called forth and nurtured, to become an ally of virtue and a handmaid to religion. Knowledge has a more imposing effect on the young mind, when it stands, like the Apostle with the gifts of healing, at the 'beautiful gate of the Temple.' Memory looks back to it, more joyously, from the distant or desolated tracks of life, for the bright scenery of its early path." "But when the young children of this Republic are transferred from the nursery to those buildings, whose structure, imperfect ventilation, and contracted limits, furnish too strong an idea of a prison, the little spirits, which are in love with freedom and the fair face of Nature, learn to connect the rudiments of knowledge with keen associations of task-work, discomfort, and thraldom." "I hope the time is coming, when every isolated village schoolhouse shall be as an Attic temple, on whose exterior the occupant may study the principles of symmetry and of grace. Why need the structures, where the young are initiated into those virtues which make life beautiful, be divorced from taste, or devoid of comfort?"

"Do any reply, that 'the perception of the Beautiful' is but a luxurious sensation, and may be dispensed with in those systems of education which this age of *utility* establishes! But is not its culture the more demanded, to throw a healthful leaven into the mass of society, and to serve as some counterpoise for that love of accumulation, which pervades every rank, intrudes into every recess, and spreads even in consecrated places the 'tables of the money-changers, and the seats of such as sell doves?'

"In ancient times, the appreciation of whatever was beautiful in the frame of Nature, was accounted salutary, by philosophers and sages. Galen says, 'He who has two cakes of bread, let him sell one, and buy some flowers; for bread is food for the body, but *flowers are food for the soul.*'"

"If the *perception of the Beautiful* may be made conducive to present improvement, and to future happiness; if it have a tendency to refine and sublimate the character; ought it not to receive culture throughout the whole process of education? It takes root, most naturally and deeply, in the simple and loving heart; and is, therefore, peculiarly fitted to the early years of life, when, to borrow the language of a German writer, 'every sweet sound takes a sweet odor by the hand, and walks in through the open door of the child's heart.'"

We insert Mr. Ingraham's communication, unabridged, although it was drawn up by him as the material out of which we should prepare a description. We have also preserved his system of punctuation and capitalizing, though it differs from that followed in other parts of this work.

We think very highly of the plan of the Sheafe street School-house. Any objections we might entertain to some of the details, could be easily obviated in places where land is not so expensive as in Boston. We prefer, however, to see the Primary School-house with but one story, and in no case with more than two stories. In cities, the basement, under the school room, should always be paved, and fitted up for a covered play-ground, as is the case in Mr. Ingraham's plans.

Mr. Ingraham, in his letter, acknowledges his obligations to Mr. F. Emerson, and Dr. Henry G. Clark, for valuable aid in arranging his system of ventilation, and also to Mr. Joseph E. Billings, the Architect, for aid in the architectural arrangements, and for the manner in which the working plans were drawn.

Having given so minute a description of this School-house, we shall confer a favor upon such of our readers as may wish to erect buildings like it, if we insert, entire, MR. INGRAHAM'S original Specification for the workmen, with such modifications as he proposes to introduce into the new buildings, which are to be erected during the present year, (1848.)

SPECIFICATION

Of materials to be provided, and labor performed, in the erection of a Primary School-house, to be built on a lot of land lying upon the southerly side of Sheafe street, according to the plans of JOSEPH W. INGRAHAM, Chairman of the Primary School Committee on Schoolhouses, as exhibited in the Drawings made by Joseph E. Billings, Architect.

DESCRIPTION.

The building is to be three stories high; each Story is to contain a Schoolroom, Recitation-rooms, Entries, and Privies, and to finish twelve feet high, in the clear. The first floor is to be set eighteen inches above the ground, at the front of the building. The Cellar, under the whole building, (except the entrance to the first-story Schoolroom, which is to finish six feet and eight inches,) is to be finished seven and one half feet high, in the clear. The main building is to measure twenty-six by forty-four feet, upon the ground plan, above the underpinning; the Projection on the east end, three and one half by twenty and one half feet; and the Projection containing the Privies, four and one half by sixteen and one half feet. The Roof is to have an inclination of thirty degrees.

The Front and Side Walls of the main building, and the Front Walls of the Projections, above the underpinning, and the Rear Wall of the main building and sides of the Projections, from the level of the ground on the rear of the lot, are to be built of brick

MASON'S WORK.

Excavating.

The Dirt and Rubbish is to be dug out, as required, for the Cellar, the Cellar-Walls, the Vault, and the Drains; and the remainder of the lot is to be graded up, on an inclination of one inch to a foot, from Sheafe street to the front of the building.

All the rubbish, and the dirt that is not required for filling in, is to be removed from the premises. All the Loam is to be carefully taken up, kept by itself, and spread upon the surface of the Playground, as may be directed by the Committee.

Rough Stone.

The Footings to all the walls and piers, and the Cellar and Foundation-walls, are to be built of square-split Sandy-Bay or Quincy cellar-stone. The Bottom or Footing-course is to be puddled and rammed to a perfect bed, and those to the main walls and the piers, are to be laid entirely below the level of the cellar floors. The Walls are to be laid in lime mortar; and those of the Cellar are to be faced and pointed on the inside. The Footings are to be eighteen inches rise. Those to the main walls are to be three feet in width; those to the projections are to be two and one half feet in width; and those to the piers are to be three feet square. The Front Wall of the Cellar is to be two feet thick, and the other Walls twenty inches. Good and sufficient Foundations are to be laid for the Steps, Window Curbs, &c.

Hammered Stone.

The Underpinning to the front walls of the main building and projections, and the Returns at the first-story Entrance-doors, the Steps to the Entrance-doors, the Thresholds to the Entrance-doors and Gates, the Curbs, Sills, and Caps, to the cellar-windows, the Curbs to the sesspool, the Fence-stone, and the Platform steps to the Entrance-doors, are to be of Quincy granite, of even color, free from sap, rust, or flaws, fine-hammered, with all the returns, rabbets, washes, &c., indicated by the Drawings.

The Floors to the Privies on the first-story, a Moveable Cover to the Vault, and Hearth-stone in each Schoolroom, are to be of North-River Flagging-stone. About

three quarters of the Playground is also to be laid with North-River Flagging-stone, as may be hereafter directed by the Committee. The rest of the Playground is to be left unpaved, for flower beds, &c.

There is to be an Iron Strainer fitted to the Sesspool-cover. The Hearth-stones are each to be three feet square, with a circular hole in the centre, eighteen inches in diameter, for the admission of the cold air under the stove.

Sand-stone.

There is to be a set of Caps and Sills to each of the windows in the brick walls, and Caps to the entrance-doors. The Caps to the doors are to be four courses rise, and ten inches thick, and those to the third-story front windows eight and one half inches thick: the other Caps are to be four inches thick. The Sills to the windows are to be eight inches wide. The Sills and Caps to the blind-openings, in the rear wall of the privies, are to be of the full thickness of the wall, and finished on all sides. There is to be a Moulded Belt on the front, and over the east and west entrance-doors; and a Base and Cap to the Chimney, of the forms shown by the Drawings. All the above is to be of the first quality of Connecticut free-stone; that in the faced-brick-work is to be sand-rubbed, and the remainder fine-chiselled.

All the stone-work is to be set in lime-mortar, and Cramped, Headed, and Pointed, as required.

Brick-work.

The Front Walls, above the underpinning, the Rear, Side, and Privy Walls, from the rough stone, the Piers in the cellar, the Backing-up of the stone-work, the Lining of the Vault, the Walls between the privies, the Sesspool, the Drains, and the Flues, are to be built of hard-burnt Charlestown (not Fresh Pond) bricks, excepting the Facing of the front and side walls of the main building and the front walls of the projections, the Covings, and the Chimney, which are to be of the first quality of pressed-brick, laid plumb-bond, tied into the other work with bond-irons in every seventh course.

The Front Wall, to the top of the belting, and above the top of the third-story windows, with the corner Piers on each side, and the Rear Wall, from the bottom to the top of the first-story floorings, are to be sixteen inches thick. The remainder of the Front and Rear Walls, the Side Walls of the main building, and the Front Walls of the Projections, are to be one foot thick. The Rear and Side Walls to the Privies, the Side Wall to the easterly Projection, and the Walls of the Sesspool, are to be eight inches thick. The Lining of the Vault, and the Walls between the Privies, are to be four inches thick. The Bottom of the Vault is to be laid three courses thick. The Piers in the cellar are to be sixteen inches square, on the ground.

The Vault, (which is to be of the sesspool plan, and so arranged, that no solid matter shall remain in the vault, but shall all pass off into the common sewer,) Sesspool, Drains, Wall between the privies, and the Hollow Wall between the privies and main building, are to be laid throughout with cement-mortar, and plastered inside, throughout, with the same. The remainder of the brick-work is to be done with lime-mortar. The Drains are to be barrel-form, the larger one to be of sixteen inches bore, and the smaller ones, one foot. The Vaults are to be not less than six feet deep.

The Cellar, and the Passage-way from the east end of the building, out to Margaret Avenue, are to be paved with the best paving-brick, on perfect foundations of gravel and sand.

The Cold-air Flues are to be twelve by eighteen inches, inside, and the Smoke Flues eight inches square inside, all smoothly plastered, inside and out, with a stout coat of lime-mortar. The Flues are to be arranged as shown in the diagram. [*See p.* 182.]

The Cold-air Flue or Box, leading horizontally into the room to the aperture under the Stove, is also to be thoroughly and smoothly plastered, and made perfectly secure from danger by fire, in case of live coals or ashes dropping into it from the Stove. It is to be fitted with a valve, having a handle in the room, to regulate the admission of air.

Lathing and Plastering.

All the Walls, Ceilings, and Stairways, throughout the first, second, and third stories of the main building and the Projections, and the Ceiling of the Cellar, are to be Lathed and Plastered with a stout coat of lime and hair, and hard-finished, smoothly, with lime and sand, for painting; excepting the Ceiling of the Cellar, which is to be finished on the hair-coat, and the Wall between the main building and the privies, which is to be plastered upon the bricks. The Walls of the Cellar are to be white-washed with three coats.

Care must be taken, that the beads on the corners of the walls and stairways are not plastered. The quirks are to be neatly cut, and the beads kept clean.

Slates, Slating, &c.

Smoothly-polished Slates are to be set into the back wall of each Schoolroom, on each side of the Ventilating Pier, and neatly finished around the edges. They are to be two and a half feet wide, and ten feet in the whole length. They may be in slabs of five feet each, in length.*

The Roof is to be Slated with the best of Ladies' Slates, put on with Composition-nails, and properly secured with flashings of sheet lead, weighing three-and-one-half-pounds to the square foot, and warranted perfectly tight for two years.

Coppering.

There are to be moulded Copper Gutters, on the front and sides of the main building and front and rear of the Projections, worth one dollar and twenty-five cents per foot. They are to run back six inches under the slates.

There are to be two four-inch-square Trunks, from the gutters to the water-butts in the cellar; three-inch ones from the rear of the Projections to the Vault; and a round one from each butt to the vault. The Trunks are to be made of twenty-four-ounce cold-rolled copper, put up, connected with the gutters, and led off in a proper manner, with suitable lead pipes, of three inches in diameter.

Iron-work.

There is to be in each Smoke Flue an Iron Casting, with a funnel-hole twenty-four inches from the floor, and a hole below for clearing out the mouth of the flue; each hole to be fitted with a tight stopper.

There is to be an Iron Fence, on the line of Sheafe street, across the whole front, with two Gates, and an Iron Gate at the entrance of the back passage, on Margaret Avenue. All the Gates are to be fitted with Lever Locks, and Latches, of the best quality, and *small* duplicate keys.

There is to be an Iron Grating to each of the cellar-window curbs, of inch-and-a-quarter by one-quarter-inch bars, set one inch from centre to centre; and wire netting above it in front of the windows.

All the Iron-work is to be painted with three coats of lacker.

There are to be stout Iron Scrapers, placed at each door, where directed by the Committee.

There are to be an Iron Strainer to the Sesspool Cover, and Strong Iron Rings to the Moveable Cover of the Vault.

There are to be Composition Rods, in all the angles formed by the meeting of the ceilings and inner walls, in the Schoolrooms and Recitation-rooms, attached by neat staples, and fitted with Moveable Brass Rings, at suitable distances, for hanging charts, maps, &c.

CARPENTERS' WORK.

Framing.

The Floors and Roofs are to be Framed in the manner indicated by the Drawings, with good sound spruce lumber, of the following dimensions:

Principal Flooring-Joists,	3	by 14	inches.
Short Flooring-Joists,	3	" 11	"
Trimmers and Headers,	5	" 14	"
Partition Studs,	2	" 4	"
Privy-Floor Joists,	2	" 10	"
Attic-Floor Joists,	2	" 10	"
Ties to Roof Trusses,	7	" 10	"
Rafters to Trusses,	7	" 12	"
Collars,	7	" 9	"
Purlins,	8	" 8	"
Wall Plates,	3	" 8	"
Small Rafters,	3	" 6	"

The Flooring-Joists are to be worked to a mould, crowning one inch. They are to have a fair bearing of four inches on the walls, at each end, and to be bridged with two lines of Cross Bridging.

The Trusses in the Roof are to be fitted with Wrought-iron Bolts, one inch in diameter, with Heads, perfect Screws, and large Washers and Nuts.

* These large Slates may be procured in Boston, and cost no more than good Blackboards. When it is not convenient to obtain them, the walls, where Blackboards are needed, may be adapted to the purpose, by mixing the Plastering or Hard-finish with Lampblack, rubbing it down smoothly, and *allowing it to become perfectly dry and hard before it is used*. Or, Blackboards may *be covered* with the composition mentioned on p. 197.

The Floor-Joists are to be framed into the Trimmers, and the Ceiling-Joists of the third story into the Ties of the Roof-Trusses, with Tusk-Tenons, and properly secured with hard-wood Pins.

All the Partitions in the main building are to be set with two-by-four-inch plank Studs, so as to give five nailings to a lath, thoroughly bridged throughout, and trussed over the openings.

There is to be a Lintel, four by eight inches, over each window, and other opening in the walls that requires it, and under the withs of the Privies, with a fair bearing of eight inches at each end.

Enclosing.

The Under-Floors of the Rooms, Entries, Passages, Platforms, and Privies, in each story, and the Floor of the Attic, are to be laid with No. 3 Pine boards, planed, jointed, laid close, and thoroughly nailed. The Roofs are to be covered with Matched boards, of the same quality, and thoroughly nailed.

Furring.

All the Walls, throughout, (excepting the cellar walls, the back walls of the several privies, and the side walls of the privies next to the main building,) and all the Ceilings, Entries, and Stairways, are to be Furred with three-inch Furrings of sound, seasoned, dry No. 3 Pine boards, spaced so as to give five nailings to a lath. They are to be put on the walls with twelve-penny nails, and on the ceilings with ten-pennies.

Grounds, three-fourths of an inch thick, are to be put up for all the finish, and three-quarter-inch Beads on all the angles and corners of the walls and stairways. The Beads are to be kept clean.

There are to be two Strips of Furring put up, (for convenience in driving nails for hanging charts, &c.,) extending entirely around the Schoolrooms, at distances of three and eight inches from the ceilings; and also similar Strips for the same purpose, set perpendicularly, on the rear and sidewalls, as directed by the Committee. Also, Composition Rods, in the angles of the ceiling, all round the rooms, with Moveable Rings at suitable distances, for picture lines.

Cold-air Boxes, and Ventiducts.

The Cold Air is to be taken in at one of the cellar-window openings, which is to be finished outside with a plank frame and coarse iron-wire netting.

The Air is to be conducted into the Brick Cold-air Flue of each Schoolroom, in separate Boxes, each twelve by eighteen inches, inside, made of thoroughly-seasoned Pine boards, smoothed on the inside, and put together with two-inch screws.

The Ventiducts, or Ventilating-Flues, are also to be made of thoroughly-seasoned Pine boards, smoothed on the inside, and put together with two-inch screws. There is to be a separate one for each Schoolroom, and the Privies, and each is to be fitted with two Swivel-blind Openings, or Registers, one at the floor and the other at the ceiling, with Stay-rods to regulate them, as may be directed by the Committee.

There are to be two Closets on each side of this Pier, in the first story, and on one side, in the second story, as shown in the diagram, on p. 183.

The Ventiducts, or Ventilating-Flues, for the Schoolrooms, are each to be sixteen inches square, inside; that for the Privies is to be ten inches square, inside. The Swivel-blind Openings in the Schoolrooms are to be sixteen by twenty-four inches; and those in the Privies are to be ten inches square.

The Ventiducts, or Ventilating-Flues, for the Schoolrooms, are to be brought together in the attic, and connected with the Ventilator on the main Roof.

The Ventiduct, or Ventilating-Shaft, for the Privies, is to be ten inches square, and carried down to within one foot of the surface of the water in the Vault or Sesspool; and the air from this Shaft, and also from the space between the privies and the main building, is to be conducted in a tight box over the ceilings of the third-story privies, to the Ventilator on the ridge.

Windows and Blinds.

All the Windows, (excepting those in the cellar,) are to have Double Box Frames, with two-inch pine plank Sills and Yokes, inch inside and outside Casings, one-and-one-fourth-inch hard-pine Pulley-styles, five-eighths-of-an-inch Inside Beads, and five-sixteenths-of-an-inch Parting Beads.

The Sashes are to be made of pine, one-and-three-fourths-inch thick, moulded and coped. They are all to be double hung with the best White Window Lines, Iron Pulleys with steel axles, and Round Iron Counter-weights. All the Sashes are to be fastened with strong Bronzed Sash-fastenings, of the best quality, to cost five dollars and fifty cents per dozen.

All the Windows in the first and second stories are to be fitted with one-and-one-fourth-inch Framed Blinds, two parts to each window, hung in light Box-frames, with Weights, Lines, and Pulleys, in the same manner as the sashes, excepting that they are to run up above the tops of the windows, in close boxes, and to have satisfactory Knobs, Rings, or Handles, on the bottom rails, to draw them down.

The Windows in the third story are to have Inside Shutter-Blinds, one inch thick, made in eight parts to each window, hung with Iron Butt-hinges, and fitted with Bronzed Hooks and Staples, and Rosewood Knobs.

The Openings in the Rear Wall of the Privies are to have Stationary Blinds, four inches thick, and reaching to the floors. The Windows in the Front Wall are to have Outside Blinds, one-and-three-fourths-inch thick, hung and fastened in the usual manner.

All the Windows, and the Openings in the Privy-Walls, are to be finished with one-and-one-fourth-inch moulded Architraves, with turned Corner-blocks. [Care to be taken to have no Architraves or Corner-blocks omitted on one side, or cut partly off.] Those in the first story are to have panel Jambs, and Soffits and Stools. Those in the second story, and all the Openings in the Privies, are to have Edge and Sill Casings. Those in the third story are to have Elbows to the Shutter-boxes, moulded panel Soffits, and wide Stools.

The Cellar-Windows are to be made with plank Frames, rabbeted for the sashes; and are to have Single Sashes, hung with Iron Butt-hinges to the tops of the frames, fastened with strong Iron Buttons, and fitted with Catches to hold them open when desired.

There is to be a Single Stationary Sash over each Entrance-door, made in six lights.

There are to be two Skylights in the Roof, which are to be made and hung in a neat and substantial manner, and properly fitted to rise and fasten.

There is to be a Scuttle, in the ceiling of the third story, made, cased, and hung, in a neat and substantial manner.

Doors.

All the Doors, throughout, (excepting the Outside ones, which are to be two-and-one-fourth-inches thick, and the Closet doors, which are to be one-and-one-fourth-inch thick,) are to be two inches thick, made in four moulded Panels each, hung with three four-inch Iron Butt-hinges, and fastened (excepting the outside ones) with Robinson's best $2,50 Mortise Locks, with Catches and Bolts, Rosewood Knobs, Bronzed Trimmings, and *small* duplicate Keys to each. The Outside Doors are to be fastened with double-bolt Lever Locks of the best quality, having duplicate keys as *small* as practicable. The Privy Doors are to have strong Door-springs, in addition to the other trimmings.

All the Inside Doors, excepting those to the closets, are to be finished with hard-pine Sills, two-inch rabbeted and beaded Frames, and Architraves as described for the Windows, with Plinths. The doors, in every case, to be set so far from the walls, as to give the full Architraves and Corner-blocks on both sides.

The Outside Doors are to be hung to three-inch plank Frames, properly dogged to the thresholds and wall, and finished inside like the Inside Doors.

The Entrance and Cellar Doors are to be four feet by seven feet eight inches. The Inside Doors are to be three feet by seven feet four inches. The Privy Doors are to be two feet six inches, by seven feet four inches.

Stairs.

The Stairs are to be framed with deep plank Stringers and Winders, as shown by the Drawings. They are to be finished with hard-pine Risers, one inch thick, Treads one-and-one-fourth-inch thick, and Balusters one-and-one-eighth-inch diameter. The String and Gallery finish is to be of white pine, and the Posts, Newels, and Rails, of cherry. The bottom Posts are to be seven inches in diameter, turned, and the Rails three inches wide. The Rails are to be not less than three feet high, measuring from the nosing of the Steps.

There are to be two Flights of Stairs to the Cellar, framed with plank Stringers and Winders, and finished with planed pine Risers and Treads, and close Partitions one-and-one-half-inch thick, matched and planed.

There is to be a neat Flight of Portable Steps, to ascend from the third story to the Attic, and others to ascend from the Attic to the Skylight in the Roof.

Skirting.

The Rooms, Entries, Stairways, and Privies, are to be Skirted up as high as the window stools, in the respective stories, (except on the back sides of the Rooms,) with narrow matched beaded Lining, not to exceed seven inches in width, Capped to correspond with the nosing of the window stools. The Lining is to be gauged to a

width, and set perpendicularly. That on the back Wall is to be fitted to the Slates in that wall, which are to rest on the Capping. That in the first story is to be of cherry-wood, the second story of maple, and the third story of white-pine, wrought and finished smoothly, suitable for being stained and varnished without painting.

Floorings, &c.

The Platforms are to be furred up, as shown by the Drawings, and the Stairways, Platforms, and Hearths, are to be bordered, and the Floors to be laid, with narrow hard-pine floorings, perfectly jointed and thoroughly nailed. The Strips are to be gauged to a width respectively in the schoolrooms, and the joints are to be broken, at least three feet, so that no two strips of different widths will but on to each other.

Cabinets, Closets, Clothes-Hooks, &c.

There are to be two Cabinets, in each Schoolroom, between the windows, above the skirting, and as high as the windows, with double cherry Sash-doors, each hung with three Brass Hinges, fastened with Thumb-catches and Locks, and fitted with Rosewood Knobs. There are to be twelve Shelves in each, and immediately below them are to be small Closets, with four Shelves in each, and double Doors, hung and fastened in the same manner as the sash doors. The shelves are to be placed as directed by the Committee. Six of them are to be inclined, with two narrow ledges on each.

There are to be two Closets in each side of the Ventilating Pier, in the First Story, and two in one side in the Second Story, as shown at *o o*, in the diagram on page 183. Each Closet is to be fitted with three shelves, and the doors are to be hung and fastened in the same manner as the Closets under the Cabinets.

There is to be for each Schoolroom, where directed by the Committee, a Press-closet, having three Shelves on one side, with six brass double Hat-and-Coat-Hooks, on beaded cherry-wood cleats; the Door to be neatly hung, fastened, and trimmed, similar to the other doors.

There is to be in the entry of each Schoolroom, where directed by the Committee, a Closet, for brushes, brooms, coal-hod, &c., two by three-and-one-half feet, made with matched boards, and fitted with three Shelves on one side, and eight Hooks on the other side and back. The Door is to be made, hung, and fastened, to correspond with the other doors.

There is to be a Sink, attached to each Schoolroom, where directed by the Committee, made of two-inch pine plank, the top hung with stout hinges, and with Drawers and Cupboards below. It is to be fitted with a Composition Sesspool, lined with zinc, and a lead Waste-pipe, leading to the vault. Suitable Pipes, to lead the City water into the sink in each story, are to be provided.

There is to be a Dumb-waiter from the cellar to the third story, opening into each story, for raising coals, wood, &c.

There are to be seventy extra-stout iron double Hat-and-Coat-Hooks, to each Schoolroom, put up on beaded cherry-wood Cleats, as directed by the Committee.

There are to be two Umbrella-stands, in each Entry, to hold six umbrellas each.

Coal-Bins, &c.

There are to be three Coal-Bins in the Cellar, each capable of holding three tons of Coal, having Covers hung with strong wrought-iron Hinges, and sliding Gates, with boxings around them to keep the Coal from the floor. Also, three Closets for Kindlings, the doors to be hung with iron Strap-hinges, and fastened with iron Buttons.

There are also to be in the Cellar, two large iron-bound Water-butts, with metal Faucets.

Privy-Finish.

The Privies are to be fitted with pine Risers, Seats, and Covers. The Covers are to be hung with stout Duck, or India-rubber cloth, instead of metal Hinges; the edges of the cloth to be covered with narrow slats. They are to be so arranged, that they will fall of themselves when left. There is to be a Box for paper in each Privy, and the Boys' Privies are to have Troughs, lined with zinc, with Sesspools. The whole finish of the Privies is to be equal to that of the other parts of the building.

Painting.

All the Hard-wood Finish, (except the Skirting of the first and second stories, which is to be varnished,) is to be oiled, with two coats of boiled Linseed-oil, well rubbed in with cloth.

All the Outside wood-work, the Copper-trunks, and the inner walls throughout, are to be prepared and painted with three coats of Oil-and-Lead paint, of such color as the Committee may direct. The Outside-doors are to be painted Bronze.

The Insides of the Closets and Cabinets are to be painted white, and the Teachers' Platforms in imitation of Marble. The Blinds are to be painted with four coats of Paris Green, and Varnished. The third-story skirting is to be stained with asphaltum, and varnished. The rest of the Inside Pine Finish is to be Putty-stopped, Primed, and Painted and Grained, in imitation of Oak, Maple, or other color, as directed by the Committee, and Varnished.

All the Painting and Varnishing is to be equal to that of first-class dwelling-houses.

Glazing.

All the Sashes, throughout, are to be glazed with Crystal Sheet Glass, of double thickness, and of the best quality. Each light is to be properly Bedded, Sprigged, and Back-Puttied.

The Windows are to have Lights of the following dimensions, as shown in the Drawings:

First Story, Front Windows, eighteen Lights, each eleven by fourteen inches. First Story, Rear Window, twelve Lights, each eleven by sixteen inches. That in the west wall, eight Lights, each eleven by sixteen inches.

Second Story, Front Windows, eighteen Lights, each eleven by fourteen inches. Second Story, Rear Windows, eight and twelve Lights, each eleven by sixteen inches. Front Window in easterly Projection, twelve Lights, each eleven by fourteen inches.

Third Story, Front Windows, twelve Lights, each eleven by nineteen inches. Third Story, Rear Windows, eight and twelve Lights, each eleven by fifteen inches. Front Windows in easterly Projection, eight Lights, each eleven by nineteen inches.

The Cellar Windows, eight Lights, each eight by ten inches.

The Sashes over the Doors, each six Lights.

The Skylights are to be two feet six inches by three feet six inches.

Ventilators.

There are to be two of Emerson's Patent Ventilators, of galvanized iron; one on the Roof of the Main Building, twenty-five inches in diameter, and another on the Roof of the Privies, twelve inches in diameter.

Furniture.

Each Schoolroom is to be furnished with sixty Small Arm-Chairs, of Mr. INGRAHAM's pattern, such as are used in the other Primary Schools in the City.* Also, with a Table, for the Teacher's Platform, four feet by two, (made of Mahogany, Black Walnut, or Cherry-wood, as directed by the Committee,) furnished with two Drawers, and fitted with Locks, Keys, and Rosewood Knobs, of the best quality.

Memorandum.

No bricks, stone, lumber, or other building-materials, of any description, are to be placed on the garden-plat; and the Trees and Garden are to have a rough box built around them, for their preservation from injury. No lines are to be fastened to the Trees, for any purpose whatever.

All the Lumber is to be well and thoroughly seasoned; and all that is in sight is to be free from Shakes, Sap, and Knots; and that and every part of the work is to be equal to any used in first-class dwelling-houses.

MR. INGRAHAM'S COMPOSITION FOR BLACKBOARDS.

Lampblack and Flour of Emery, mixed with Spirit-Varnish.

No more Lampblack and Flour of Emery should be used, than are sufficient to give the required black and abrading surface; and the Varnish should contain only sufficient gum to hold the ingredients together, and confine the Composition to the Board. The thinner the mixture, the better.

The Lampblack should first be ground with a small quantity of Alcohol, or Spirit-Varnish, to free it from lumps.

The Composition should be applied to the smoothly-planed surface of a Board, with a common painter's brush. Let it become *thoroughly dry and hard before it is used.* Rub it down with pumice-stone, or a piece of smooth wood covered with the Composition.

Boards prepared in this way are almost equal to Slates, and will last for years; and they can be used with slate-pencils, which are much better than crayons or chalk, on account of their freedom from dust and dirt. Crayon or chalk dust is deleterious to health, as well as to cleanliness.

This Composition may also be used on the walls.

* See pp. and 191.

Plans by Hon. John D. Philbrick.

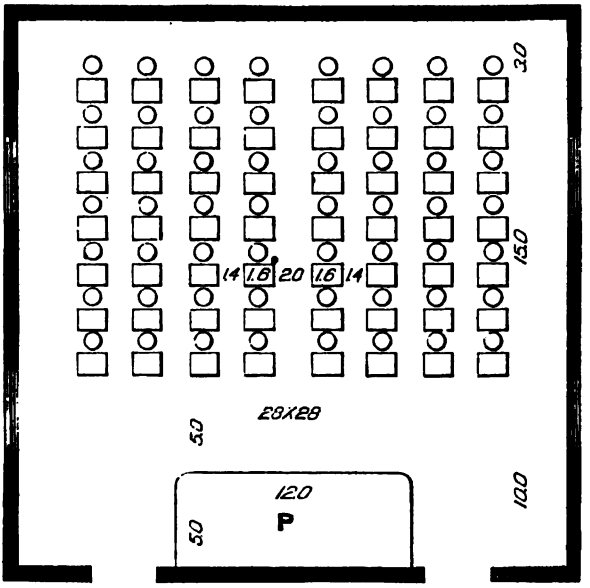
Although the foregoing plan of a Primary School-house by Mr. Ingraham was to considerable extent followed in the internal arrangements of this class of buildings, it was found that a lack of uniformity still prevailed; and in 1860, the committee of the Common Council on Public Instruction, requested the superintendent (Hon. J. D. Philbrick) to prepare a series of model plans for Primary School Houses. In the same year, in connection with G. J. F. Bryant, architect, Mr. Philbrick prepared several plans which, together with his report accompanying the same, we give below.

A building best adapted for our present system of primary school organization, where it is fully carried out, would be large enough to accommodate one school of each grade, or six schools—a separate school-room, with its necessary appendages, being provided for each school. But a perfect uniformity in the arrangements of the schools of a city is seldom practicable or expedient, although the same *principles* of gradation should be kept in view. Hence, it may be found desirable to erect buildings containing, one, two, three, four, six or eight rooms, the essential features and purposes of all being the same. In accordance with these views, ground plans of buildings of these different sizes are herewith presented.

The kind and grade of school to be accommoda ed being well understood, the next thing to be settled is the number of pupils to be provided for in a room. Our regulations fix fifty-six the maximum number of pupils for a primary school.

Fifty-six being the number of pupils to be accommodated, the arrangement of the desks for this number is the next thing to be done. The best mode of disposing of them seems to be to make seven rows with eight in a row. Arranged in this way, they will occupy a space in the form of a rectangle, of which the longest side will be parallel with the teacher's platform. Each desk is one foot and a half long. The center aisle should be two feet wide, and each of the others, sixteen inches. A chair and desk together require a little more than two feet from front to back. Fifty-six desks and chairs, with the above dimensions and arrangements, would occupy a rectangle twenty-two feet by fifteen. In the rear, and on the sides of the space appropriated to seating, there should be a space not less than three feet wide. The teacher's platform should be at least five feet wide, and the area between the scholars' desks and the platform should be at least as wide. These measures will require a room twenty-eight feet square in the clear. The hight should be twelve feet in the clear. This size gives one hundred sixty-eight cubic feet of air to each child, which would be sufficient to last thirty-nine minutes without a fresh supply. The plan entitled "Model Room," herewith submitted, represents the arrangements above described.

An inspection of this plan will show that provision is made for blackboards in the rear and in front of the pupils, and for light on both sides. When practicable, the light should be admitted on the left side of pupils as they sit, in preference to the right side. If light can be admitted only on one side of the room, the pupils should be seated with their backs toward it. This room is planned on the supposition that architectural considerations will make it necessary to admit the light on two opposite sides of the room, rather than on two adjacent sides. If the light is admitted on opposite sides, as in this Plan, the



seating should be so arranged that the blank walls may be in front and rear, while the windows are on the right and left of the pupils as they sit.

Whatever may be the size or number of rooms in the building, each school-room should have attached to it a clothes closet. It is desirable that this closet should be accessible both from the entry and school-room. This closet should be from four to five feet in width, and about fifteen feet in length, and lighted by a window. The arrangement of the closet with reference to the entry and school-room, which seems to be most desirable, is shown in the accompanying plans.

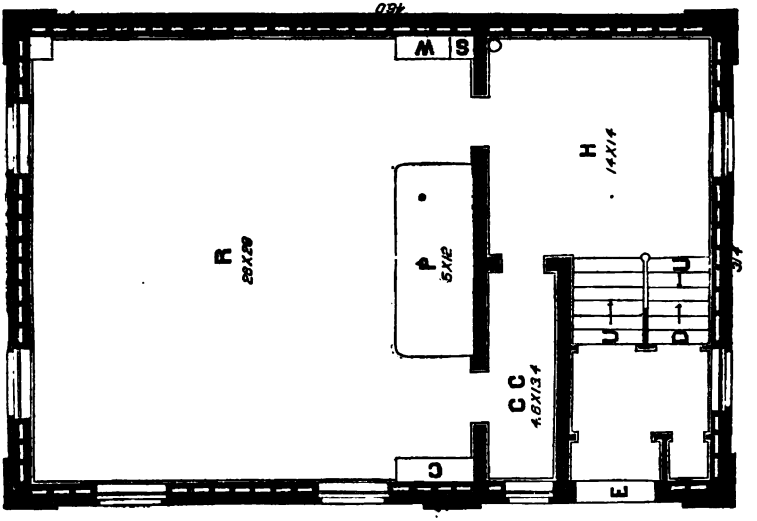
I have given twenty-eight feet square as the minimum size of a Primary School-room for fifty-six pupils, but I do not mean to say that the proportions may not be varied somewhat to suit the shape of the lot.

Plan No. 6 is substantially the plan of the new school-house about to be erected on Poplar Street. It was made to conform to the size and form of the lot; the principles stated above being applied as far as practicable. The closets are of sufficient size, and they are well lighted, though they are accessible only through the school-rooms. The teacher's room, though small, is a desirable element. The play-ground in the rear is reached through the basement, which is well lighted.

The accompanying plans were drawn by G. J. F. Bryant, Esq., who also furnished the mechanical descriptions appended to the same.

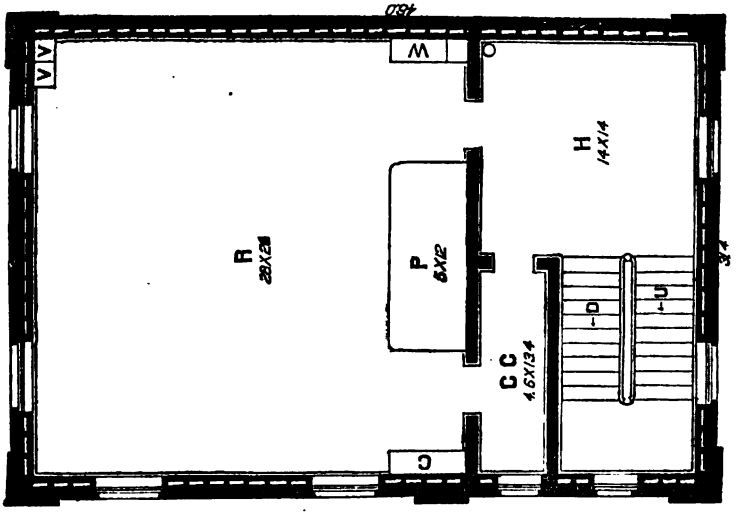
PLAN FOR PRIMARY SCHOOL-HOUSE WITH ONE ROOM ON EACH FLOOR

1.—FIRST STORY.



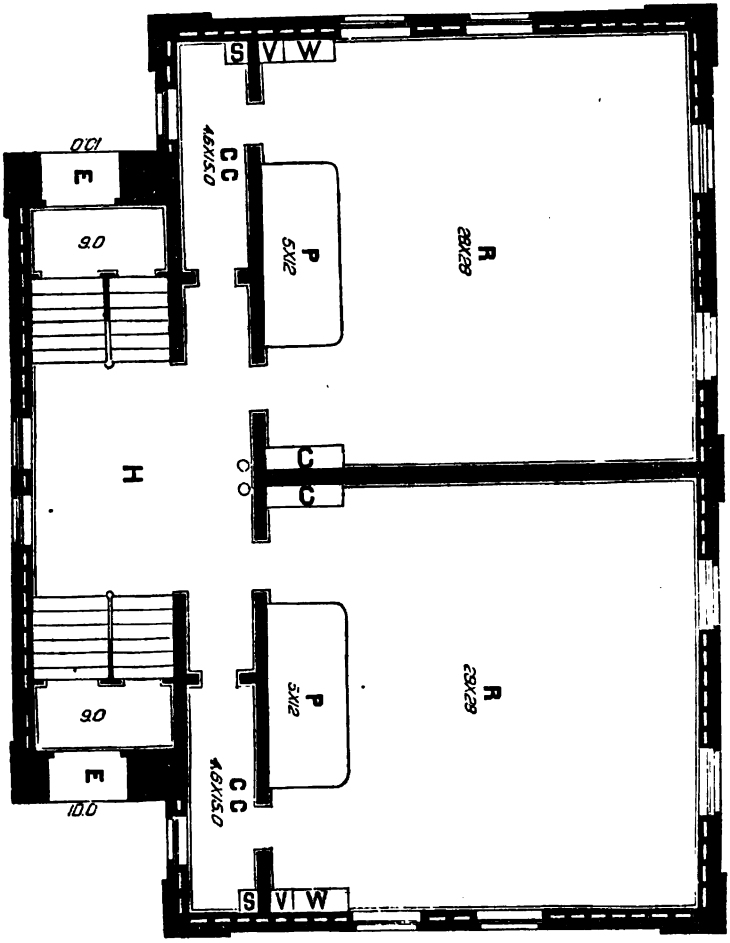
R.—School-room. P.—Platform. C.—Cabinet. H.—Hall. W.—Wardrobe with Ventilator adjoining. V.—Extra Ventilator. S.—Ventilator in connection with Smoke Pipe.

2.—SECOND STORY.



Plans 1 and 2 show a building containing one room only on each story, and is designed of two or three stories in hight, accommodating two schools in the one case, and three schools in the other. Its external dimensions are 31½ by 46 feet. Each of its stories will contain one school-room of 28 by 28 feet square; a clothes closet of 13½ by 4½ feet; a hall of 14 by 14 feet; and a staircase 9 by 14 feet.

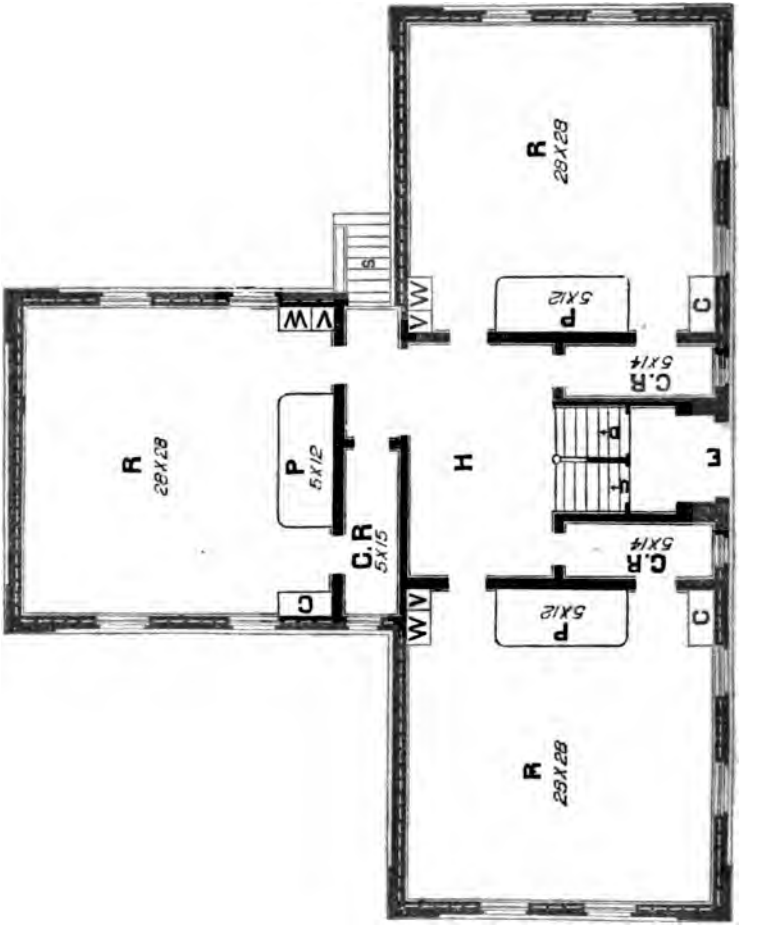
3.—PLAN FOR PRIMARY SCHOOL-HOUSE WITH TWO ROOMS ON A FLOOR.



R.—School-room. P.—Teacher's Platform. W.—Wardrobe. V.—Ventilator. S.—Sink. C. C.—Clothes Closet. H.—Hall. E.—Entrance. C.—Cabinet.

Plan 3 shows a building containing two rooms on each story, and is designed of two stories in hight, accommodating four schools. It has a porch projection on one side of the main body, for staircases, hall, &c., which measures 42⅓ by 10 feet, and the main body measures 60¼ feet by 36½ outside dimensions. Each story contains two school-rooms 28 by 28 feet square; two clothes closets each 4½ by 15 feet; a hall 15 by 14½ feet; and two staircases each occupying 9 by 12 feet.

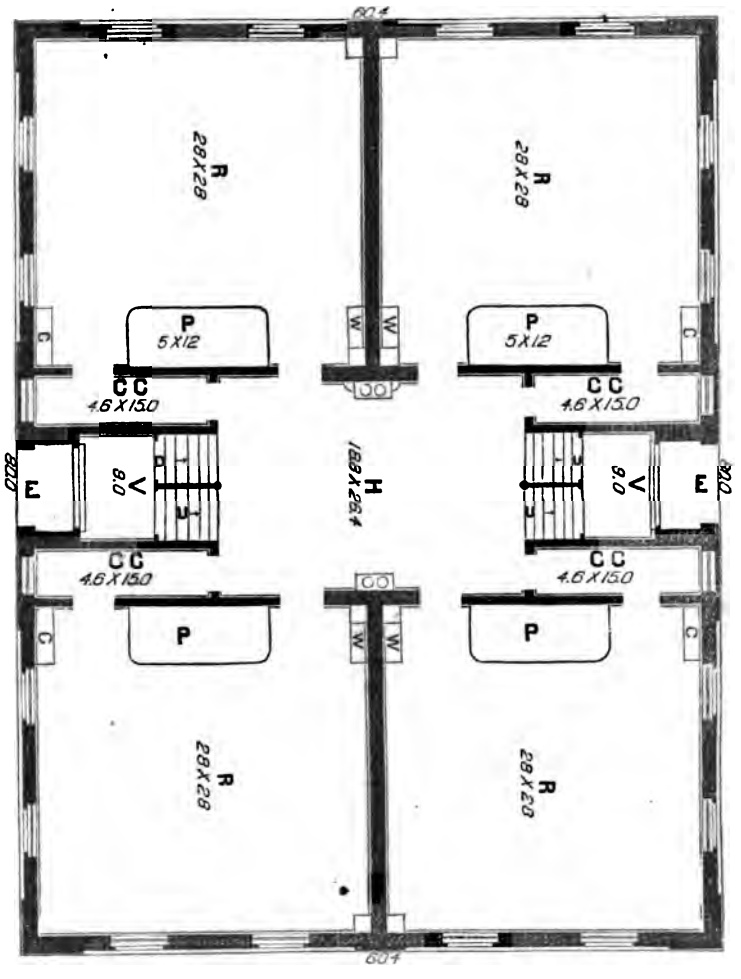
4.—PLAN OF SCHOOL-HOUSE WITH THREE ROOMS ON A FLOOR.



R.—School-room. W.—Wardrobe. C.—Cabinet. H.—Hall. P.—Platform. V.—Ventilator. C. R.—Clothes Room. E.—Entrance.

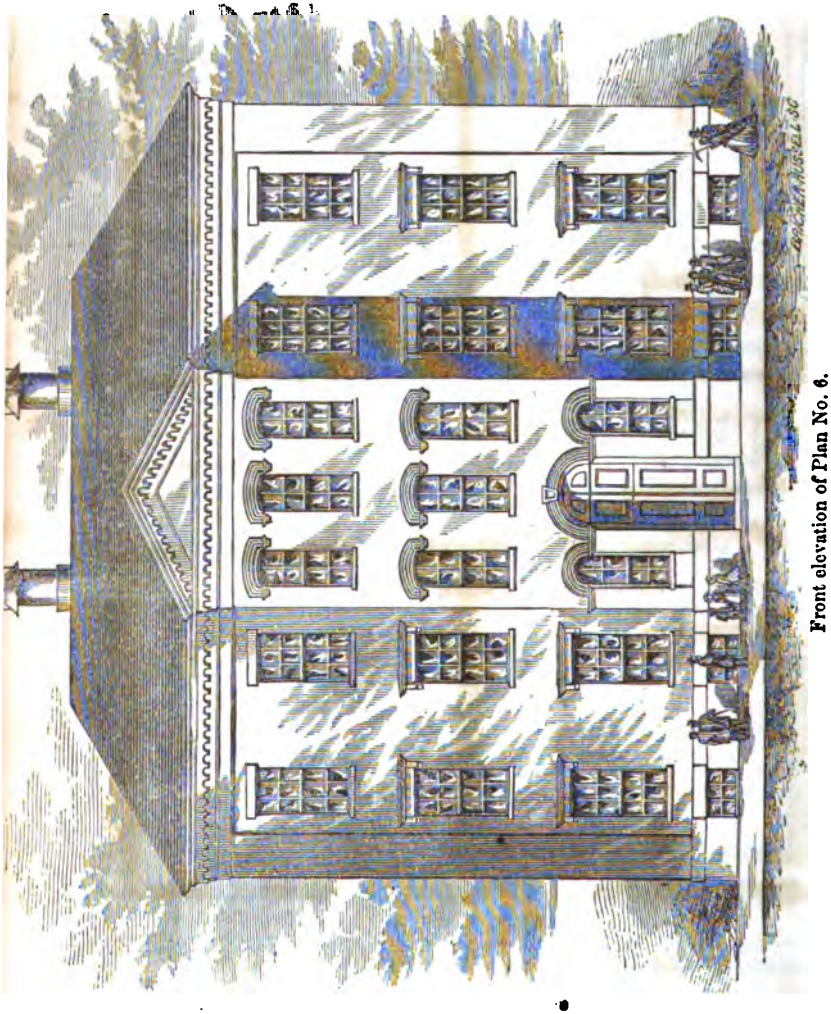
Plan 4 shows a building containing three rooms on each story, and is designed of two stories in hight, accommodating six schools. It has a main part, in which four of said school-rooms are arranged; and an L part, in which two school-rooms are arranged. The outside dimensions of the main part are 31½ feet by 80 feet, and of the L part, 31½ by 35. Each story contains three school-rooms, each 28 by 28 feet square; three clothes closets, each 14 feet by 5; a hall 21 by 13½ feet; and staircase 14⅔ feet by 10 feet.

5.—Plan of Primary School-house with four Rooms on a Floor.



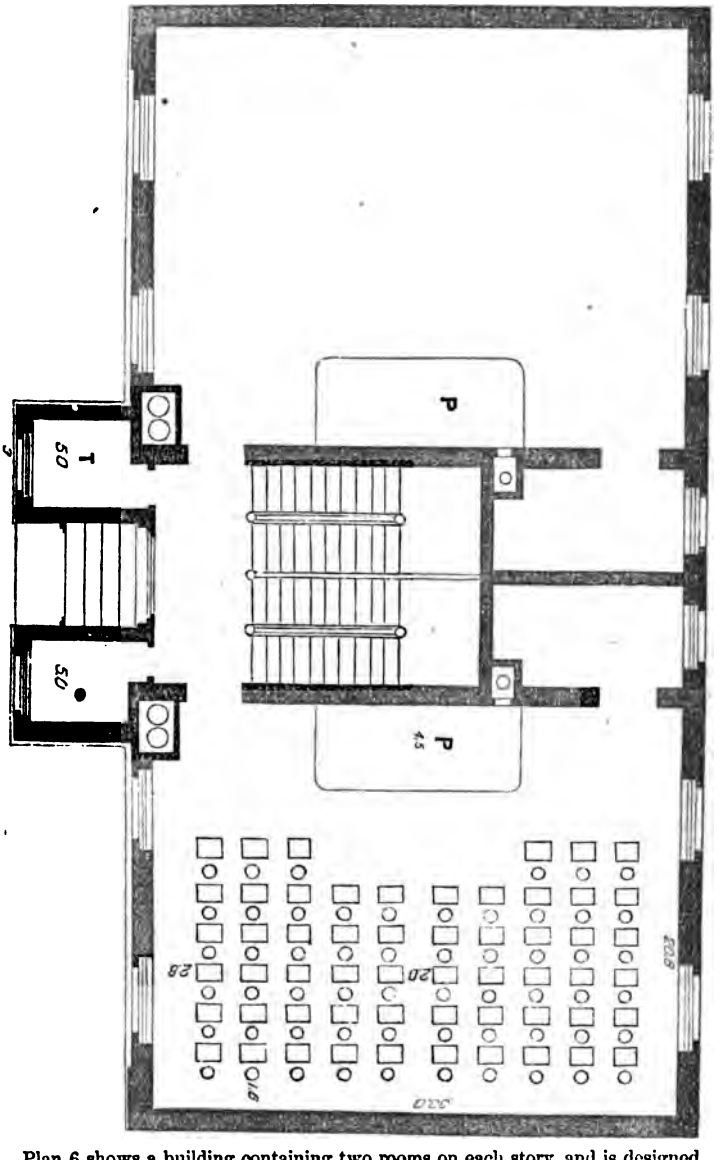
R.—School-room. C. C.—Clothes Closet. P.—Platform. W.—Wardrobe. C.—Cabinet. E.—Entrance. V.—Vestibule.

Plan 5 shows a building containing four rooms on each story, and is designed of two stories in hight, accommodating eight schools. Its external dimensions are $60\frac{1}{2}$ by 80 feet. Each of its stories will contain four school-rooms, each 28 by 28 feet square; four clothes closets, each $4\frac{1}{2}$ by 15 feet; a hall $18\frac{2}{3}$ by $26\frac{1}{3}$ feet; and two staircases each 9 by $15\frac{2}{3}$ feet.



Front elevation of Plan No. 6.

6.—PLAN FOR SCHOOL-HOUSE WITH TWO ROOMS ON EACH FLOOR.



Plan 6 shows a building containing two rooms on each story, and is designed for two or more stories in hight. Its external dimensions are 34 by 60½ feet. The school-rooms are 20 8/4 by 33 feet square; clothes closets, 12 by 6 feet; hall, 12½ feet wide. Besides the main body, there is a projection on the front side, in each story, and containing in the first story an entrance doorway and two teacher's rooms, each 5 by 5 8/2 feet square, and two teacher's rooms in each of the other stories of same size. Each school-room will accommodate 56 scholars with single desks. The staircases are conveniently arranged for access to the play rooms and furnace rooms in the basement, and to the yards in rear.

Public School Society of New York.

Prior to 1805, the only schools in the city of New York which partook at all of the character of public schools, were one established by the "Female Association for the Relief of the Poor," in 1802, and those sustained by different religious denominations for the gratuitous education of the children of their own members. These were few, feebly sustained, and the course of instruction altogether inadequate.

In April, 1805, on the petition of De Witt Clinton and other individuals, a "free school" was incorporated by the legislature for the education of children who did not belong to, and were not provided for by any religious society. This school was organized in May, 1806, and taught on the plan then recently originated by Joseph Lancaster.

In 1808, the institution was enlarged by the legislature under the name of the "Free School Society of the City of New-York," and the city corporation presented a site for a school-house, and entrusted to its keeping the education of the children of the alms-house.

In 1809, the first edifice was completed and dedicated to its future purposes in an address by De Witt Clinton, the president of the society.

In 1815, the society received its quota ($3,708) of the first apportionment of the State Fund for the support of Common Schools.

In 1821, a committee of the society were instructed to correspond with distinguished educators, in Europe and the United States, for information on the subject of schools, and especially the education of the poor. This step resulted in some modifications of the plans of the society, and the methods of instruction in the schools.

In 1828, the first primary school was opened in the Duane street building, on the plan of the infant schools, which had been introduced into the large cities of the United States, under voluntary efforts. The result was favorable. It drew off the younger scholars from the other schools in the same building, and facilitated the instruction and government in both classes of schools. This school was for a time under the joint management of the society and a committee of ladies from the infant school society. At this time, Mr. Samuel S. Seton was employed by the society as an agent to visit the families of the poor, to make known the benefits of the schools and secure the punctual attendance of delinquent scholars. This step led to a knowledge of various abuses, and the introduction of several improvements. Mr. Seton has since acted as the Agent of the Society, and in this capacity has given unity to all of the operations of the several committees of the Board.

In 1828–29, the schools of the public school society were placed more on the basis of "Common Schools"—open to all, not as a matter of charity, but of right, and supported in part like other great public interests, by a general tax. This tax was *one eightieth of one per cent.*, and was the first tax raised by the city of New York, for the support of Common Schools; the memorial by which the attention of the Common Council was called to the subject was signed principally by the wealthiest citizens.

In the winter of 1832 a large committee on the part of the society, was appointed to examine into the condition of the schools, and propose such modification and improvement, as might be considered judicious. To aid the committee with the experience of other cities, two of their number were deputed to visit Boston and examine the school system and schools of that city. This committee reported certain modifications, which were concurred in by the board. These modifications were the establishment of primary schools, under female teachers, for the elementary classes, with some simple apparatus for visible illustration; an extension of the

studies in the upper public schools, so as to embrace astronomy, algebra, geometry, trigonometry, and book-keeping; an increase of the salaries of teachers, the substitution of assistant teachers for certain class recitations and reviews, and the opening of recitation rooms for this purpose; the more extended use of blackboard, maps, globes, and other apparatus; and the establishment of evening schools for apprentices, and such as leave school at an early age.

In 1834, owing to the increase of the primary schools, a school was opened for the benefit of those who were employed as monitors in that class of schools. This plan has been extended so as to embrace such pupils of the older class of the upper schools, as from their peculiar taste, industry and proficiency, could be recommended as monitors or teachers. While in these normal schools, they are denominated "cadets," and such as are properly qualified are promoted to the station of monitors, under pay, and so on to "passed monitors," from which class the assistant teachers are to be selected. These schools now embrace two hundred pupils, under the charge of nine teachers, and have already furnished the schools with a number of teachers.

In 1836, owing to a want of one or more high schools in the system, a number of scholarships in Columbia College and the University, with their preparatory schools, were opened by those having the management of these institutions, for such scholars of the public schools as were advanced to the limit of the instruction there provided. In 1841–2, similar privileges were opened in the Rutgers Female Institute, for a certain number of girls.

In 1842, an act passed the legislature which altered very essentially the system of public schools in the city of New York, by providing for the appointment of School Commissioners in the several wards, who together constitute a Board of Education.

In 1844, Mr. Josiah Holbrook's system of scientific exchanges and a plan of oral instruction in the natural sciences, were introduced into the schools of the Society. The teachers were authorized to allow the pupils to occupy a limited portion of time weekly in preparing specimens of writing, mapping and drawing, with a view to the exchanging of such specimens for those of other schools in this and other states. These exchanges of the results of mental and artistical labors on the part of the pupils, have excited a most healthful rivalry, greatly favorable to the development of their mental faculties, while its moral influences have been decidedly good. Not the least among its benefits has been the cultivating of a taste for the art of drawing, so necessary and useful a part of common school education, particularly in those pupils designed for mechanical pursuits. Connected with the operations here alluded to, was a plan of instruction by short oral lectures on the natural sciences, from objects collected and placed in the school cabinets by the pupils themselves, formed into associations or "school lyceums."

In 1847, the Free Academy was established by the Board, after an expression in its favor by a direct popular vote. Admission into the Academy is confined to those who have been pupils in the public schools. The range of instruction is equal, if not superior, to that of the best academies in the State.

In 1848, evening schools were established for such pupils as could not attend the public or ward schools by day.

In 1853, the schools and property of the Public School Society were transferred to the Board of Education, and the Society, after years of faithful, disinterested, and useful service, in building up an improved system of public instruction, was abolished.

Plan and Description of Public School, No. 17, New York.

The following plans and explanation of a "Public School" and a "Primary School" are copied from the "Thirty-ninth Annual Report of the Trustees of the Public School Society of New York." The plans after which the school-houses of this Society were originally constructed, as well as the methods of instruction pursued in their schools, were adopted from those recommended by Joseph Lancaster, and the British and Foreign School Society. These plans and methods have been from time to time essentially modified, until they can no longer be characterized as Lancasterian or Monitorial, but the plans and methods of the Public School Society of New York. There are two grades of schools, the higher called the Public Schools, and the lower, called the Public Primary Schools. Those schools of the primary grade, which are in the buildings appropriated to the higher schools, are designated Primary Departments, to distinguish them from the Primaries taught in separate buildings. The system of instruction pursued in the Primary Departments was originally the Infant School system, and still retains many of the methods of that system. The school-rooms were, therefore, constructed and furnished in reference to simultaneous exercises of the whole school, to oral instruction with visible illustrations, and to physical movements of various kinds.

Public School, No. 17, is in 13th Street, between the 7th and 8th Avenues, on the centre of a lot of ground 100 feet front and rear, by 103½ feet deep. The main building is 42 feet front, and 80 feet deep; the stair building (in the rear,) is 21 by 14 feet. The main building is 49 feet high, from the pavement to the eaves. The first story of the front of the main building is of brown stone, polished, as is also the bases and caps of the pilasters. The walls are all of brick (including the front fences); the front being of (what are called) Philadelphia pressed bricks; the front cornice is of wood, and painted white.

The windows of the lower story, contain each 30, and the two upper stories each 40 panes of glass, 12 by 10 inches: the sashes are all hung with weights and cords, so that they may be raised or lowered at pleasure.

The rooms are all wainscoted, as high as the window sills: the wainscoting, doors, and desks are all grained in imitation of oak: the doors, window casings, and sashes are painted white. The rooms are ventilated by means of six blinds, 2 by 3 feet, being placed in the ceiling between the timbers, and two or three bricks being left out opposite the blinds, in the outside walls.

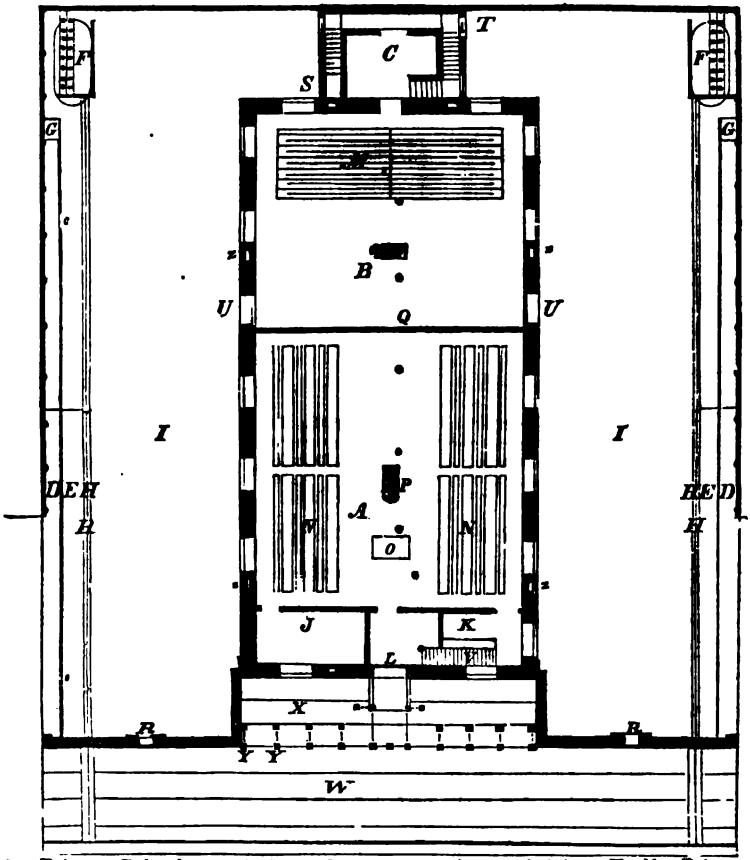
The first story is 11 feet 6 inches high in the clear, and is occupied as a Primary Department, for both boys and girls, and contains seats for 150 children in the Front Room, (marked A on Fig. 1,) and 200 on the Gallery, (marked M on Fig. 1); making in all 350 seats in this department.

The second story is occupied as the Girls' department; the room is 15½ feet high in the clear, and contains seats for 252 scholars.

The third story is occupied as the Boys' department; the room is 16½ feet high in the clear, and contains seats for 252 scholars; making in all 854 seats in the building, exclusive of the seats in the recitation rooms.

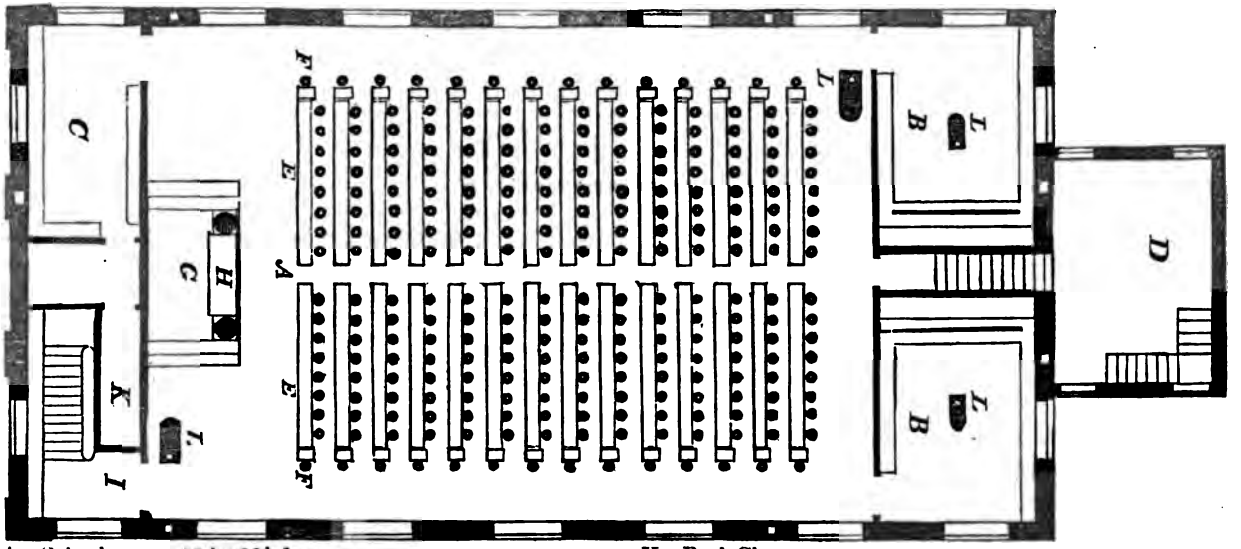
The steps in the stair building, by which the scholars enter and retire from school, are of blue stone, 3 inches thick by 12 inches wide, and are expected to last as long as any part of the building. This method was adopted to avoid the necessity of putting in new steps every few years, (which has heretofore been necessary where wooden steps have been used,) and also to lessen the noise consequent on a great number of children going either up or down wooden steps, at the same time; thus far the experiment has succeeded admirably, and is now adopted for both Public and Primary Schools.

Fig 1. Ground plan of Primary Department, yards, &c.



A—Primary School room 39 by 38 feet.
B—Infant do do 39 by 30 feet.
C—Room for brooms, pails, &c.
J—Boys' ward-robe, 16½ by 8 feet.
K—Girls' do 12½ by 8 feet.
M—Gallery, 32 by 11 feet—Seats for 200 children.
N, N—Desks, each 16½ feet long.
O—Teachers' table.
L—Main entrance.
R. R—Entrance to the yard.
U, U do to Primary department.
V—Stairs to Girls' and Boys' do.
S—Scholars' entrance—Boys' do.
T do do Girls' do.
Q—Sliding doors—28 by 9½ feet.
P, P—Stoves.
Z, Z—Flues for stove pipes.
I, I—Play ground, 102 by 26 feet; paved with brick. F, F—Privies, 12 by 8 feet. G, G—Boxes for sand—3 by 2½ feet.
D, D—Wood-houses—83 by 2½ feet, and 6½ feet high; the front of which is made of hemlock strips, 4 by 2 inches, set perpendicularly 2 inches apart, to allow a free circulation of air.
E, E—Roof of wood-houses—projecting 3½ feet beyond the front of the houses; forming a shelter for the scholars in stormy weather.
H, H—Gutters of blue stone to conduct the waste water from the wood houses and yards to the street.
X—Court Yard—8½ wide; blue stone flagging. Y, Y—Stone foundation blocks, to which the iron railing in front is secured.

Fig. 2. Ground Plan of the Boy's Department, or third story.



A—School room—55 by 38½ feet.
B, B—Recitation rooms—17 by 13 feet; seats for 50 scholars.
C— do do 16½ by 8 feet; seats for 25 scholars.
D—Receiving room, and scholars' entrance; this room is furnished with a sufficient number of cloak and hat hooks, to accommodate all the scholars, in each department.
I—Front entrance and stairway.
K—Book Closet.
L, L, L, L—Stoves.
G—Platform, raised 1 foot 9 inches above the floor.
H—Teachers' Desk, with a shelf at each end for globes.
E, E,—Scholars' Desks; each 12 feet 8 inches long—19 inches for each scholar.
F, F—Monitors' stations.

The front of the teachers' desk, toward the scholars, is formed by a blackboard 3 feet wide, and extending the whole length of the desk.

PLAN &c., OF PRIMARY SCHOOL, NEW YORK.

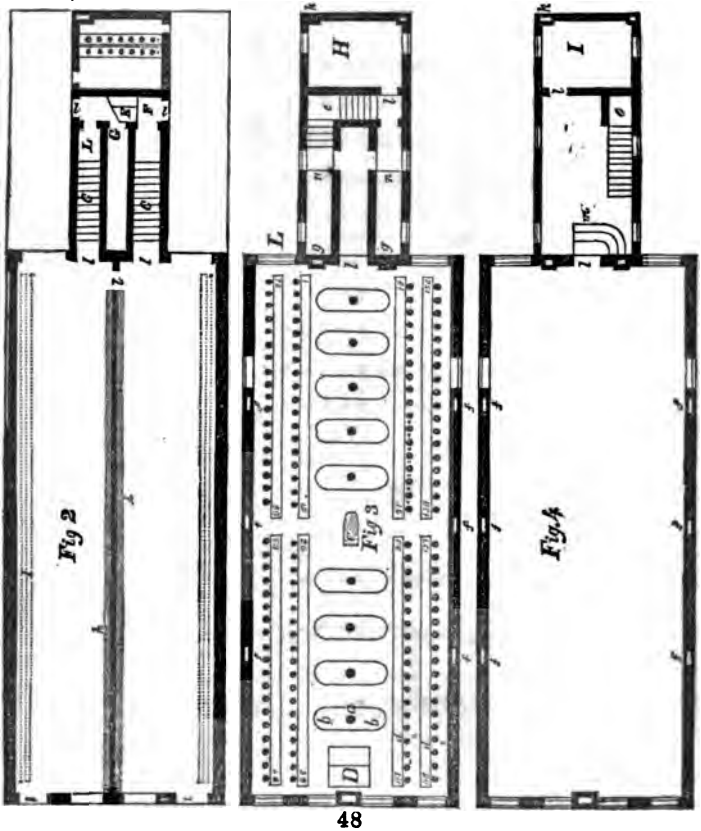
The main building is 25 feet front, by 62½ feet deep: the stair building is 27 feet by 11 feet 8 inches. The main building is placed 6 or 8 feet from the line of the street, according to the depth of the lot. The walls above the ground are built entirely of brick. The roof is of tin; and the gutters of copper. The lower doors and windows have iron bars inserted, for safety, and to admit a free circulation of air in the summer, but are closed with sashes in the winter.

Fig. 1. Ground plan of first story, or play-ground.

This story is 7½ feet in the clear, with a partition wall through the middle to give separate play-grounds for the boys' and girls' schools. This wall is 8 nches thick; and about 2½ feet of the upper part is open work for ventilation. C, C — Stairways. L, F — Places for pine (kindling) wood — under stairs. E.—Sand box for both departments. h, h—Piles of wood about 4½ feet high. I, I—Lines on which the scholars are marshaled, previous to entering school. l, l, l—Doors.

Fig. 2 and 3. Ground plan of boys' and girls' department, each 60 by 32.

D—Teachers' platform and table, (movable rollers.) d, d—Desks for scholars—the black dots are iron chairs. a—Cast iron lesson stands—on which two lesson boards are hung, to accommodate classes standing on the line b, b. H—Class Room. g, g, g—Flues, or chimnies, for stove pipes. f, f, f, &c.—Air flues, or recesses for ventilation, extending from the 2d story to the garret. C—Stove—the pipes extend from the stove to the front into the flue, and also to the rear.



DRAWING DESK AND BOARD.

The following cuts represent a front view (Fig. 1,) and end section (Fig. 2,) of the desk, and a front view and section of a drawing board (Fig. 3,) recommended for the use of the drawing schools in connection with the Department of Practical Art in the Board of Trade, England.

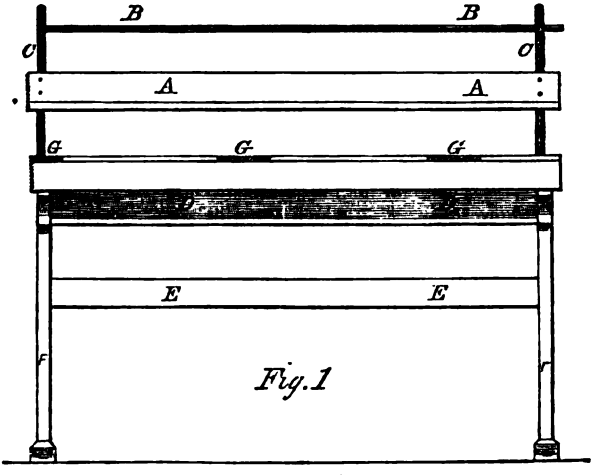


Fig. 1.—Front View of Drawing Desk.

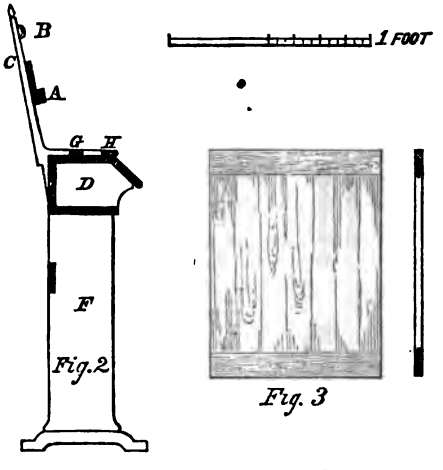


Fig. 2.—Section of Drawing Desk. Fig. 3.—Drawing Board.

A, A, Fig. 1, A, Fig. 2—A wooden rail, screwed to iron uprights C, C, to hold the examples or copy.

B, B, $\frac{5}{8}$ inch rod, passing through eyes in $\frac{3}{4}$ inch iron uprights, C, C, C, to support the examples.

C, C, C, $\frac{3}{4}$ inch iron uprights, screwed to the desk at I, and punched at the upper end to receive the iron rod B.

D, D, hollow space to hold the students' pencils, knives, &c.

E, E, wooden rail to stiffen uprights, F, F, F, which are screwed to the floor.

G, G, (Fig. 1,) short fillets, as shown at G, (Fig. 2,) placed opposite each student, to retain the board, or example more upright if necessary.

H, (Fig. 2,) a fillet running along the desk, to prevent pencils, &c., rolling off.

SCHOOL FURNITURE.

In the construction and arrangement of the furniture of a school, both for pupils and teachers, regard must be had to the following particulars:

1. The varying size of the occupant; so that not one shall be subjected to any awkward, inconvenient, or unhealthy position of the limbs, chest, or spine.

2. The grade of the school, the occupations of the pupils, and the methods of instruction, so that the objects aimed at may be secured in the best manner. A school composed of very young children, another in which drawing and sewing receive special attention, a third conducted on the monitorial plan, a fourth embracing a large number of pupils in a hall for study and lectures, under one principal teacher, with class-rooms, for recitations by assistants, and a fifth in which the pupils are classified under permanent teachers in separate rooms, will require different furniture and arrangements.

3. Facility of access, so that each pupil may go to and from his seat, with the least possible noise, inconvenience, and waste of time to himself and others.

4. The supervision of the whole school by the teacher, with a free passage for him to every pupil, as well as every facility for the accommodation of his books of reference, and the use of apparatus and diagrams, and his collective and class teaching.

5. Facility for sweeping and keeping the room neat.

The following diagrams and suggestions as to the details of construction and arrangements, will enable committees to furnish their school and class-rooms with appropriate furniture, which will answer the above conditions.

The wood portion of all school furniture should be made of clear, hard, well-seasoned material, like cherry, mahogany, or birch; the surfaces worked smooth, the edges and corners nicely rounded, and all the joints, as far as practicable, firmly morticed.

Each pupil should be allowed a desk with a top surface at least two feet long and eighteen inches wide, with a shelf, box, or drawer to receive books, &c.

The top surface of the desk should incline one inch in a foot toward the front edge, except three inches of the most distant portion, which should be level. Along the front edge of the level portion should run a groove, a quarter of an inch deep, to prevent pencils from rolling off; and on the opposite side an opening to receive a slate, and another for an inkstand, or a permanently fixed cast-iron box with a lid, in which a

movable ink-well may be inserted. There should be no raised ledge on the front edge.

The shelf should be about two thirds as wide as the desk, and decline a little from the front. The opening to receive the books should be about four inches. A box, of which the top of the desk forms the lid, is a greater protection from dust, but the opening and shutting of the lid is a frequent source of noise. A portfolio case be attached to the inside of the lid, to receive drawings and manuscripts.

The standards to support the desk can be made of wood or cast-iron. The latter are to be preferred, because, without adding much to the cost, they have more strength and durability, and while presenting a variety of elegant forms they can be so curved as to admit of easy access to the seat, and facilitate the use of the broom in sweeping. A variety of patterns are presented in the following pages.

When made of wood the standards should be firmly fastened by a strong tenon into the sleepers of the floor or into a shoe, which can be made of cast-iron. The shoe can be made fast to the floor by numerous screws.

To secure the greatest firmness, the standards should not be more than four feet apart, and should be strengthened by bars extending between every two, or braces from the center of the standard to an equal distance on the shelf, or back of the desk above. For these purposes a socket for the bar or brace, should be cut in the middle of the standard.

The several parts of the standard must be adapted to their intended use. The top requires to be cast with a flange or stays crossing each other at right angles, to screw to the wood-work of the desk or seat for which it is intended. When it is practicable, the standard should receive the wood-work into a socket, arm, or lip, so as not to admit of being displaced by any rough usage, which will not at the same time shatter the iron. Several extra holes should be drilled in the standard to receive additional screws, as the old ones from time to time get loose.

The height of the standards, whether for desk or seat, will depend on the size of the pupils who are to occupy them.

Every pupil, young or old, should be provided with a chair (or bench having the seat hollowed like an ordinary chair) just high enough to allow, when properly occupied, the feet to rest on the floor without the muscles of the thigh being pressed hard upon the front edge of the seat.

In all cases, except in class-rooms fitted up specially for writing or drawing lessons, or when their occupancy will not exceed fifteen or twenty minutes without a change from a sitting to a standing posture, the seats should be provided with a support for the muscles of the back, and, as a general rule, especially for the majority of pupils, this support should rise above the shoulder blades, and should in all cases incline back as it rises, one inch in every foot.

The height of the seat from the floor, and the width, will depend on

the age, or rather the size of the pupils; and, in providing seats for them, regard must be had to the grade of the school, and the varying size of the children. For a primary school, composed of children from four, and even three, years of age to eight or ten, the height should vary from eight to twelve inches, and the width from six to ten inches; and for a school for pupils ranging from ten to sixteen years of age, the height of the seats should vary from ten to seventeen inches, and the width from eight to thirteen inches.

To provide against the evil of seats too high for the smallest children, planks or suitable platforms should be furnished, to enable the teacher to seat that class of children properly, so that the feet can *rest* on the floor. If the children vary in age, and consequent size, in different seasons of the year an extra number of seats, both high and low, should be provided to meet the varying demand. Let the seats which are not required for immediate use be carefully stored away in the attic, and their places supplied by those which are.

Great difference of opinion and practice prevails as to the dimensions of the seats and desks for pupils of different ages. The following scale has generally been followed, in plans drawn or approved by the author of this treatise. For schools composed of children of all ages, from four years and under to seventeen years, eight different sizes have been adopted—and the number of each size has varied with the number of pupils. The aim has been to secure for each pupil an average space on the floor, of two feet long by twenty-six inches wide, besides the space occupied by teachers' desks, an open area of two or three feet around the room, and an aisle 16 inches wide between each range of desks.

Number.	Seat or Chair.		Desk.	
	Height from floor to Front edge.	Width to the Support.	Height from floor to Front edge.	Width of top.
	inches.	inches.	inches.	inches
1	9½ to 10	9	19½ to 20	11
2	10½ to 11	9½	20½ to 21	12
3	12	10	22	13
4	13	10½	23	14
5	14	11	24	15
6	15	11½	25	16
7	16½	12½	26½	17
8	17 to 17½	12	27½ to 28	18

The scale of dimensions adopted in Wales' Improved School Furniture, will be found on page 364, and in Ross' American School Furniture, on page 368. The following table is taken from "*Richsons' School Builders Guide.*"

	Forms. Height.		Br'dth.		Desks. Height.		Breadth.			Desk Tops.
	Upper Class.	Lower Class.	Upr. Clss.	Lwr Clss.	Upper Classes.	Lower Classes.	Flap.		Ink Brd.	Slope.
	ft. in.	ft. in.	in.	in.	ft. in.	ft. in.	ft.	in.	in.	
Minutes of Committee of Council, 1839-40. pp. 54, 55.	1 4	...	9	..	2 6	...	1	0	3	1½in. in foot.
Battersea Village School, from a sketch by *Mr. Griffiths*...	1 1	...	8	..	2 6	...	1	5	..	3in. in 1ft. 5 in.
National Society's Monthly Paper, No. XVIII, p. 11.....	1 6	1 2	6½	..	2 6	2 0	0	9	3	
British and Foreign School Society, Plain Directions, p. 14.	1 4	...	6	..	2 4	...	0	9	..	
Manchester National Schools...	1 4½	1 2½	9	9	2 6	2 4½	1	1	3	1½in. in foot.

Gallery and Furniture for Infant and Primary Schools.

The gallery, or a succession of seats rising one above the other, on which the children can be gathered at suitable times for simultaneous exercises, such as singing, lessons on real objects, pictures, simple operations of mental arithmetic, &c., has been found an economical arrangement, in respect to space and expense, in schools for a large number of very young children, variously modified; it is used in Great Britain, not only in infant and primary schools, but in national schools of the highest grade as to the age and proficiency of the pupils, for assembling the whole school for lectures, or for the collective teaching of large classes in writing, drawing, singing, and dictation.

The common mode, of constructing benches without backs, and without regard to the size of the pupils, for six or eight young children, or even a larger number, has nothing to recommend it but economy, and not even that, when the waste of the teacher's time, in discipline caused by the children's discomfort, is considered.

But the opposite extreme, of separate chairs for each child, especially if the chairs are set far apart for the purpose of preventing all communication and to secure quiet, is not therefore the best mode of seating a primary school. The social disposition of young children should be regarded, and their seats, whether the old fashioned form with the "new fangled back," or the neat chair with back and arms, should be contiguous, so that two can be seated near each other.

Even the youngest pupils should be provided with a desk, or with some facility for using the slate in drawing and printing. In the absence of a desk for each child, a leaf with slates inserted, or painted black, should be hung low against the wall for the use of primary classes.

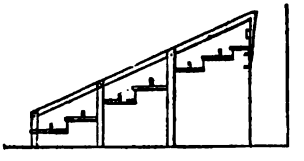
Primary School Bench.

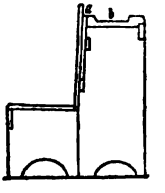
A movable bench for more than two pupils is an objectionable article of school furniture; but if introduced at all,



the above cut represents a style of this article which combines economy and convenience. The back is inclined slightly from a perpendicular, and the seat is hollowed. The scholars are separated by a compartment, or box, A, which serves as a rest for the arm, and a place of deposit for books.

Gallery and Sand Desk for Primary and Infant Schools.





For very small children a *Gallery* consisting of a succession of seats rising above each other, varying in height from seven to nine inches, and provided with a support for the back. This arrangement, in large schools, affords great facility for instruction in music and all simultaneous exercises.

The *Sand Desk* having a trench (*b*) painted black, to contain a thin layer of sand, in which to trace letters and rude attempts at imitating forms, was originally much resorted to with the young classes, in schools educated on the Lancasterian or Mutual system. This style of desk is still used in the primary schools of the New York Public School Society, but very much improved by Mott's *Cast Iron Scroll Stanchions* and *Revolving Pivot Chair*. Every scholar is furnished with a slate, which is deposited in the opening *a*) in the top of the desk.

The following cut, Fig. 4, represents a section of a gallery recommended in a memorandum of the Committee of Council on Education.

Fig. 4.

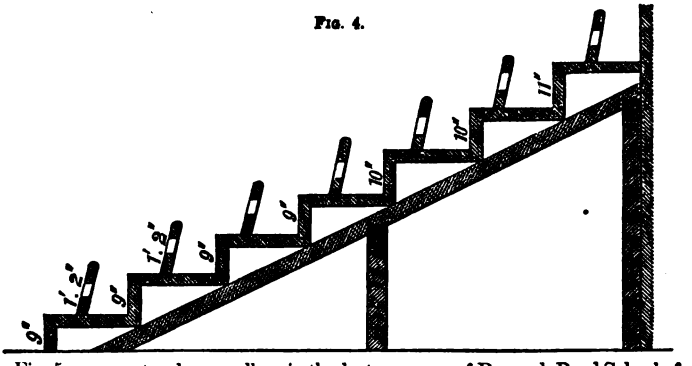


Fig. 5 represents a large gallery in the lecture-room of Borough Road School of the British and Foreign School Society; and Fig. 6, a small gallery in the corner of a class-room in the same school.

Fig. 5.

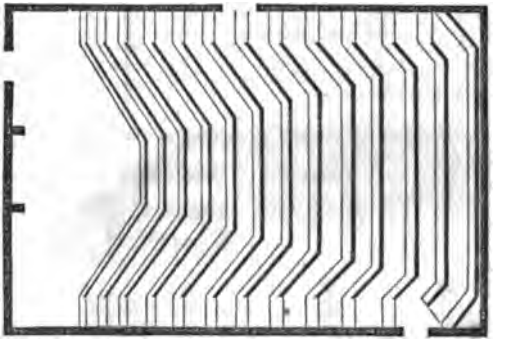


Fig. 6.

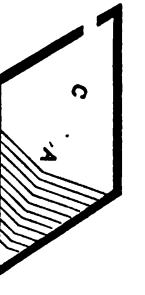
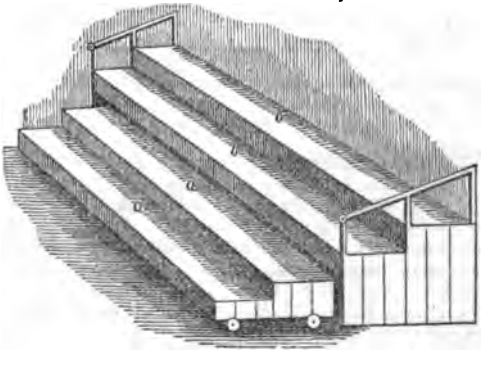


Figure 7 represents a *Closing Gallery*, designed for small rooms. Two steps, *b b*, are fixed, and two, *a a*, are made on rollers, and when out of use are pushed under *b b*. When used, they are kept in their place by a bolt to the floor.

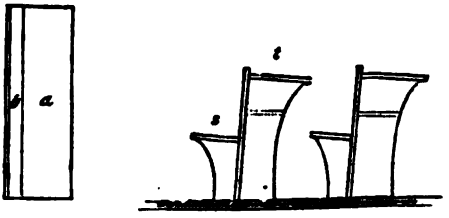
Fig. 7.



Desks and Seats of Wood.

The following cuts exhibit the cheapest mode of constructing a desk and seat of wood, for one or two pupils, the front part of the desk, constituting the back or support of the next seat. The height of the desk may vary from 28 to 29 inches

Fig. 8.



from the floor to the front edge of the top, for the oldest pupils, to 20 to 21 inches for the youngest. The corresponding seat may vary from 17 to 18 inches, to 9½ to 10 inches from the floor. The top of the desk and seat should be two feet long for each pupil. The upper surface (*a*,) except about three inches (*b*) of the desk, should slope one inch in a foot, and may vary in width, from 18 to 12 inches. The level portion of the desk has a grove (*a*) running along the line of the slope, to prevent pencils and pens from rolling off, and an opening *b* to receive a slate, and an opening *c*, (at the end, if the desk is for one pupil, and in the center, if for two pupils,) to receive an ink well, or box for an ink well, with a cover or lid. The seat slopes a little from the edge. The standard, of the desk and seat are curved, so as to facilitate sweeping and getting in and out. The standards may be set in a shoe, as shown on page 369, or made firm to the floor by cleats. Each desk is furnished with a shelf, for books, maps, &c.

Fig. 9.

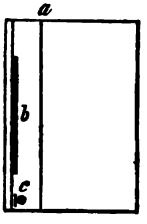
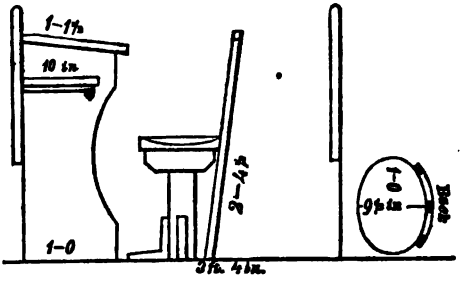


Fig. 10 is a section of a desk for two, with a chair for one pupil, on a standard of wood.

Fig. 10.



The following cut (Fig. 10) represents a range of seven desks and seats, divided by a partition (*a*) of matched boards, extending from the floor to three inches above

Fig. 11.

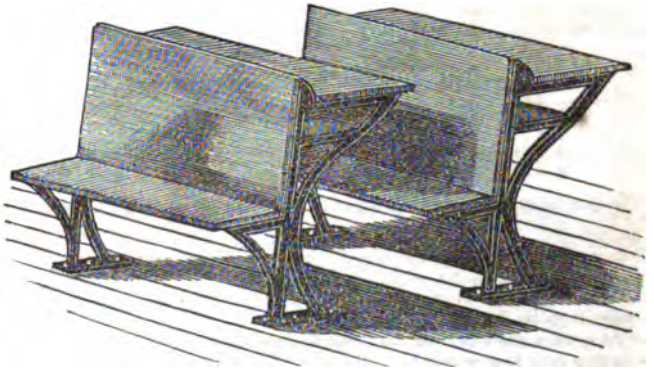


the surface of the desk. The partition gives great firmness to each desk, and separates each scholar more effectually than an aisle. The lowest seat is nine inches, and the chair, to the leaf desk (*e*,) is 17½ inches from the floor. The front edge of the lowest desk (*d*) is 19½, and that of the highest (*c*) is 28½ inches from the floor.

Hartford School Desk and Seat.

The following cut (Fig. 1,) represents a style of school desk, with a seat attached, which has been extensively introduced into village and country districts in Rhode Island, and the neighborhood of Hartford, and is recommended wherever a rigid economy must be observed.

Fig. 1.



The end piece, or supports, both of the seat and desk, are cast iron, and the wood work is attached by screws. They are made for one or two scholars, and of eight sizes, giving a seat from ten inches to seventeen, and a desk at the edge next to the scholar, from seventeen to twenty-six inches from the floor.

Fig. 3.

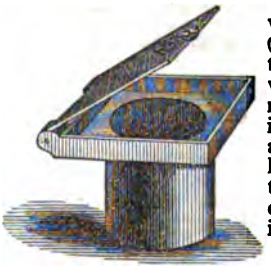
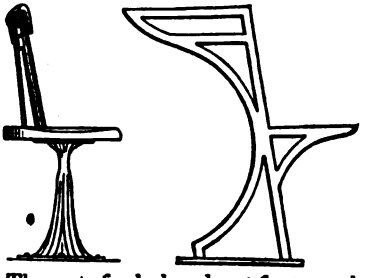


Fig. 2.



Each desk is fitted up with a glass ink-well (Fig. 2,) set firmly into the desk, and covered with a lid. The ink-well may be set into a cast iron box (Fig. 3,) having a cover; the box being let in and screwed to the desk, and the ink-well being removable for convenience in filling, cleaning, and emptying in cold weather.

Fig. 4.



The desk can be used, by detaching the support for the seat, with a convenient school-chair, made in the style represented in cut (Fig. 4,) or in any other style.

The cost of a desk and seat for two scholars, perfectly fitted up, varies from $1 37½ to $1 50 per scholar.

Manufactured by Messrs. Allen & Reed, Nos. 37 and 38 Pearl street, Hartford.

Mott's School Chair and Desk.

The following minute description of Mott's Patent Revolving Pivot Chair, and cast iron Scroll Stanchions for School Desks, is gathered from a circular of the patentee:

The seat of the chair is of wood: all the other parts, of cast iron. The desk stanchions are adjusted to the height of the chair—in the following scale, viz:

No. of the Chair.	Height of Chair Seat.	Height of front edge of Desk.	Width of Desk.	Length of Desk room for each scholar; (not less.)	Distance between the rows of Desks.
1	10 Inches.	17 Inches.	12 Inches.	17 Inches.	20 Inches.
2	12 "	19 "	12 "	18 "	22 "
3	14 "	22 "	14 "	20 "	24 "
4	16 "	24 "	15 "	22 "	25 "

The *first column* denotes the *number* of the chair, as also the number of the desk stanchions.

Second column, the height of the seat from the floor.

Third column, the height of the front edge of the desk from the floor.

Fourth column, the width of the top of the desk. The slope of the desk should rise 1¼ inch to the foot; the larger desks having 2½ to 3 inches level on top to accommodate inkstands.

Fifth column, the length of desk room required for each scholar. It should not be less than here given.

Sixth column, the distance that should be allowed between the desks, from the back of one to the front edge of the other. This space will allow a passage between the chair and the next rear desk. The number of scholars at a desk need not be limited.

The position of each chair, when screwed to the floor, should have two-thirds of the allotted desk room to the right of its centre, and be so near that the back of the chair, in its revolution, will barely clear the desk. By placing the chair as described, the body of the child is brought in close proximity to the desk, causing the back of the person to rest, at all times, and under all circumstances, against the back of the chair.

The chief peculiarity in the desk is, that in the place of straight wooden legs, there are substituted curved cast iron stanchions; the obvious advantages of which are, that they occasion no interference with the movements of the scholar seated opposite or near to them.

Two stanchions are necessary for a single desk. Two, also, will support a desk of sufficient length to accommodate three scholars; three, to accommodate six scholars; four, nine scholars; and so on for a greater number.

The expense of fitting up a room with this chair and desk, in the city of New York, varies from $1 50 to $2 00 a scholar, aside from the putting up of the desks.





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